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THE CONCEPT OF THE TREE OF KNOWLEDGE AS A REPRESENTATION OF THE ISLAMISATION OF SCIENCE AND THE SCIENTIFICISATION OF ISLAM: A STUDY OF IMAM SUPRAYOGO'S THOUGHTS

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ABSTRACT:
This study discusses the concept of the Tree of Knowledge as a model of scientific integration in the context of Islamisation of science and scientificisation of Islam, with a special study of Imam Suprayogo's thoughts. The method used is a qualitative method with a literature study approach, reviewing various academic sources related to Imam Suprayogo's thoughts and the implementation of the concept of scientific integration. The results of the study indicate that the Tree of Knowledge model has succeeded in increasing students' understanding in connecting science with Islamic values, as well as contributing to building a scientific-religious community. This study also distinguishes the approaches of Islamisation of science and scientificisation of Islam. The Islamisation of science aims to integrate Islamic values— —into modern science, while the scientificisation of Islam focuses on the application of scientific methods in understanding Islamic teachings. The Tree of Knowledge model can serve as a more inclusive and relevant educational paradigm in facing the challenges of globalisation and modernisation.

Key words: *Tree of Knowledge, Islamisation of Science, Scientificisation of Islam, (Integration of Science)*

INTRODUCTION

The tree of knowledge is a metaphor that describes the growth of knowledge and understanding in the context of education and spirituality. In Islamic tradition, the tree of knowledge is often depicted as a symbol of various branches of knowledge that are interconnected and grow from strong roots. In Islamic academic circles, particularly at the State Islamic University (UIN) in Malang, the concept of the Tree of Knowledge was developed as a model of scientific integration. This model was born in response to the dichotomy of knowledge that occurred as a result of a mindset that separated religious knowledge and general knowledge. In the paradigm of scientific integration, the Qur'an and Hadith are placed as the main benchmarks in science, not just as disciplines that stand alongside other sciences, where religious knowledge is often separated from general knowledge. This has led to imbalances in the education system, where some Muslims only master religious knowledge without understanding worldly knowledge. Others develop modern knowledge without a foundation in Islamic values. The Tree of Knowledge model presents a solution to integrate these two aspects, so that religious knowledge and general knowledge can coexist in a harmonious unity (Muaz et al. 2022a) . The Tree of Knowledge is a concept that encompasses not only worldly knowledge but also deep spiritual knowledge, , both

of which can be combined without being mixed. In this context, the Tree of Knowledge represents a continuous and integrative learning process, where each branch of knowledge contributes to a more holistic understanding (Kurniawan 2021a) .

The concept of Islamisation of knowledge refers to the process of integrating Islamic values into various disciplines of knowledge. In this perspective, the development of modern science is not viewed separately from the religious dimension, but rather harmonised with Islamic principles in order to achieve a balance between rationality, empiricism, and spirituality. Thus, the Islamisation of science aims to build a scientific paradigm that not only provides practical benefits for worldly life but is also oriented towards achieving the ultimate goal of life in accordance with Islamic teachings (Nurhasanah et al. 2025) .

On the other hand, there is the Islamisation of science, which refers to an effort to develop scientific thinking within the context of Islamic teachings. This means understanding Islamic teachings through a more systematic and rational approach, so that they can be studied using structured scientific methods. In other words, the Islamisation of science seeks to bring Islamic teachings into the realm of science using academic research and analysis methods (Batubara 2022) . Of the two, the Islamisation of science and the scientification of Islam are closely related, but they still have conceptual differences. Islamisation of science focuses on aligning science with Islamic values, while the scientification of Islam seeks to apply a scientific approach to understanding Islam. Both aim to create knowledge that is not only rational but also has a strong spiritual dimension (Tajuddin and Awwaliyah 2021) . These two processes are crucial in facing the challenges of globalisation and modernisation, which often neglect spiritual values. In other words, the Islamisation of science is an effort to make Islamic values a way of life (reactualisation of Islamic teachings), build the independence of Islamic civilisation from Western influence (dewesternisation), and promote the concept of desecularisation, namely the integration of Islamic sciences with science to create a balance between religion and science (Siraj 2024) . Islamic Science, on the other hand, has the opposite meaning of the Islamisation of Science, but both still contain elements of integration in Islamic scholarship.

