

ISLAMIZATION OF KNOWLEDGE OF ISMAIL RAJI FARUQI: INTEGRATION-INTERCONNECTION TO THE CONTEXTUALIZATION OF INDONESIAN SCIENCE



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Abstract

This article discusses the concept of Islamization of knowledge promoted by Ismail Raji Faruqi. This concept aims to defeat secularism that blinds Muslims and brings misfortune. The spread of secularism has encouraged Muslims to make concessions to what the West offers them. Therefore, reading the Islamization of knowledge in the context of scientific integration–interconnection becomes essential to raise awareness among Muslims who are considered to glorify secular science so that people are too far from the concept of tawhid (monotheism). This research used a literature review method through several textual sources related to the topic discussed, primarily Faruqi's work entitled "Islamization of Knowledge," and secondary in the form of similar articles on the theme of Islamization of knowledge. Then, it is to consider the aims and objectives of the Islamization of knowledge, linking it with the concept of integration–interconnection, and considering the contextualization of the Islamization of knowledge in the Indonesian science. The results of this paper are as follows: Islamization of knowledge becomes an inclusive concept if we consider the existence of two disciplines. As a Muslim scientist, the realm of Islamization of knowledge must be imprinted in him to achieve the ideals of Islam. Islamization of knowledge is closely related to integration–interconnection, namely integrating sciences without legitimizing that one science with another cannot be merged. Islamization of knowledge is also a step in creating an Islamic civilization in the world of science. In the context of Indonesia, the Islamization of knowledge can be seen in the concept of science integration in several Islamic universities in Indonesia which has different concepts, but the same essence. The purpose of Faruqi's thought is to demand Muslims to be creative.

Abstrak

Artikel ini membahas konsep Islamisasi ilmu pengetahuan yang diusung Ismail Raji Faruqi. Konsep ini bertujuan untuk mengalahkan sekularisme yang membutakan umat Islam dan membawa kemalangan. Penyebaran sekularisme telah mendorong umat Islam untuk memberikan konsesi terhadap apa yang ditawarkan Barat kepada mereka. Oleh karena itu, membaca Islamisasi ilmu pengetahuan dalam konteks integrasi-interkoneksi keilmuan menjadi penting untuk meningkatkan kesadaran di kalangan umat Islam yang dinilai mengagung-agungkan ilmu pengetahuan sekuler sehingga masyarakat yang terlalu jauh dari konsep tauhid. Penelitian ini menggunakan metode penelitian kepustakaan melalui sejumlah sumber tekstual berkaitan dengan topik yang dibahas, primer yaitu karya Faruqi berjudul "Islamisasi Ilmu Pengetahuan", dan sekunder berupa artikel-artikel serupa tentang tema Islamisasi ilmu pengetahuan. Kemudian mempertimbangkan maksud dan tujuan Islamisasi sains, mengaitkannya dengan konsep integrasi-interkoneksi, mempertimbangkan kontekstualisasi Islamisasi ilmu di bidang sains Indonesia. Hasil tulisan ini berupa: Islamisasi ilmu menjadi sebuah konsep inklusif jika kita mempertimbangkan adanya dua disiplin ilmu. Sebagai ilmuwan muslim, ranah islamisasi ilmu harus terpatri dalam dirinya, untuk mencapai cita-cita Islam. Islamisasi ilmu pengetahuan erat kaitannya dengan integrasi-interkoneksi yaitu memadukan ilmu-ilmu tanpa melegitimasi bahwa



ilmu satu dengan lainnya tidak dapat membaaur. Islamisasi ilmu pengetahuan juga merupakan langkah dalam menciptakan suatu peradaban Islam dalam dunia ilmu pengetahuan. Dalam konteks Indonesia, Islamisasi ilmu pengetahuan dapat dilihat pada konsep integrasi ilmu di beberapa perguruan tinggi Islam di Indonesia dengan konsep yang berbeda-beda, namun memiliki esensi yang sama. Tujuan Pemikiran Faruqi yaitu menuntut umat muslim untuk kreatif.

