

STRATEGIC MANAGEMENT OF ISLAMIC UNIVERSITY IN  
INTEGRATING SCIENCE AND RELIGION  
(CASE STUDY AT UIN MAULANA MALIK IBRAHIM  
MALANG)

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**Abstract :** *This study aims to analyze the strategic management used by UIN Maulana Malik Ibrahim Malang in integrating science and religion, including formulation strategy, implementation process and evaluation conducted by the tertiary educational institutions. The method used is qualitative with descriptive analysis of case studies conducted in the field. The results of this study are divided into three. First, the formulation of strategies used by UIN Maulana Malik Ibrahim Malang includes the activities of making learning materials and applying integration in the daily behavior of the entire academic community. Second, strategy implementation is done by integrating Islamic values in the material, process and evaluation of learning. Third, strategy evaluation is carried out in two forms namely through the Employee Performance Target (SKP) and student satisfaction questionnaire.*

**Keywords:** *Integration of Science And Religion, Strategy Management, Formulation, Implementation, Evaluation.*

## Introduction

Islam is a philosophy of dynamic life and universal as a philosophy of science, Islam does not recognize the dualism of science to create a dichotomy between religion and science. However, current Islamic studies are often trapped in the separation between religious knowledge and science, because of the inability to mate between classical *ulama* thinking models with secular thinking models.<sup>1</sup> The result of dichotomy make people have opposite perspectives, so it has implications for the election between public educational institutions and educational institutions labeled as Islamic.

In the Islamic university level the orientation is focused on Islamic studies so it is considered less competent in preparing provisions to compete in the work. Islamic universities are not considered to accommodate the needs of society for the development of two types of science, which should be united (unity of knowledge). However, Maulana Malik Ibrahim State Islamic University of Malang was able to unite the two types of knowledge. UIN Malang is one of the Islamic universities that have a science and religion integration program.

The integration between science and religion developed at UIN Maliki Malang is analogized by Prof. Imam Suprayogo with a tree, to be able to grow strong, a tree requires a long time, even years. The process of growing trees can illustrate how science grows and develops.<sup>2</sup> Meanwhile, to realize a balanced integration between science and religion in institution, formulation is needed in order to answer the gap between the two.

In the Qur'an, implicitly it has explained the importance of science as well as the glory of people who want to learn and study the knowledge. The urgency of the role of religion in human life should be supported by the importance of understanding and studying the development of science, so that the presence of typologies regarding the relationship between science and religion can bring harmony and new developments in the realm of study.<sup>3</sup>

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<sup>1</sup> Munir M., Pendidikan Islam Dalam Persepektif Paradigma Islam; Mencari Model Alternative Bagi Konstruksi Keilmuan Pendidikan Islam, Jurnal Arah Baru Studi Islam Di Indonesia, (Yogyakarta; Arruzmedia, 2008), 111

<sup>2</sup> Imam Suprayogo, *Paradigma Pengembangan Keilmuan di Perguruan Tinggi* (Malang : UIN Malang Press, 2009), 20

<sup>3</sup> Zainal Abidin Bagir, Sains dan Agama-Agama: Perbandingan Beberapa Tipologi Mutakhir dalam Zainal Abidin, Liek, Arqom, dan M. Yusuf (eds.), Ilmu,

According to the background, this study will focus on three aspects regarding management at UIN Maulana Malik Ibrahim Malang as Islamic university in integrating science and religion, through a series of activities in the formulation, implementation, and evaluation. And focused on the problem formulation in this paper includes; 1) How does Maulana Malik Ibrahim Malang UIN formulate the integration of science and religion? 2) What is the process of implementing UIN Maulana Malik Ibrahim Malang in integrating science and religion? 3) How is the implementation and evaluation of UIN Maulana Malik Ibrahim Malang in integrating science and religion?