Imam Suprayogo, a prominent thinker and educator, has made a significant contribution to the development of science in Indonesia through his concept of the Tree of Knowledge. This concept is used as a framework for understanding the harmonious relationship between science and Islamic teachings. In his view, the State Islamic University (UIN) is a concrete form of the integration of Islamic scholarship in higher education institutions. Suprayogo emphasises the importance of UIN in producing graduates who are not only intellectually capable but also have spiritual depth, namely scholars who are intellectuals and intellectuals who are scholars.

Through the concept of the Tree of Knowledge, Imam Suprayogo encourages UIN to play a strategic role as a centre of excellence in the development of knowledge, both general and Islamic. Thus, UIN is expected to be a driving force in creating a scientific-religious community that is responsive to the dynamics of the times. According to Suprayogo, the urgency of UIN's existence is not merely as a preserver of tradition or a proponent of ideology, but also as a higher education institution that is adaptive and capable of responding to global challenges in a relevant and competitive manner (Muthohar 2021) . In other words, Imam Suprayogo has a goal that is in line with the Islamisation of science or the scientification of Islam, namely scientific integration, but Imam Suprayogo presents it in a different way that is easier to understand through the image of the tree of knowledge.

In this study, the researcher wishes to discuss matters related to the tree of knowledge and its structure according to Imam Suprayogo's concept in the integrity of Islamic education. Another matter to be discussed is how the process of Islamisation of knowledge and Islamisation of knowledge can be implemented in integrated education. This study also aims to explain and analyse the implications of the concept of the tree of knowledge in the process of Islamisation of knowledge and Islamisation of knowledge. It is hoped that this study will contribute to the development of education in Indonesia.

Methods

This study employed a qualitative research type with a descriptive-analytical approach. The qualitative approach was chosen to comprehensively explore and interpret Imam Suprayogo's ideas, particularly regarding the concept of the Tree of Knowledge, as presented in various academic sources. The data used in this study consisted of secondary data obtained from written sources.

The data sources included books authored by Imam Suprayogo, scientific journal articles, conference proceedings, and other relevant scholarly publications discussing the concept of the Tree of Knowledge and its implications for Islamic education. Data collection was conducted through a systematic literature study. Relevant sources were identified, selected, and reviewed based on their relevance to the research focus. The collected data were documented by taking notes, summarizing key arguments, and organizing important information related to Imam Suprayogo's intellectual framework. Data analysis was carried out through several stages. First, the collected data were classified according to research themes, such as the philosophical foundation, structure, and educational implications of the Tree of Knowledge concept. Second, the categorized data were analyzed to identify patterns, relationships, and core ideas. Finally, conclusions were

drawn based on the synthesized findings to provide a coherent understanding of Imam Suprayogo's concept and its contribution to the development of integrative Islamic education.

Result

Brief Biography

Prof. Imam Suprayogo was born with the name Dimyati on 2 January 1951 in Gemaharjo Village, Watu Limo District, Trenggalek Regency, East Java. He is the son of Kiai Hasan Muchroji, a Sufi teacher and madrasah founder, and Nyai Hj. Mariyah. His basic education began at Sekolah Rakyat (SR) in 1958, then continued at SMP Negeri Kota Kawedanan Kampak, and then pursued his education at SMA Negeri Trenggalek. After graduating, he continued his studies at the Faculty of Tarbiyah IAIN Malang, which at that time was still part of IAIN Sunan Ampel Surabaya. (Sofiana and Afwadzi 2021) .

Imam Suprayogo began his professional career as the head of the Nahdlatul Ulama (NU) Elementary School in Trenggalek for five years. After that, he joined the Muhammadiyah University of Malang (UMM) and was entrusted with the position of Head of the Library. This position marked the beginning of his long journey in the academic world, until he finally served as Vice Dean, then Dean of the Faculty of Social and Political Sciences (FISIP), and Vice Rector I for 13 years (1983–1996). He also served as Deputy Director of the UMM Postgraduate Programme. From UMM, Imam Suprayogo was then entrusted with the position of Vice Dean I of the Tarbiyah Faculty at IAIN Sunan Ampel Malang. It was during this period that he began to actively conduct academic visits to various universities, both domestic and international, starting in 1990. These experiences enriched his knowledge and inspired ideas about the future development of Islamic higher education organisations. His academic career reached its peak when he was appointed President of STAIN Malang, which later transformed into UIN Maulana Malik Ibrahim Malang (UIN Maliki Malang). He became the first rector of the university until his term ended on 30 April 2013 (Gunagraha et al. 2025) .