INTRODUCTION

The definition of science according to the modern philosopher Descartes has created a revolution of understanding that man is free in religion and thought. The scientific revolution turned out to be a new polemic for scientists to free themselves from the shackles of the scientific dichotomy. On the other hand, the scientific revolution in the secular spirit resulted in the understanding that science is *free of value* (Kuntowijoyo, 2007). The concept of Islamization of knowledge by Ismail Raji Faruqi presents as a concern regarding the current development of modern science from the West, which unconsciously replaces the religious values of Muslim society with secular values that are very contrasting and can endanger the Islamic faith (Qamar, 2005).

The emergence of the dichotomy of science resulted in human misunderstanding in understanding every existing discipline. What is happening today is an attitude of glorifying one science and ignoring other sciences, without showing the role that science must play for humanity (Nata et al., 2005). Many people speculate that religious schools only focus on the orientation of *ukhrowi*, whereas public schools focus more on worldly problems. Such a dichotomy should be stopped. Islam, which has universal teachings, becomes an assumption that only has a narrow space of movement (Qomar, 2007). This is one reason that the integration of knowledge is crucial to be studied and developed more deeply.

Several studies related to the integration of knowledge or the Islamization of knowledge from the thought of Ismail Raji Faruqi can be grouped into two concepts. First, limited writing only focuses on the study of the thoughts of figures; in this case, it is found in articles of Iqbal (Alfiansyah, 2021), Nyak (Nyak Mustakim, 2022), Aini (Nur'aini, 2023) Syawaluddin et al. (Sawaluddin et al., 2022). Further research focuses on an analysis and application of Islamic education. Among the articles that have been written by Faiz and Siswanto (Maulana & Siswanto, 2022), Kamil and Mukhlis (Kamilus Zaman & Mukhlis Fahrudin, 2023), Dedi et al. (Junaedi et al., 2023), Aris and Jahada (Putra, 2020) and Akhmad Khawani (Khawanni, 2022), the five authors use the thought of Raji Faruqi as an analytical tool to view Islamic education. Meanwhile, this research aims to analyze al-Faruqi's thought as a foothold to see the concept of variations of science integration applied in three Islamic religious universities in Indonesia, namely UIN Sunana Kalijaga Yogyakarta, UIN Sunan Ampel Surabaya, and UIN Maulana Malik Ibrahim Malang.

This study aims to re-examine the concept of Islamization of knowledge Ismail Raji Faruqi in the frame of science integration-interconnection to its contextualization in Indonesian science. There are two assumptions underlying this study. First, Ismail Raji Faruqi's thoughts on the Islamization of knowledge will always exist, touching all lines of scientific study. The Islamization of knowledge is closely related to the concept of science integration-interconnection. Second, the material of the Islamization of knowledge is expected to become a treasure of Muslims to be inclusive in accepting the

integration between science and religion so as not to become a backward people with a record of still holding the value of Tawhid in it.

The focus of this study includes the study of the thought of the Islamization of knowledge by Ismail Raji Faruqi as the basis for the integration—interconnection of science and religion. This research used the method of literature review (*library research*) through a philosophical approach (Asikin, 2006). The primary data source used in this study is a book entitled "Islamization of Knowledge of Ismail Raji al Faruqi" which is Faruqi's work or his thoughts related to the integration of science and Islam. The secondary source is previous data or articles with a theme similar to this study.

The data analysis of this study used data extraction, classification, and analysis and continued with a conclusion. The data processing method was carried out by analyzing the thoughts of Ismail Raji Faruqi regarding the Islamization of knowledge. More profoundly, the Islamization of knowledge was associated with a concept of integration—interconnection to the contextualization of Indonesian science. The collected data were systematically analyzed through the process of *reduction, display, and conclusion* (Huberman, 1992).

THE CONCEPT AND SCOPE OF ISLAMIZATION OF KNOWLEDGE OF ISMAIL RAJI FARUQI

The term Islamization also means giving Islamic content to something (Raharjo, 1989). Meanwhile, according to its terminology, Islamization is to give the basics and goals of Islam revealed by Islam (Raharjo, 1989). Al—Faruqi defines the Islamization of Science as an effort to integrate knowledge that must be taken as the beginning of the process of integrating the lives of Muslims. The new integration is then incorporated into the integrity of the Islamic heritage by eliminating, reinterpreting, and adapting to its components as an Islamic worldview and establishing its values, as well as the exact relevance between Islam and philosophy, and its methods and objects (Al—faruqi, 1984).