The final objectives of this study include; 1) Describe and analyze the formulation of the strategy of UIN Maulana Malik Ibrahim Malang in integrating science and religion. 2) Describe and analyze the implementation of UIN Maulana Malik Ibrahim Malang in integrating science and religion, and 3) Describe and analyze the evaluation of UIN Maulana Malik Ibrahim Malang in integrating science and religion.

The expectation of this research, it can bring some contribution related to the integration of science and religion at UIN Maulana Malik Ibrahim Malang. In addition, the results of research in the form of formulation, implementation, and evaluation are also expected to be able to increase scientific treasures and become a consideration for other Islamic universities in integrating science and religion.

## **Theories**

### **Strategic Management of Islamic Education Institutions**

Strategic management is a series of managerial decisions and actions that determine the performance of the company (school) in the long run<sup>4</sup>. In the strategic management, there is a set of decisions and actions that resulted in the formulation (formulating) and execution (implementation) plans designed to achieve company goals.<sup>5</sup>

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Etika dan Agama: Menyingkap Tabir Alam dan Manusia, (Yogyakarta: CRCS UGM, 2006), 3

<sup>4</sup> J. David Hunger & Thomas L. Wheelen, *Manajemen Strategis*, ter. Julianto Agung, (Yogyakarta: ANDI, 2003), 4.

<sup>5</sup> Robinson Pearce, *Manajemen Strategik Formulasi, Implementasi dan Pengendalian* Jilid 1, (Jakarta: Binarupa Aksara, 1997), 20.

The addition of the evaluation (evaluating) enables an organization to achieve the objectives in the future.<sup>6</sup>

According to Flavel and Williams strategic management is the whole management system, which contains formulation, implementation, and evaluation in order to achieve realistic and objective results.<sup>7</sup> Akdon further explained that referring to various definitions of strategic management, in essence, strategic management contains two important things, namely: 1) strategic management consists of three kinds of management processes namely strategy making, strategy implementation, and strategy evaluation. 2) Strategic management focuses on the integration or integration (integration) aspects of marketing, research and development, finance/accounting and production/operations of the business.<sup>8</sup>

What is meant by Islamic educational institutions is a form of organization that is held to develop Islamic institutions, both permanent and changing and have certain patterns in acting out their functions, and have an organizational structure that can bind individuals who are in their shelter so that the institution has strength alone.<sup>9</sup>

From the explanation above, it can be concluded that the strategic management of Islamic educational institutions is a series of decisions and managerial actions of Islamic educational institutions includes formulation, implementation, and evaluation activities both short and long term repeatedly and continuously, in an organization of Islamic educational institutions that involve sources human and non-human power in moving it and providing strategic control to achieve desired goals.

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<sup>6</sup> Agustinus Sri Wahyudi, *Manajemen Strategik Pengantar Proses Berpikir Strategik*, (Jakarta: Binarupa Aksara, 1996), 16.

<sup>7</sup> Hassel Nogi S. Tangkilisan, *Manajemen Modern untuk Sektor Public*, (Yogyakarta: Balairung, 2003), 9.

<sup>8</sup> Akdon, *Strategic Manajemen for Educational Management ; Manajemen Strategik untuk Manajemen Pendidikan*, (Bandung, ALFABETA, 2006), 17

<sup>9</sup> Muhaimin dan Abdul Mujib, *Pemikiran Pendidikan Islam*, (Bandung: Triganda Karya, 1993), 286.