In addition to his work in the academic world, Prof. Suprayogo also made his mark in the MURI record as the longest-running article writer, writing continuously for one year starting on 16 June 2008. He is also known as an innovative Islamic education thinker, with ideas on the integration of knowledge inspired by the philosophy of trees as a symbol of growth and the interconnection between religious and general knowledge. His dedication and contributions to Islamic education in Indonesia have established Prof. Suprayogo as an influential figure, not only in the development of Islamic educational institutions but also in the modernisation of education based on the integration of knowledge (Sofiana and Afwadzi 2021) .

The Concept of the Tree of Knowledge

Trees as symbols have existed in various cultural and religious traditions, including in the context of Islam, which has a deeper meaning within it (Afuddin 2025) , while the Qur'an is a source of knowledge as a light that illuminates the path of life (Afni 2023) . The symbolism of trees is also found in early pre-Kabbalah Jewish mysticism, where the fig tree and olive tree symbolise knowledge, whose leaves, when eaten, become a source of enlightenment and knowledge (Ichwan et al. 2021) . This shows that the symbolism of knowledge has a very deep and important dimension, as in the symbol of the tree, which is often interpreted as a symbol of life, growth, sustainability and also education. In education, the symbolism of the tree has an important meaning in building sustainable and ethical knowledge.

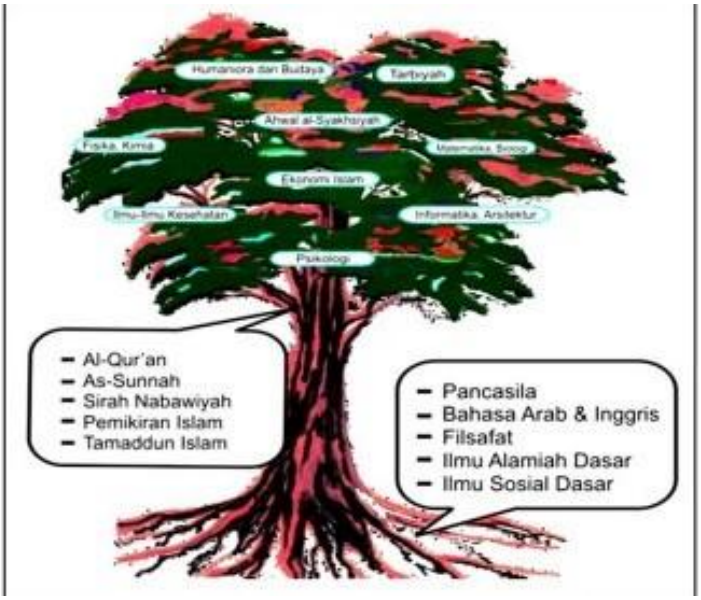
The Tree of Knowledge model represents the interconnection between religious sciences and other disciplines, where religious teachings act as the roots that support the entire structure of knowledge. Religious knowledge becomes the main foundation for the development of other practical knowledge, which is likened to the trunk of a tree. The branches of the tree represent various specific fields of knowledge that grow and develop from this religious foundation. This indicates that the tree of knowledge model has the potential to foster a holistic understanding of the integration of all disciplines, with religion as the main basis. The application of this model in educational institutions shows an increase in students' understanding of the practical relevance of religious teachings in the context of general knowledge (Saharuddin and Tobroni 2024a) .