Discourse on the integration of knowledge has always been an interesting subject in the academic world. Discussion about integrating science with religious science is always associated with the concept of knowledge integration. The term integration was hotly discussed among Muslim scholars in the 1970s to the mid—1990s through several famous figures, including Sayed M. Naquib al—Attas, Sayyed Hossein Nasr, Ismail Raji Faruqi, and Ziaudin Sardar. Starting from the idea of Al—Attas, who called it "*the de-westernization of knowledge*"; Ismail Raji called it the Islamization of knowledge, while Ziaudin Sardar used the phrase of creating a new, "contemporary Islamic science" (Bagir, 2005).

The term Integration of knowledge for Raji Faruqi has always been directed at the Islamization of knowledge. It must have been closely linked to the development of today's civilization, which is perceived to have surpassed the role of reason in forming a science. So there are speculations that are far from the guidance of Islam. Since then, the idea of returning knowledge to the Islamic order has emerged. Modern civilization resulting from Western products more or less carries a negative influence in the form of Western science that dries up values and separates from the essence of religiosity (Soleh, 2016). On the other hand, the Islamization of knowledge is the answer to the crisis of the education system faced by Muslims because of the confusing dualism of the education system (religion—science/secular) (Murali, 2022). Therefore, al—Faruqi considers that the Islamic education system has been printed through Western caricatures and viewed as the core of *malaise* for Muslims. Al—Faruqi criticized

Western science as too detached from human values, spiritual values, and, most importantly, gratitude to God (Murali, 2022).

Al-Faruqi came up with the idea of *aslimatal-ma'rifah* (Islamization of science) based on the essence of monotheism, which means that science should be based on truth. The core idea is in the form of an effort to reconstruct science in Islamic principles, epistemology, and values (Faruqi, 1984a). The principle of monotheism initiated is pursued through five kinds of unity (Faruqi, 1984b), namely the oneness of God, the unity of creation, the unity of truth and knowledge, the unity of life, and the unity of man. The five principles are mutually sustainable as the workings of the Islamization of Knowledge.

Furthermore, regarding the direction of the goal of Islamization of Knowledge, Faruqi did not intend to override modern science initiated by the West and also did not want to go beyond the underdevelopment of Islamic Hazanah. In detail, the intended objectives include: 1) Mastery of the field of modern scientific studies, 2) Mastery of Islamic insights, 3) Establishing Islamic harmony with new disciplines, 4) Integrating the values and treasures of Islamic heritage with modern disciplines, 5) Focusing Islamic thought stream on a path that conforms to the pattern of Allah's plan (Faruqi, 1984b). As a form of concrete steps from the goal of Islamization of knowledge, Faruqi Arranged a pattern of steps that must be passed in various ways, namely: 1) Mastery of modern science, 2) Survey of scientific disciplines, 3) Mastery of Islamic treasures, 4) Mastery of Islamic scientific treasures at the stage of Analysis, 5) Determination of the relevance of Islam that is typical of the study of scientific disciplines, 6) Critical assessment of modern scientific disciplines and their current level of development, 7) Critical assessment of Islamic treasures and their development today, 8) Survey of the problems faced by Muslims, 9) Survey of the problems faced by humans, 10) Analysis of creative synthesis, 11) Reflection of modern scientific disciplines into the framework of Islam, 12) Dissemination of Islamic sciences.

