
THE PATTERN OF SCIENTIFIC AND ISLAMIC INTEGRATION: THE IMPLEMENTATION OF CURRICULUM STUDY PROGRAM BASED INTERNATIONAL QUALIFICATION FRAMEWORK

Ahmad Sofyan, Fauzan, Wahdi Sayuti

Syarif Hidayatullah State Islamic University of Jakarta, Indonesia

E-mail: ahmadsofyan@uinjkt.ac.id

Received: 22th September 2018; Revised: 28th November 2018; Accepted: 28th December 2018

Abstract

The result of this study aims to determine the patterns of scientific and Islamic integration on the curriculum of study programs applying the Indonesian National Qualification Framework, or commonly called KKNI. This study is conducted by using qualitative approach while utilizing document, field observation, and interview as the data collection techniques of this study. Generally, integrated lesson plans with Islamic and Indonesian values in the curriculum of study programs at the Faculty of Educational Sciences, Syarif Hidayatullah State Islamic University in which based on KKNI is still not well-documented. The suitability among 'graduate profiles' as the identity of each graduate program was still not proportional directly to the learning achievements or learning outcomes in which has become the reference of the learning implementation. The vision of integration, developed by the university's stakeholders, has not been well-implemented, either in written documents or in implementation. Nevertheless, in the implementation of learning, most of the study programs, have already integrated the science, Islamic and Indonesian values, both in scientific contexts—for instance, applied in the learning methods, in teaching materials, in the lecture activities—and in the utilization of the Qur'an as one of the sources of lectures.

Keywords: integration of curriculum; implementation of KKNI

Abstrak

Hasil penelitian ini bertujuan untuk mengetahui pola integrasi keilmuan dan keislaman pada kurikulum program studi yang menerapkan Kerangka Kualifikasi Nasional Indonesia, atau yang biasa disebut KKNI. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif sambil memanfaatkan dokumen, observasi lapangan, dan wawancara sebagai teknik pengumpulan data penelitian ini. Secara umum, rencana pembelajaran terpadu dengan nilai-nilai Islam dan Indonesia dalam kurikulum program studi di Fakultas Ilmu Pendidikan, Universitas Islam Negeri Syarif Hidayatullah di mana berdasarkan KKNI masih belum terdokumentasi dengan baik. Kesesuaian antara 'profil lulusan' sebagai identitas setiap program pascasarjana masih belum sebanding secara langsung dengan prestasi belajar atau hasil pembelajaran di mana telah menjadi referensi dari pelaksanaan pembelajaran. Visi integrasi, yang dikembangkan oleh para pemangku kepentingan universitas, belum diimplementasikan dengan baik, baik dalam dokumen tertulis atau dalam implementasi. Namun demikian, dalam pelaksanaan pembelajaran, sebagian besar program studi, telah mengintegrasikan nilai-nilai sains, Islam dan Indonesia, baik dalam konteks ilmiah - misalnya, diterapkan dalam metode pembelajaran, bahan ajar, dalam kegiatan kuliah - dan dalam pemanfaatan Alquran sebagai salah satu sumber kuliah.

Kata kunci: integrasi kurikulum; implementasi KKNI

How to Cite : Sofyan, A., Fauzan., Sayuti, W. (2018). The Pattern of Scientific and Islamic Integration: The Implementation of Curriculum Study Program Based International Qualification Framework. *TARBIYA: Journal of Education in Muslim Society*, 5(2), 212-224. doi:10.15408/tjems.v5i2.11102.

Permalink/DOI: <http://dx.doi.org/10.15408/tjems.v5i2.11102>

Introduction

The alteration from IAIN to UIN is not merely changing the institutional status, but must be accompanied by transforming in the curriculum, methodology, situation and conditions from traditional (conventional/orthodox) to a more rational, professional and modern direction in line with the development of science and technology. The alteration is a sign in life that always goes on for sure. If there is no alteration, there will be stagnation and life will not develop according to the development of the period. According to Hussey (2000, p.6), there are several factors of why an institution do a change, namely, first, changes in science and technology that continue to increase; secondly, competition is intensifying and becoming more global; and third, the demand of customer or society (Wibowo, 2007, p. 74). The paradigm underlying the current IAIN / STAIN is considered less relevant to the development of science and the demands of national development, because it is very sectorial, only meets the needs of scholars who get high knowledge about Islam. (Muhaimin, 2003, p. 252)

This condition is very dichotomous. By through the specialization because it only produces "lame" humans who are reliable in the field of religious sciences, but not competent in the fields of science and technology. Therefore, in the era of 'literacy informations' which is requisite with the development of science and technology demanding the existence of higher education can give birth to humans who master science and technology and once living in the values of Islam religion.