In the concept of the Tree of Knowledge, the roots of the tree symbolise a solid foundation of knowledge. The roots represent the initial foundation in science. Someone who wants to study science needs to start with the most fundamental components. In the context of the Tree of Knowledge Model, the roots of the tree represent basic sciences or tools that are prerequisites for mastering other knowledge. These sciences include Arabic and English, philosophy, natural sciences, social sciences, as well as Pancasila and Civics Education. Mastery of these basic sciences is an essential step before studying higher and more specific disciplines. Strong roots are needed to support the growth of other branches of knowledge. Without a solid foundation, the tree of knowledge will not be able to withstand the challenges of the times. The trunk of the tree of knowledge represents sources such as the Qur'an, the Sunnah, the Sirah Nabawiyah, Islamic thought, and Islamic social insights, which form the main foundation of the scientific structure. In the Tree of Knowledge metaphor, the elements within it are likened to the trunk of a tree, which is the core or axis of knowledge, while studying the sciences included in this trunk is an individual obligation (fardu 'ain) for every seeker of knowledge, because it will become the foundation for understanding and developing other disciplines of knowledge (Muaz et al. 2022b) . Another

description of the tree trunk is a representation of an organised knowledge structure, connecting the roots with the branches, reflecting the relationship between various disciplines of knowledge (Kosasih 2024) . In the context of education, the tree trunk represents the curriculum, which must be designed in such a way that it can harmoniously integrate various fields of knowledge (Muaz et al. 2022) .

Meanwhile, the branches, twigs, and leaves in *the Tree of Knowledge* metaphor represent various fields of study in higher education, which are then segmented into various disciplines. The basic nature of science, illustrated by the branches and twigs, is dynamic and constantly evolving. The types of science depicted in the branches, twigs, and leaves include tarbiyah, sharia, humanities, culture, psychology, economics, science, and technology. From a lush tree, healthy and fresh fruit will grow. Flowers and fruits symbolise the results or outputs of the educational process based on the tree of knowledge curriculum, such as faith, piety, knowledge, and good character. The branches and leaves depict the various disciplines of knowledge that have developed, each with its own characteristics and functions. Although different, all branches of knowledge interact and contribute to the growth and strength of the entire tree of knowledge (Muaz et al. 2022a) . It is important for each individual to explore different fields of knowledge. Scientific exploration is a very important process in a person's self-development. By understanding and trying out various branches of science, individuals can find the field that best suits their talents and interests. In addition, this exploration helps a person to become more flexible, think critically, and have an advantage in facing future challenges. Therefore, it is important for every individual to always be open to various disciplines and never stop learning throughout their life.

Figure 1. Imam Suprayogo's Concept of the Tree of Knowledge



Implementation of the Tree of Knowledge in Islamic Education

The implementation of the Tree of Knowledge in Islamic education can be seen through various initiatives carried out by educational institutions in Indonesia. Many Islamic boarding schools and schools have begun to implement curricula that integrate science with Islamic values. The application of the Tree of Knowledge Model can be found in various modern Islamic schools, which show an increase in the ability of students to integrate religious teachings with general knowledge without neglecting their Islamic identity (Saharuddin and Tobroni 2024a) . This model emphasises that religious knowledge plays a key role as the foundation for the development of other disciplines. This approach is designed to shape an integrative mindset that general knowledge cannot be separated from religious values, thereby supporting the comprehensive moral and ethical development of students.

This model approach is hierarchical or tiered, which has the potential to limit scientific exploration if it is not accompanied by dialogue between disciplines. The concept of the tree of knowledge emphasises the importance of basic sciences as a foundation that supports various branches of knowledge, including religious studies. Through this model, students are encouraged to understand that ethics in general disciplines cannot be separated from religious principles (Saharuddin and Tobroni 2024b) . Therefore, the Tree of Knowledge model not only provides academic insight but also promotes awareness that religious values are a strong foundation in various fields of science. This model reinforces the belief that science and religion are interconnected and mutually influential, thereby creating a more holistic and comprehensive worldview for humanity.

Islamisation of Science and Scientisation of Islam

Islamisation of science is the process of integrating science with Islamic values and teachings. This integration aims to purify and liberate science from thought constructs that contradict Islamic principles. Islamisation is not merely the act of ayatisation or labelling a field of knowledge as Islamic, but rather a process of developing and constructing methodologies that are in line with the basic concepts of Islam. Through this approach, the knowledge produced is expected to follow the epistemological framework outlined by Islam, with the main source being the revelation of Allah SWT. Thus, the Islamisation of science becomes a strategic effort in building knowledge that is not only rational and empirical, but also in harmony with the values of

Islamic faith and spirituality (Firman and Abdurrahman 2023) . The main objective of the Islamisation of science is to eliminate the influence of secularism in the scientific realm, so that the knowledge developed is not detached from the spiritual and moral dimensions taught in Islam. With this, it is hoped that science will not only be oriented towards rational and empirical aspects, but also based on ethical and transcendental values (Hafid 2021) .