Chart 1. Principles of Tawhid of Ismail Raji Faruqi

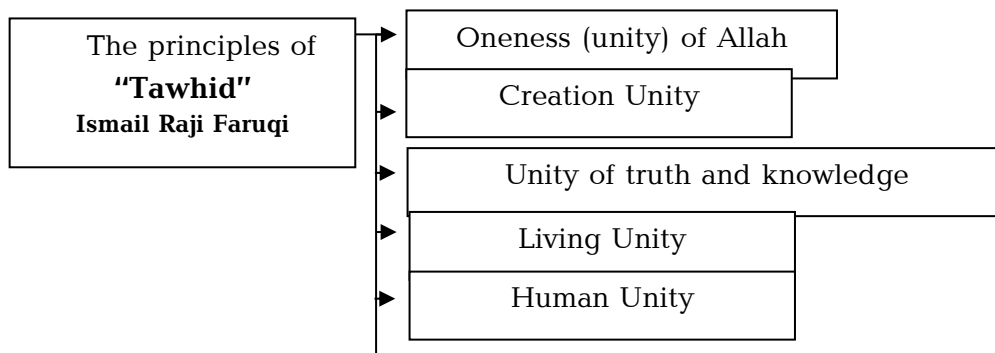
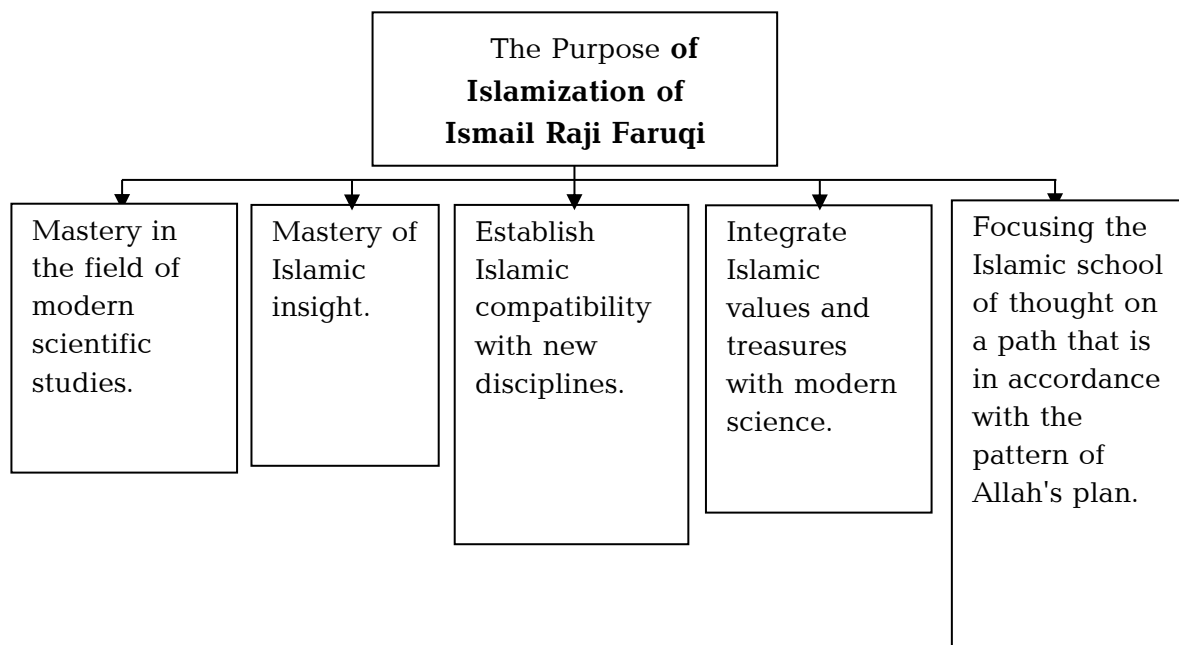


Chart 2. The Purpose of Islamization



INTEGRATION- INTERCONNECTION OF KNOWLEDGE (SCIENCE AND ISLAM)

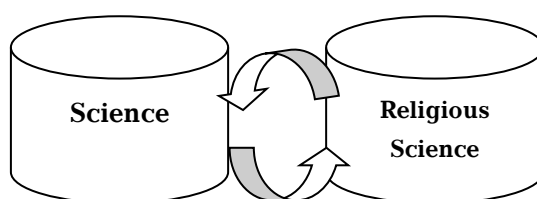
The study of the Islamization of knowledge, in Faruqi's view, is significant as a form of integration–interconnection of science to avoid an inequality of knowledge (Fadliah, 2022). Islamization of knowledge has become a paradigm to respond to the scientific dichotomy (religion–science) that the secular West and the culture of modernity have incorporated into the Islamic world (Faruk et al., 2023). The scientific dichotomy should be eliminated as a form of science that is not limited to the space of distinction between each other (Fahmi & Rohman, 2021). Religion also paves the way for science to enter as a complement to Muslim knowledge in harmonizing science. As *the caliph of fil 'earth*, humans must think and use reason in harmonizing robbaniyah messages implemented in the form of science. Therefore, there is a need for scientific integration–interconnection between religion and science, such as the idea of the Islamization of knowledge by Faruqi, which departs from the adoption of secular science, then is developed and dominated by Islamic teachings.