As afformentioned at the current situation and condition of national education, so the spirit or soul of scientific integration is no longer only a matter of STAIN / IAIN / UIN, but is the responsibility of all education managers, from

elementary and secondary education, to higher education. This can be seen from the indications of some education policy rules that tend to lead to the quality of graduates (schools and higher education) who are not only capable in science and skills, but also have attitudes, noble attitudes and morals in carrying out all activities. One thing that is very strategic is the birth of the rules on the application of the study program curriculum based on the Indonesian Qualification Framework (KKNI), the competency qualification framework that can juxtapose, equalize and integrate between the field of education and the field of job training as well as work experience in order to provide recognition of work competencies according with work structures in various sectors (Presidential Regulation of the Republic of Indonesia Number 8 of 2012).

The Indonesian Qualification Framework is a presentation on a curriculum that no longer stops at fulfilment aspects of knowledge and skill, but directed at one comprehensive need of graduates of higher education in order to deal with global demands, the working world, and the responsibility in organizing the network of working world. The regulation of president is an encouragement all at once as a form of support to develop a measure of qualification for graduates of education in Indonesia. The Indonesian Qualification Framework becomes a new milestone of history for the world of higher education in Indonesia in order to produce the quality of human resources and compete at the global level.

Currently, the Indonesian Qualification Framework require how all higher education graduates with high integrity, responsibility as well as normative rules of socio-religious. In addition, attitude is the main target of the implementation of the Indonesian Qualification Framework. To mastering the broad knowledge

as well as professional skill/knowledge is expected to hold by the graduates.

Simultaneously, UIN Syarif Hidayatullah Jakarta aspires to be a campus that can produce alumni with various skills in sciences, religious sciences, social sciences, and natural sciences. Thus, thinking skill, personal and social piety can be seen as the characters of the alumni who have graduated from UIN Syarif Hidayatullah Jakarta. In fact, there are similarities in the demand target that must be fulfilled by the IQF and the vision of UIN Jakarta, namely 'giving birth to the profile of graduates of UIN Jakarta with moral skills, professional skills, and scientific insights'.

Methods

This research is conducted by using a qualitative paradigm with narrative approach. This approach is used to obtain the data more comprehensive so that it can describe in its entirety related with the implementation of scientific, Islamic, and Indonesian's value integration in the preparation and the development of the curriculum of the Faculty of Educational Sciences (abbreviated as FITK), UIN Jakarta study program.

Data Sources

Viewed from the sources, the research data consists of two categories, primary data and secondary data. Primary data is data taken directly from the sources, namely field data and from the compiler and curriculum developers related to the structure of the curriculum, syllabus, lecture event units and curriculum documents of the FITK Study Program. Meanwhile, secondary data is data obtained indirectly from the results of previous research and several other documents related to scientific integration in the curriculum field.

Data Collection Techniques

For obtaining adequate research data, some data collecting techniques were used, namely: (a) documentation studies; (b) questionnaires; and (c) interviews. Based on the data collection techniques aforementioned, thus, the research instrument that are used to collect data are non-test instruments in the form of: 1) Documentation Study Guidelines; 2) Data Entry Guidelines (Questionnaire); and 3) Interview Guidelines.

Data Analysis Techniques

The collected data is processed through four stages, namely, raw data structuring, editing, coding, and data tabulation. And then the data is analyzed.

Quantitative data were analysed with descriptive statistical techniques. In descriptive statistical analysis, the data is presented in the form of tables, graphs and diagrams. Then, doing an analysis to get an overview to answer research problems. Meanwhile, the qualitative data that obtained from the interview activities were processed by using triangulation patterns and analysing with descriptive qualitative analysis in which was content analysis.

Results and Discussion

Since rolling the implementation of the 2013 curriculum, the Faculty of Educational Sciences developed the 2013 curriculum model for universities which refers to the Indonesian Qualifications Framework (IQF) developed by SNP. Readiness of IQF-based curriculum implementation is explained in the academic guidelines 2014/2015 that since the academic year 2014/2015, all Study Programs at UIN Syarif Hidayatullah Jakarta has been applied the curriculum based Indonesian Qualification Framework (IQF). The implementation of IQF is a mandate of the Republic of Indonesia, Law

No.20/2003 about the National Education System, Republic of Indonesia Law No. 12/2012 about Higher Education, Government Regulation of the Republic of Indonesia No. 14/2014 about Management and Implementation of Education, and the Republic of Indonesia Minister of Education Regulation No.49/2014 of which later turned into Regulation of the Minister of Research and Technology No. 44/2015 about National Standards for Higher Education.