The history of the emergence of the idea of the Islamisation of science is a response to the dichotomy between religious knowledge and scientific knowledge introduced by Western civilisation. Although modern science has provided many benefits for the development of civilisation, it is also seen as having separated knowledge from religious values, thereby triggering a crisis in the Islamic education system. The dualism between Islamic education and secular education has further clouded the understanding of Muslims and strengthened the dominance of the secularistic Western paradigm of science. Therefore, the Islamisation of science emerged as an effort to reconstruct the relationship between science and religion within an integrated epistemological framework.

The idea of the Islamisation of knowledge was first introduced by Syed Hossein Nasr in the 1960s. He compared the methodology of Islamic science with general science and asserted that Islamic science is not only based on a rational and positivistic approach but also includes a textual and intuitive approach tailored to the characteristics of the object of study.

This idea was later developed further by Syed Muhammad Naquib al-Attas, who in 1977 officially launched the Islamisation of science project through his presentation at an international conference in Mecca. Since then, the idea of the Islamisation of science has continued to be developed in various scientific works, highlighting the ontological and epistemological reconstruction of science from an Islamic perspective. This idea was widely welcomed by Muslim intellectuals in various countries. A similar idea was also developed in the United States by Ismail Raji al-Faruqi, who in 1981 founded The International Institute of Islamic Thought (IIIT) in Washington, D.C. IIIT plays an important role in training Muslim scholars in the process of Islamising social sciences, as well as publishing The American Journal of Islamic Social Sciences (AJISS) as an academic forum for the development of an Islamic approach to social sciences and humanities (Ningsih et al. 2022.) .

Meanwhile, the concept of Islamic scholarship or Islamisation refers to the importance for Muslims to understand reality from an Islamic perspective, while also considering the humanities dimension, which does not always align with conventional scientific approaches. This approach emphasises the connection between Islam as a textual source (the Qur'an and Sunnah) and various realities, both everyday and scientific (Marzuki et al. 2023) .

Unlike the Islamisation of science, which focuses on applying Islamic values within the framework of modern science, Islamic scholarship places greater emphasis on understanding and translating Islamic teachings into the context of real life. In other words, Islamic scholarship seeks to make Islamic texts relevant and applicable in facing the challenges of the times and the social dynamics of contemporary society (Afriandi et al. 2024) . In other words, the scientificisation of Islam is a process in which Islamic teachings are interpreted in the context of science. This process aims to make Islam the foundation for the development of science, so that every scientific discovery can be understood from a spiritual and moral perspective. The methods used in the scientification of Islam include integration and objectification approaches. These methods contain elements of integration, which is defined as an effort to unite, not merely combine, divine revelation and human thought. The principle of this model emphasises a scientific approach that cannot eliminate the role of God as in secularism, but also does not ignore the role of human reason and experience. Meanwhile, the objectification method refers to the process of translating Islamic values into universal rational actions. Thus, these values can be enjoyed and applied by the wider community, including those who may not fully agree with or adhere to the original values (Yatusa'dah 2022) .

The history of the scientification of Islam can be traced back to the dynamics of Muslim scholars' thinking, which was previously focused on debates surrounding the concept of the Islamisation of science. In response to these debates, an alternative approach emerged, known as the concept of Islamisation of science, as developed by Kuntowijoyo. He proposed the need to formulate a theory of science based on the Qur'an as a basic paradigm, using an approach called objectification. Through objectification, Islamic teachings are processed into objective and applicable science. The aim is that the Islamic values contained in the Qur'an are not only consumed internally by Muslims, but their benefits can be felt universally, as a form of implementing the principle of rahmatan lil 'alamin. Thus, the Islamisation of science allows Islamic values to make a real contribution to all of humanity, including non-Muslims (Siregar 2022) .