## Strategic management Process

### 1. Strategy Formulation

Strategy formulation is a series of processes that determine the program or plan implemented by the company (organization), the final goals (aims) to be achieved, and the methods that will be used to achieve these final goals.<sup>10</sup> According to Prim Masrokan, strategy formulation reflects the true desires and goals of the organization. In this case, the organization must formulate a vision, mission, values, look at the internal and external environment, and make conclusions about the analysis of internal and external factors.<sup>11</sup>

At least there are several components that must be considered in preparing a performance plan. Components for a performance plan according to the accord include a) targets, performance indicators, and targets to be achieved in the period concerned; b) the program to be implemented; c) activities, performance indicators and expected targets in an activity.<sup>12</sup>

### 2. Strategy of Implementation

Strategy implementation, it can be simply understood that implementation is the process of describing, implementing or implementing strategies that have been formulated in daily activities. According to Hunger and Wheelen, implementation is the process by which management embodies strategies and policies in action through the development of programs, budgets, and procedures.<sup>13</sup>

Prim Masrokan emphasized that the implementation of the strategy illustrates how to achieve the goals that have been formulated by the organization. This activity is a continuation of the strategy formulation which has several activity principles, namely: a) analysis of strategic choices and keys to success; b) setting goals, objectives, and strategies (policies, programs and activities); c) an implementation, monitoring, and supervision system that must be clearly formulated based on the results of the analysis that has been carried out to achieve the objectives effectively and efficiently.<sup>14</sup>

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<sup>10</sup> Robinson Pearce, *Manajemen Strategik ...*, 53.

<sup>11</sup> Masrokan Mutohar, *Manajemen Strategik dalam Meningkatkan Mutu Pendidikan...*, 158

<sup>12</sup> *Ibid.*, 84

<sup>13</sup> J. David Hunger & Thomas L. Wheelen, *Manajemen...*, 17

<sup>14</sup> Masrokan Mutohar, *Manajemen Strategik dalam Meningkatkan Mutu...* 158.

According to Sagala, from the three elements of strategic management, the most difficult thing to do is strategic implementation. The process of strategic implementation in school management includes all managerial activities that cover conditions such as motivation, compensation, management rewards, and the supervision process.<sup>15</sup>

### 3. Strategy Evaluation

Strategy evaluation is an effort to monitor the results of the formulation and implementation of the strategy including measuring the performance of the organization, and taking corrective steps if needed.<sup>16</sup> The main focus of strategy evaluation is the measurement and creation of effective feedback mechanisms. Performance measurement is an important stage to see and evaluate the achievements or results of work that have been carried out by the organization to achieve the goals that are targeted by the work.<sup>17</sup>

David Hunger and L. Wheelen emphasized that although evaluation is the last element of strategic management, it can show the weaknesses in previous strategic in implementation and encourage, the whole process to start again. For evaluation to be effective, a manager must get clear, precise and unbiased feedback from subordinates in the organization.<sup>18</sup>

Based on opinion above, Masrokan Mutohar also explained that strategy evaluation is a strategy to measure, evaluate programs, and provide feedback on organizational performance. This strategy consists of two activities, namely: a) performance measurement and analysis; b) reporting and accountability. Performance measurement is an important stage to see and evaluate organizational performance in achieving goals.<sup>19</sup>

#### a. Integration of science and religion

In the Dictionary of Junior High School Students, the word integration has meaning of unification to become a unified whole or round. In the book *Intimations of Reality*, Peacock portrays science and religion as an entity that has similarities and differences, and the

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<sup>15</sup> Sagala, *Manajemen Strategik ...*, 139.

<sup>16</sup> Winardi Karshi Nisjar, *Manajemen Strategik*, cet 1, (Bandung: Mandar Maju, 1997), 86

<sup>17</sup> Akdon, *Strategic Manajemen for Educational Management...*, 84.

<sup>18</sup> David Hunger & L. Wheelen, *Manajemen Strategis...*, 19-20.

<sup>19</sup> Masrokan Mutohar, *Manajemen Strategik dalam Meningkatkan Mutu...* 158.

relationship both of them only on intellectual level. This is based on a belief of humans are currently living their lives in a scientific context. That is, all the mindset and behavior of humans in their lives have been dominated by the way of science to the world.