The integration–interconnection paradigm is seen as a paradigm that faces each other, merges, blends, and, ideally, as an attempt to demystify science (Fahmi & Rohman, 2021). Integration always leads to the concept of interconnection, which is bringing together or connecting two or more things that have been integrated. For Amin Abdullah, interconnection is an effort to understand the complexity of phenomena of human life in the fields of religion, science, and society, which is maintained through interdisciplinary intercommunications (Roza et al., 2023). Thus, uniting the two sciences (religion and science) based on monotheism and Islamic teachings is the basis of all knowledge (Masyitoh, 2020). Integration–interconnection is a conceptual offer as the continuity of Islamic Studies and becomes the needs of Muslims (Abdullah, 2014). Such a concept is dialectical and will continue to be needed to establish a blend of knowledge between science and religion. It is not merely integrating but interconnecting the two to discover new knowledge appropriate to the times and relevant as a solution to humanitarian problems so that people are not blind to the

nature of various sciences and are not fanatical about only one family of knowledge (Masyitoh, 2020).

The idea of Faruqi in realizing the Islamization of knowledge must not eliminate the dimensions of normativity (theological revelation) and historicity. The idea of Integration–interconnection is one approach that faces each other to fuse and blend between Islamic and general knowledge. So, the ideals of Faruqi in developing the Islamization of knowledge are to find a creative synthesis between Islamic treasures and general or modern science through the twelve paths mentioned earlier. Thus, the integration–interconnection paradigm becomes the right solution in realizing the project of Islamization of Knowledge. The application of science integration to Islamic education in this modern era should be a consideration for the future of science, especially in Indonesia. Many Islamic universities have been aware of the importance of adopting various sciences, both science and Islam, so as not to be too conservative (Daulay & Salminawati, 2022).

Chart 3. Integration – Interconnection Science



MODEL IDEAS FOR SCIENTIFIC INTEGRATION OF PTKIN IN INDONESIA

Al–Faruqi's thought about the Islamization of knowledge became one of the foundations of Indonesian Muslim scholars in formulating the concept of integration–interconnection as an ideal paradigm in the sustainability of science. Faruqi strongly desires Muslim scholars to put integration–interconnection as an effort to maintain the heritage and integrity of Islam (Bistara Raha, 2021). Islamization of knowledge is part of the concept that brings sciences that are not based on the value of monotheism into conformity with Islamic teachings (Al–faruqi, 1984). Finally, the integration of interconnections in Islamic studies makes the discipline of Islamic and modern science united and inseparable. The contextualization of the process of Islamization of knowledge in the frame of integration–interconnection has been widely found in the world of education in Indonesia, especially large PTKIN (State Islamic Religious Universities) such as UIN Sunan Kalijaga Yogyakarta, UIN Sunan Ampel Surabaya, and UIN Maulana Malik Ibrahim Malang. This is a demand to develop knowledge as a form of vision and mission of the academic realm to continue to create a non–dichotomous Islamic educational system (Lubis, 2021). Several higher education institutions innovate their integration projects through the jargon that is marked by the characteristics in each process (Nugraha, 2020).

First, the integration of UIN Sunan Kalijaga was pioneered by Prof. Amin Abdullah. Citing the concept of integration–interconnection, Amin Abdullah (Abdullah et al., 2014), talks about the building of scientific paradigms that are illustrated like a *spider web* with thought *cores* originated from the Qur'an and Sunnah and later developed other contemporary sciences (Abdullah, 2006). Through the spider web that is carried out, it is hoped that the idea of the Islamization of science will be linked, linking

to allow the unification of religious and general science that is based on textual traditions (*hadharah al-nash*), scientific academic traditions (*hadharah al-'ilm*) and *ethical-critical traditions (hadharah-philosophy)* (Suftratman, 2022). The integralistic scientific networking perspective echoed by M. Amin Abdullah above has a flexible range, not myopic. It can deliver a person skilled in living (traditional and modern sectors) because of the mastery of one of the basic sciences and skills that can sustain life in the era of information – globalization. In addition, it also illustrates the figure of a religious man who is skilled in handling and analyzing issues that touch on humanitarian and religious problems in the modern and post – modern era because he is equipped with various new approaches provided by natural science, social science, and contemporary humanities (Tajuddin & Awwaliyah, 2021).