In the concept of Islamisation, there are two main approaches used, namely integration and objectification. These two approaches play an important role in developing scientific thinking in the context of Islamic teachings, so that Islamic values can be studied and applied in various scientific fields. The integration approach aims to combine divine revelation with the results of human thought, thereby creating a scientific synthesis that accommodates spiritual and rational dimensions in a balanced manner. This is not merely a process of combining two different elements, but rather building a scientific paradigm that does not separate the divine element from scientific study. Unlike secularism, which tends to negate the divine aspect in science, this approach

places revelation as a source of truth that can be studied scientifically without negating human rationality. Thus, this approach allows science to develop without losing its spiritual dimension. Through integration and objectification, the Islamisation of science can serve as a bridge between Islamic teachings and the development of modern science. These two approaches ensure that Islam is not only a theological belief but also a source of inspiration for the development of science and policies that benefit the entire community (Afriandi et al. 2024) .

Examples of the Islamisation of Science and the Scientification of Islam.

Examples of the Islamisation of science and the scientification of Islam can be found in various studies conducted by Muslim academics. One relevant example is that with the development of science and technology, Islamic State Universities are now developing science, not just religious studies, in their implementation within the campus environment. This is influenced by the development of science which is rapidly expanding, accompanied by religious knowledge which continues to broaden. In its implementation , State Islamic Universities are competing to improve their accreditation through the development of science and religion, such as the establishment of faculties of medicine, science and technology, and so on. A specific example of a university that has actualised the harmonisation of science ( ) and religion ( ) is the State Islamic University ( ) KH. Abdurahman Wahid Pekalongan, where the UIN has realised the implementation of the harmonisation of science ( ) and religion ( ), or what is known as the Islamisation of science. This has been done by establishing a Sharia faculty that studies laws related to Islamic teachings, an Islamic economics and business faculty that studies how to conduct economic transactions in accordance with Islamic law, and so on. (Nuwaifila 2024) .

Objectification can also be interpreted as the process of transforming normative and theological Islamic values into concepts that can be understood and accepted by everyone, including those who do not adhere to Islam. This objectification allows Islamic values to be applied in social life and public policy with a rational and universal approach. For example, Islamic teachings that emphasise the obligation to help the poor are manifested in the form of the Inpres Desa Tertinggal (IDT) programme, which aims to alleviate poverty in remote villages. In addition, the concept of national solidarity can be seen as an implementation of Islamic teachings on ukhuwwah or brotherhood (Yatusa'dah 2022) .

Implications of Imam Suprayogo's Thoughts on the Islamisation of Science and the Scientificisation of Islam

Imam Suprayogo's thoughts have made a significant contribution to the development of Islamic education in Indonesia. Through the idea of integrating science and Islamic values, education is directed at shaping individuals who are not only intellectually capable but also have strong moral and spiritual integrity. This approach enables the creation of graduates who are able to respond to the challenges of the times while making a positive contribution to society. This idea is also in line with global demands for a generation that not only masters science but also upholds ethics and human values in every aspect of life.

Imam Suprayogo is one of the figures who views the Islamisation of science as an important process in integrating Islamic values into various disciplines. He developed a connection-integration approach to knowledge through a concept known as the Metaphor of the Tree of Knowledge. In this illustration, knowledge is depicted as a tree that grows lush, strong, and leafy, producing healthy and fresh fruit (Muhibuddin 2022) . This view is concretely realised in the development of study programmes at various Islamic universities in Indonesia. This effort to integrate knowledge has been a breath of fresh air in Islamic studies and has been positively received by various Islamic Higher Education Institutions (PTKI), both at home and abroad, including Indonesia. For example, many State Islamic Institutes (IAIN) have undergone a transformation into State Islamic Universities (UIN) as part of the implementation of the integrative paradigm. Within UINs, study programmes have been developed that combine general sciences, such as economics, with sharia principles. Thus, students not only learn conventional economic theory but also gain an understanding of how to apply it within the framework of Islamic values. (Rif'ah and Husnaini 2024) .