In the discourse of science and religion, integration in generic sense is an attempt to integrate science and religion. J. Sudarminta, for example, once proposed what he called "*valid integration*", but on another occasion criticized "*naive integration*" (the term he used to refer to the tendency of superficial matching of scripture verses with scientific findings).<sup>20</sup>

Ian G. Barbour as a figure in the relationship between science and religion has mapped the relationship between the two by opening up the possibility of interaction. Through typology of the position of the conversation about the relationship of science and religion, he also tried to show the diversity of positions that could be taken with regard to the relationship of science and religion to certain scientific disciplines. This typology consists of four kinds of views, namely:

1) Conflict

This model holds that religion and science are two things that are not merely different but completely contradictory. This view places science and religion in two opposing extremes. That science and religion provide contradictory statements, so people must choose the one of them. Each unites believers by taking opposing positions. Science negates the existence of religion, and vice versa. Both only recognize the validity of each other's existence.<sup>21</sup>

Barbour responded to this with the argument that they were mistaken in perpetuating the dilemma of having to choose between science and religion. Science can purify religion from errors and occultism, while religion can purify science from idols and absolute false beliefs. It is with both of them (Religion and Science) that we get a broader view of building scientific knowledge today.<sup>22</sup>

2) Independence.

This model holds the religion and science have different problems, areas and methods, and each has own truth, so there is no relationship, cooperation or conflict between them. One way to avoid

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<sup>20</sup> Zainal Abidin Baqir, *Integrasi Ilmu dan Agama Interpretasi dan Aksi*, (Bandung, Mizan, 2005),

<sup>21</sup> *Ibid*, 65

<sup>22</sup> *Ibid*, 65

conflict between science and religion is to separate the two fields in different regions. Religion and science are considered to have separate truths from each other, so that they can live side by side in peace. This division of territory was not only motivated by a desire to avoid conflicts that they felt were unnecessary, but was also driven by a desire to recognize the different characters of each era of thought.<sup>23</sup>

Ian G. Barbour commented that, if science and religion were truly independent, the possibility of conflict could be avoided, but that also had the effect of eliminating the possibility of constructive dialogue and enrichment between the two. We live life not as mutually exclusive parts. But we feel life as wholeness and interconnected even though we build various disciplines to learn different aspects.<sup>24</sup>

#### 1) Dialogue

This perspective offers a relationship between science and religion with constructive interaction than perspective of conflict and independence. It is recognized between science and religion there are similarities that can be dialogue, even support each other. Dialogue conducted in comparing science and religion is emphasizing the similarities in the prediction of methods and concepts. One form of dialogue is to compare scientific and religious methods that can show similarities and differences.<sup>25</sup>

#### 2) Integration

This model tries to find common ground in problems that are considered to be in conflict between the two. In this model the position of science is to confirm (strengthen or support) beliefs about God as the creator of the universe. This view gave birth to a more friendly relationship than the dialogue approach by finding a meeting point between science and religion. Science and religious doctrines are both considered valid and become coherent sources in the world view. Even an understanding of the world gained through science is expected to enrich religious understanding for believers. There are three different versions of integration, namely:

*Natural Theology* claims that the existence of God can be deduced from the evidence of the design of nature, which the wonder

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<sup>23</sup> John F. Haught, *Perjumpaan Sains dan Agama; dari Konflik ke Dialog*, (Bandung: Mizan, 2004), 9

<sup>24</sup> Ian G. Barbour, *Juru Bicara Tuhan, Antara Sains dan Agama...*, 66.

<sup>25</sup> Ibid, 74

of the nature structure makes us increasingly aware that this nature is the work of Allah only.

*Theology of Nature* departs from religious traditions based on religious experience and historical revelation. In *theology of nature* found a major source of theology located outside of science, but he also believes that some of the Straditional doctrine must be redefined in the light of the latest science. specifically, the doctrine of creation and human nature is influenced by the findings of science.