Second, UIN Sunan Ampel science was integrated by developing a model of two *twin towers (integrated twin-towers)*. This understanding is interpreted that religious sciences like towers and other sciences (general) describe the other tower; the two are connected to meet in one summit that greets each other. For Sham, religious and general knowledge are two different clusters but can be brought together (Hanifah, 2018). The symbol of the two towers indicates that each science and Islamic science has a foundation that can develop according to its characteristics and objects. Although both have their own uniqueness, they can still greet, meet, and relate to each other to create a harmonious relationship. In other words, each science does not need to be merged into one and allowed to develop itself but must be able to bridge and greet each other so that there is no "suspicion," but what is created is creativity and intellectual wealth (Lubis, 2021). Islamic social science is one of the formulations preserved in the concept of integration of science at UIN Sunan Ampel. The combination of science and Islam shows the development of scientific transformation in every Islamic university, especially UIN Sunan Ampel. Thus, overall, there is a collaboration between the two different sciences in the frame of integration (Suprpto & Sumarni, 2022).

The third concept is the integration of UIN Maulana Malik Ibrahim, which was pioneered by Imam Suprayogo with his "Tree of Knowledge". The paradigm contained in the integration of UIN Malang is based on the universality of Islamic teachings. In his view, the Qur'an and Sunnah are sources of knowledge that will be developed through several observations and experiments with other scientific approaches. According to the pioneer, the knowledge sought for its relevance to the Qur'an makes it distinctive from the development of Islamic universities, especially UIN Maulana Malik Ibrahim (Hanifah, 2018). In terms of terminology, UIN Malang echoes the term "ulul albab", hoping that UIN Malang graduates have the predicate of ulama who are professional intellectuals (Muaz et al., 2022). UIN Malang focuses on the concept of integration, which is more focused on implementing the curriculum in teaching and learning activities between lecturers and students. The implementation aims to enable lecturers and students to master two scientific fields simultaneously, namely science and religion (Ikmal, Tobroni, 2021).



Figure 1. Scientific Spider web



Figure 2. Twin Tower

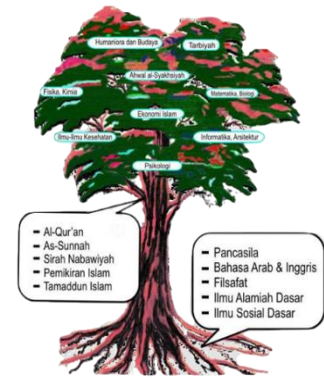


Figure 3. Tree of Knowledge

Table 1. The pattern of application of scientific integration at PTKIN (Hanifah, 2018).

No	University	Strategy
1.	Universitas Islam Negeri Sunan Kalijaga Yogyakarta	The concept of scientific integration in curriculum development and learning involves holding a lecturer training on the application of curriculum integration in syllabuses and SAP, organizing an integrated curriculum, forming a Directorate of Curriculum Development, coaching new lecturers to develop integrative competencies, and creating the integrative–interconnective syllabus and SAP development templates.
2.	Postgraduate, Universitas Islam Negeri Sunan Ampel Surabaya	Sciences other than Islamic science are legitimized to be associated with Islamic science itself. Therefore, in terms of organizational structure and governance, several research programs (study programs) and new faculties based on sciences other than Islamic sciences were opened. This research program and faculty are present alongside research programs and faculties based on Islamic sciences.
3.	Universitas Islam Negeri Maulana Malik Ibrahim Malang	To apply the concept of scientific integration in curriculum development and learning, UIN Malang created a special development program for Arabic (PKPBA) and Special English (PKPBI), fostered the habit of writing integrated handbooks for teachers, recruited teachers with general education backgrounds, memorized the Quran, and organized science integration workshops, and others.

The projection of Islamization of knowledge is a response to integrating a science like the area of Islamic studies that unites the disciplines of Islamic sciences with modern science intact and inseparable. Science will complement each other. Raji Faruqi

wants Muslims not to be confined to secular science from the West. In addition, he greatly desires Muslim scholars to put efforts into integrating the interconnection between religious and general science by eliminating, changing, and reinterpreting a science as an Islamic *worldview* by establishing the values of tawhid in it. This idea of integration—interconnection is familiar in the world of Islamic studies. Still, this idea is expected to grow and continually metamorphose to adjust to the endless development of civilization so that Muslims are not left behind (Nasikin, 2022).