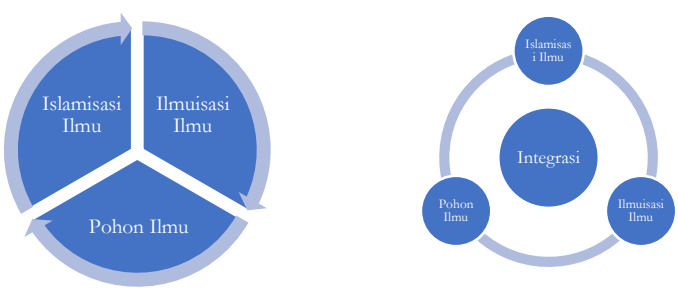
Meanwhile, the islamisation of knowledge, which focuses on how Islamic teachings can be understood and applied using a scientific approach, is part of scientific integration, in line with the views of Imam Prayogo (Nurcholis 2021) . In his argument, Kuntowijoyo argues that religious knowledge can be integrated with general knowledge when Muslim scholars formulate scientific theories using systematic research methods (Kurniawan 2021) . One effort in the scientification of Islam as a form of scientific integration is the formulation of scientific theories based on the Qur'an and making the Qur'an the main paradigm. This approach is realised through a process of objectification, namely actualising the values contained in the Qur'an into universal scientific theories and practices that can be applied in various disciplines (Lubis et al.2023) . Islamic scientification is important in this case to develop a more rational and objective understanding of religious teachings.

From the above explanation, it is evident that the concept of the tree of knowledge promoted by Imam Suprayogo is a unified concept in the integration of knowledge in Islam.

However, there are other opinions that view this differently. The difference is fundamental between the integration-interconnection approach and the Islamisation of knowledge, both of which are two conceptual models in bridging the relationship between general knowledge and religious knowledge. Both also aim to remove the dichotomous barrier between the two fields of knowledge, emphasising the importance of synergy between revelation and reason in the development of holistic knowledge based on Islamic values. The difference lies in the approach to treating knowledge that has developed in the modern world with Islamic teachings. For example, in the approach of Islamisation of science, this approach emphasises the process of sorting, merging, and blending general science with religious science. In this approach, general knowledge developed in secular traditions is adjusted to Islamic values, either by filtering out elements considered contrary to Islam or by integrating modern scientific principles into the Islamic framework of thought. giving rise to three approaches: labelling/ayatisation, axiological, and the application of Islamic values and the concept of Tawhid . Thus, the Islamisation of science aims to form a system of knowledge that is not only based on rationality and empiricism but also has a spiritual and normative dimension based on revelation. In contrast, the integration-interconnection approach offers a more proportional appreciation of general sciences that have developed with established epistemological, ontological, and axiological foundations. This approach does not aim to replace or merge general knowledge into an entirely Islamic framework, but rather seeks to find common ground between religious knowledge and general knowledge (Lintang and Luthfi 2020) .

The process of integration and interconnection is carried out by seeking compatibility in the approach and thinking procedures between various disciplines, while internalising Islamic values into the scientific process and results. In this way, religious knowledge and general knowledge can work synergistically, without negating or dominating one another. This approach aims to create harmony between the two, while maintaining their respective characteristics and autonomy. General knowledge is recognised as an epistemologically valid entity, while Islamic values are integrated to provide moral and ethical orientation. Through this approach, both types of knowledge can not only develop side by side, but also complement each other and contribute positively to the advancement of human civilisation (Susilawati 2022) .

Figure 2. Implications of Imam Suprayogo's Thought
on the Islamisation of Science and the Scientification of Islam



Conclusion

The Concept of *the Tree of Knowledge* proposed by Imam Suprayogo represents an integrative paradigm in Islamic education that seeks to eliminate the dichotomy between religious knowledge and general knowledge. This model places Islamic teachings as the root and foundation for all branches of knowledge, so that every discipline has a spiritual and moral orientation based on revelation. In this context, the Islamisation of knowledge serves to harmonise Islamic values with the development of modern science, while the scientification of Islam emphasises the application of a scientific approach in understanding and actualising Islamic teachings.

Although these three conceptual approaches differ in meaning, they share the same goal, which is to build a comprehensive, rational, and transcendental knowledge system. Imam Suprayogo's thinking has made an important contribution to the development of Islamic education in Indonesia by encouraging the creation of an integrative curriculum that produces graduates who are both scientists and scholars. Thus, *the Tree of Knowledge* is not only a conceptual symbol but also a practical paradigm in building an adaptive, inclusive, and competitive Islamic civilisation in the modern era.

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