*Systematic Synthesis*. More systematic integration can be done if science and religion contribute towards a more coherent worldview that is elaborated in a comprehensive metaphysical framework.<sup>26</sup>

Based on explanation above, the integration of science and religion is not impossible to do. The theory offered proves that the integration of science and religion should continue to be encouraged. Although the two are different, it does not mean that they should be separated as far as possible. However, this difference must be sought so that it becomes a unified whole and intact. Religion, because of its very basic nature, clearly should not be approached scientifically. Because precisely from religion, the ethical values of human society are developed, not vice versa. As for the basic scientific assumptions, it is clear that they must not violate existing ethical values.

## Research Method

### a. Research Method and Types

According to the aspects of discussion, this study uses descriptive qualitative methods with case study designs or field research (*field research*). What is meant by qualitative research is a study that only describes and reports objects, events or circumstances without drawing general conclusions.<sup>27</sup> Qualitative research is also interpreted as the process of analyzing and presenting systemic facts about the actual state of the object.<sup>28</sup>

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<sup>26</sup> Kartini Kartono, *Pengantar Metodologi Riset Sosial*, (Bandung: Mandar Maju, 1990), 29.

<sup>27</sup> Kartini Kartono, *Pengantar Metodologi Riset Sosial*, (Bandung: Mandar Maju, 1990), 29.

<sup>28</sup> S. Anwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1999), 6.

While what is meant by field research (*field research*) is a type of research based directly on phenomena, social activities, perceptions and beliefs of individuals or groups in the field. The model of writing deskriptif is used as a way to explain in detail about the outcome or exposure data is recovered, which leads to the conclusion.<sup>29</sup>

The final goal of qualitative research is to understand what is learned from the perspective of the incident. Therefore a researcher in a qualitative study explains the meaning of the event / event under study, being a note-taker of details based on the perspective of the event, meaning that a qualitative researcher only reports understanding of an event through his own event.<sup>30</sup>

#### **b. Research Location**

In this study, researchers came directly to the study site, the two educational institutions. Researchers will come to the location to conduct research in the field. Researchers see and follow activities directly while still based on certain principles or codes of ethics that must be obeyed by researchers. For this reason, the presence of researchers is needed to obtain comprehensive and complete data.

The research location in this study is UIN Maulana Malik Ibrahim Malang. Maulana Malik Ibrahim State Islamic University of Malang, located at Jl. Gajayana 50 Malang. This location was chosen on the grounds that the Maulana Malik Ibrahim State University of Malang is also a university that has a tree of knowledge initiated by Prof. Imam Suprayogo on Science Integration, which combines religious and Science values. Religion is the fundamental foundation of science. As well as making Trees as a metaphor of the Integration of Science which is applied at the university.

#### **c. Colecting Data Technique**

This research uses qualitative techniques in data collection. In general, in qualitative research, researchers can choose data collection techniques, including participant observation, in-depth interviews, *life history*, document analysis, researchers' diaries (recording experiences

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<sup>29</sup> Nana Syaodah Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT. Remaja Rosdakarya, 2006), 60

<sup>30</sup> Septiawan Santana, *Menulis Ilmiah Metode Penelitian Kualitatif*, (Jakarta: Yayasan Obor Indonesia, 2007), 29.

and impressions of researchers at the time of data collection), and analysis of media content.<sup>31</sup>

1) Participant observation

Observations were made to dig data from data sources in the form of events, places, objects, as well as recordings and images. This method is done by means of researchers directly involved in the activities carried out by research subjects in their environment, while also collecting data systematically in the form of field notes.

2) In-depth interview

Interview is a conversation with a specific purpose conducted by two parties.<sup>32</sup> The interview steps in this study were carried out in the following order: 1) determining who the interview informant was, 2) preparing material for the interview, 3) starting or opening the interview, 4) conducting the interview, 5) confirming the results of the interview, 6) writing the results interview, 7) identify follow-up results of the interview.