The Islamization of knowledge does not only stop at a mere thought; the results of the study of the Islamization of knowledge are a step to disseminate knowledge to the general public and a deeper introduction (Pratiwi et al., 2023). The hegemony of science brought by the West has a major influence on the development and lifestyle of society. Therefore, the Islamization of knowledge in the frame of integration—interconnection becomes a solution to the difficulties of the scientific dichotomy due to the separation of general science and religion. Thus, the public acceptance of the integration between science and religion raises new understandings and treasures, and it turns out that the knowledge formulated by the West is sometimes deviated.

The paradigm of the Islamization of knowledge within the framework of integration—interconnection becomes an answer and response to the doubt that secular science is separate from religious science. In saving the meaning carefully, it is as if there is a *space* between the two that cannot be combined. Performance and connectivity between science and religion are alternatives to understanding the complexity of human life phenomena. Therefore, scientific interdisciplinary cooperation makes understanding and solving problems that occur easier (Bistara Raha, 2021).

From the description above, Faruqi's concept of Islamization of knowledge can be categorized through several things: First, the concept has the advantage that the problem of modern science becomes the object of work on the project of Islamization of knowledge, which is the main problem of science today. Faruqi became a pioneer of the Islamization of knowledge because he was able to understand the intellectual conditions of the West as well as Islam. Starting with the differentiation of educational systems, a third educational system, the convergence system that mixes science and religion, emerged. As a result, Faruqi states that integrating science and religion is necessary and urgent to be implemented.

Furthermore, Faruqi's Islamization is very thick with Islamic teachings and the principle of tawhid (Islamic spirit), returning to the understanding of classical Islamic treasures including modern science or science. It shows that its implementation is necessary and requires a long process. Finally, all efforts to integrate science are interconnected with tawhid as the basis for its foundation. Thus, Faruqi, in this case, is very creative, because he can see in detail all the problems that occur and are faced Muslims as the damage to their tawhid which rises to the dualism of science. It is accurate that as a step towards Islamization of knowledge, tawhid is the most important basic component of its foundation (Alfiansyah, 2021).

Some applications of the Islamization of knowledge in Indonesia can be seen in the development of an educational curriculum. It can be found in schools and universities that integrate *Islam and science* which manifests the implications of Islamic—breathing reform. In this contemporary era, modern science will become the dominant factor in the territory of Indonesia. The management of knowledge by the cultural habitat of the Indonesian nation will be maximally valuable knowledge and everyone's moral responsibility (Kartanegara, 2007).

Departing from the idea of Faruqi' Islamization of knowledge before, it becomes a stepping stone to understanding the reality happening in Indonesia, that the products of science integration have been felt in various schools and universities, especially PTKIN, such as UIN Sunan Kalijaga, UIN Sunan Ampel, and UIN Maulana Malik Ibrahim. All efforts are made so that Muslims are not left behind other people without overriding the concept of Tawhid so as not to deviate too far from moral teachings and values (Albiruni, 2017). Borrowing Faruqi's thought about the Islamization of knowledge, the change of orientation carried out by agencies such as PTKIN aims to build civilized science by internalizing religious science values in each sub – science. With hope, the relevance of the knowledge touches on the empirical side of societal problems (Hafizon & Rajab, 2023).

CONCLUSION

The idea of the Islamization of knowledge or the integration of knowledge emerged in the Islamic world as an effort to combine and interconnect the two different sciences, with the mission of eliminating the scientific dichotomy. The Islamization project of Faruqi knowledge brought major changes for institutions to restore the nature of Islamic science in tawhid. The step that is carried out becomes a meeting point that a priori Islam can be relevant to other sciences (*shalih li kulli makan wa zaman*). Therefore, the concept designed by Faruqi is integration – interconnection so that science is rich in varied methods and patterns. Today, we can find a form of contribution from the thought of the realization of science implemented in universities, especially Islamic universities in Indonesia, and several new scientific disciplines emerged, such as Islamic Psychology, Islamic Sociology, Islamic Architecture, Islamic economics, and so on.

In conclusion, this article only presents the concept of Islamization of knowledge according to one figure, Ismail Raji Faruqi. It is very possible for later writers to develop the theory of science integration further through many figures and their more comprehensive contextualization studies so that the scientific treasures of knowledge integration that have begun to spread in Indonesia can be contextualized in all educational institutions. Moreover, the general public can understand a paradigm of science integration, especially in accepting a scientific *nature*.

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