3) Documentation

Qualitative research data are mostly obtained from human sources through observation and interviews, but data from non-human sources such as documents, photographs and statistical material also need to be presented to strengthen the research findings. In this study, researchers will also utilize documentation techniques to record important documents and photographs directly related to the focus of the study. The collecting data from researchers is in accordance with the type of data as presented by Bogdan and Biklen which includes personal documents and official documents.

## Findings and Discussion

### a. Strategic Formulation of UIN Malang

During this time, the effort to integrate science and religion seems to be a very difficult thing to do. Though both of these sciences basically have the same function, namely understanding the universe and revealing the veil of secrets needed by humanity to fulfill the necessities of life and achieve happiness.

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<sup>31</sup> Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, (Jakarta: Kencana, 2011), 143.

<sup>32</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2005), 135.

In connection with this, UIN Maulana Malik Ibrahim Malang has integrated science and religion through reforms in the tradition of Islamic education. The method is to combine traditional *pesantren*, mystical, charismatic traditions with modern-religious traditions. So to be able to dialogue between verses *tadabur* with natural *tadabur*, which merges through the scientific tradition of *Ūlul al-bāb* (*Dzikir, fikir dan Amal Sholeh*), following is one of the interviews of researchers with vice chancellor I of UIN Maulana Malik Ibrahim Malang, Dr. HM Zainuddin related to the integration of science and religion.

Talking about the integration of science and religion, UIN Maliki Malang had started since Prof. Imam. His initial idea in my understanding was to try to combine *pesantren*-style education with modern education by trying to dialogue between general sciences or natural sciences with Qur'anic verses. The modern language called by *tadabur* verse with natural *tadabur*. These two things must be combined. Islamic boarding school education which is known as traditional education, is full of charismatic, mystical traditions and so on combined with religious-modern traditions which dialogue both of them, namely science and religion. This integration is in line with the scientific tradition developed by UIN Maliki Malang, namely the *ulul albab* scientific tradition (*dhikr, dhikir and sholeh charity*).<sup>33</sup>

From the explanation above, it can be concluded that the first strategy formulation conducted by UIN Maulana Malik Ibrahim Malang in integrating science and religion is to integrate the *pesantren* education system with modern education. The form of integration that is done is to include Islamic values in learning materials, learning activities (processes) and evaluation / assessment in learning.

Second, in addition to the learning process, integration is also carried out at the level of campus behavior development, both leaders, lecturers, employees, and students. Vice chancellor I also said that in addition to integration at the level of learning material, process and evaluation and or evaluation, UIN Maulana Malik Ibrahim Malang also integrated science and religion at the level of campus residents' behavior ranging from lecturers, employees, to students.

Observing the results of the above explanation, it can be concluded that the formulation of strategies carried out by UIN Maulana Malik Ibrahim Malang in integrating sanism and religion is carried out with two formulations namely in the field of learning and

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<sup>33</sup> Wawancara dengan Wakil Rektor I UIN Maliki Malang, 1 Agustus 2018

behavioral development. In the field of learning, integration is done by integrating Islamic values in the material, process and evaluation / evaluation of learning. Meanwhile, behavioral development is required of all academics of UIN Maulana Malik Ibrahim Malang, including leaders, lecturers, employees and students.

#### **b. Strategic Implementation of UIN Malang**

The implementation of the strategy carried out by UIN Maulana Malik Ibrahim Malang in integrating science and religion through Islamic values into learning material, according to Vice Chancellor I of UIN Maulana Malik Ibrahim Malang was carried out in four stages. *First*, add training that reflects Islamic values into learning topics. In this position, the breadth of lecturers' insight plays a very important role. So when they finish lecturing, students are expected to be able to know the Islamic values contained in each topic taught.

*Second*, insert Islamic names into the topics discussed in the form of people, places or events. The hope is that students not only know the names of figures, places or events in the Western version, but also must know the names of Islamic figures, places or events. The *third way is* to attach the verses of the Qur'an and the hadith in accordance with the topics discussed. Dean of the Faculty of Science and Technology of UIN Maulana Malik Ibrahim Malang also explained that this was important and had to be done by all lecturers. The aim is that students have a strong foundation, have broader knowledge and are not only based on established western theories, but are also able to provide reinforcement of the theory according to Islamic views.<sup>34</sup> *Fourth*, mix Islamic expressions with western expressions in accordance with the topic of discussion. With this step students are expected to be able to master Islamic expressions and be able to be proud of using them on a daily basis.

Based on the explanation above, it can be understood that the integration of Islamic values into learning material is done in several ways, including: 1) Adding exercises that reflect Islamic values into the topic being taught; 2) Inserting Islamic names for people, places or events into the exercises added; 3) Attach quotations from verses of the Qur'an and / or hadith that are relevant to the topic in the main material of learning; and 4) Mixing typical Islamic expressions with English expressions in accordance with the main material of learning.

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<sup>34</sup> Wawancara dengan Dekan Fakultas Sains dan Teknologi UIN Maliki Malang, 6 Agustus 2018

In addition the application in making learning materials, the integration of science and religion is also carried out in learning activities in several ways that are almost the same, such as; 1) Linking the topics taught with the appropriate teachings of Islam which is done by citing verses of the Qur'an and relevant hadith, by explaining the teachings of Islam in accordance with the topic; 2) Using Islamic names for people, places or events in making examples of sentences or texts of conversations; 3) Conducting code-switching and code switching between English expressions and Islamic specific expressions, which are appropriate based on the context of the situation; and 4) Give assignment topics to students to write or look for certain types of texts related to Islamic values that are in accordance with the topic being taught.

After the learning process is integrated, the next step is to integrate Islamic values in the assessment / evaluation of learning. The assessment process is carried out through formal and informal assessments. Formal assessment is done by giving daily tests to students, midterm and midterm. While informal informational is conducted in the form of giving oral questions, lecturer observations while learning takes place, assigning tasks both individuals and groups, as well as reading aloud the material includes Islamic values that have been integrated such as reading verses of Al-Qur'an ' and Al- Hadist.

### **c. Evaluation of UIN Malang**

The last strategic management concept that must be implemented in order to integrate science and religion at UIN Maulana Malik Ibrahim Malang is strategic evaluation. The form of strategic evaluation to integrate science and religion at UIN Maulana Malik Ibrahim Malang is done in two forms namely Employee Performance Target (SKP) and student satisfaction questionnaire. The SKP and student satisfaction questionnaire are prepared by the staffing department that is distributed to the faculty to be submitted to lecturers and students. Once completed, the SKP and the questionnaire will be returned to the staffing section for further action.

## **Conclusion**

Based on the findings of research and analysis in the previous chapter, it can be concluded that; *First*, the formulation of strategies used by UIN Maulana Malik Ibrahim Malang

in integrating science and religion, namely through the learning activities and application integration in daily activity entire academic UIN Maulana Malik Ibrahim Malang. *Second*, the implementation of the strategy UIN Maulana Malik Ibrahim Malang in integrating science and religion is by using Islamic integration values in materials, processes and evaluation. *Third*, evaluation of the strategy of UIN Maulana Malik Ibrahim Malang in integrating science and religion is carried out in two forms namely through the Employee Performance Target (SKP) and student satisfaction questionnaire. The SKP and student satisfaction questionnaire are prepared by the staffing department which is distributed to the faculties to be submitted to lecturers and students.

Based on the findings and conclusions above, the researchers submitted a number of suggestions to UIN Maulana Malik Ibrahim Malang as well as the entire academic community to continue to maintain the integration of science and religion that have been carried out and continue to improve the integration in order to be able to give a new color in the world of education today, especially in education Islam, then the other Islamic universities to integrate science and religion in daily learning, including by the academics of higher education.

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