Curriculum Design of all Study Programs in UIN Syarif Hidayatullah Jakarta, for all undergraduate degree, master degree, professional development, and doctoral degree, has adopted the IQF by being designed in program specifications with better framing in visualization. Template specifications of the study program were adopted with a combination of ISESCO, AUN recommendations, Leicester University, UK, some Southeast Asian universities and some domestic universities. By sticking to the specifications of this study program, vision, mission, the university's objectives can be seen of its relation to the vision, mission, and objectives of the faculty. In fact, up to the vision, mission, and the objectives of study program.

In the specifications of this program, IQF has been seen in all outcomes of each study program. With a clear outcome, it will reinforce the distinction between one study program with another study program. Second, the outcome of the study program was reduced to be program learning outcomes. Through the Program Learning Outcomes, each study program can further be reduced the distribution of subject in each semester and be designed in the study period. According to Minister of Education and Culture Regulations No.49/2014, the study load and study period have been arranged according to the level and type of education. Through the subject matrix, making it easier for the public to

understand the vertical relationship between all courses with the vision, mission, and objectives of the study program. It is also easy to understand the sequential linkages between the subjects that are given in the first semester to the last semester. Students were expected to be more adaptable to each semester, as well as each lecturer.

With such a scheme, the curriculum structure of each study program that refers to the IQF at least displayed the domain of attitudes, knowledge, skills, including transferable skills, and also considered lifelong learning. For postgraduate degree, master degree, profession and doctoral degree, the study programs' mandatory demanded the lecturers and students able to compete in the global world.

By referring to the IQF, the grouping of outcomes-based subject is expected to shape attitudes, knowledge, practical skills, transferable skills, and lifelong learning.

In the Competency Based Curriculum (2006), each study program in the Faculty of Educational Sciences has developed the curriculum structure based on efforts to achieve the Vision, Mission of the University, Faculty and Study Program. However, the standard of graduate competence was not developed based on the needs of study programs. The subject that is developed by the study program have not described the direction of the graduates. So that when viewed from the existing documents, each study program does not have the direction of the output of the graduates to act as what and in what institution. Thus, the graduates of each study program were found to play a role in the institution and work outside their knowledge. Another problem was the profile of graduates whose core graduates of study programs were not relevant with the vision of integration (Islam and Science) that is aspired by the university. This condition then resulted in the "unclear" ability of graduates in each study program, between the

scientific content of each study program that must be mastered by the Islamic field as a university identifier.

Based on the context above, the Study Program should use the moment to review its curriculum, so that it has a package of curriculum that are reliable and have competitive power in producing graduates who are nationally and internationally competitive, as well as independent in managing their future without getting out the characteristic of Islam which is inherent in the vision of the university.

The data that presented by Syarifudin (2013) revealed an empirical argument about the need and significances of applying the KKNi-based curriculum. According to the survey results, many alumni work in addition to the field that was announced in the vision of the study program; it was found that there were those who has worked in banking area, worked in the field of broad casting, worked as foreign diplomats, worked in hospitality services and the tourism field and even other phenomena found were alumni still bear the status of Intellectual unemployment.

Thence, in line with Syarifudin (2013) who stated that to give satisfaction to users of graduates in fields in accordance with the study program's vision, it needs to be accommodated in a reliable curriculum, or in other words making graduates have professionalism in addition to the main fields that have been launched. By paying attention to the phenomenon of the graduates of the study program above, as stated it is necessary reviewing the curriculum to be more stabilizing curriculum with work opportunity that exist in both nationally and internationally.

Application of the KKNi-based Study Program Curriculum

The IQF-Based Study Program curriculum is a competency-based curriculum that developed by study programs in order to clarify the identities of graduates with comprehensive competences and ability to include attitudes, knowledge and skills that obtain recognition or license, both in national and international society. Hence, in order to implement the curriculum based IQF, there are some "harmonious" as the stages of implementing the IQF curriculum, for instance, the profile of graduates as a manifestation of the Graduates Competency Standards, Learning Achievement or learning outcomes, Study Materials, Process Standards, and Assessment Standards. This is regulated by Regulation of the Minister of Research and Technology No. 44/2015 about the National Standard of Higher Education stated that "the standard of graduate competence is a minimum criterion of qualifications for graduates' abilities which include attitudes, knowledge and skills stated in the formulation of graduate learning outcomes". Furthermore, it was also stated that "the graduate competency standards stated in the formulation of graduate learning outcomes as the purposed above are used as the main reference for the development of learning content standards, learning process standards, learning assessment standards, lecturer and education staff standards, learning infrastructure facilities standards, learning management standard, and learning financing standards."

To see the integration of Islamic value, scientific and Indonesians in the IQF-based study program curriculum can be explained in four aspects, namely the profile of graduates, learning outcomes, study material and curriculum structure.

From the side of graduates profile of the Study Program in the society of FITK have not

fully integrated the vision of university on the graduates profile that has expected. For instance, the profile of graduates of the Department of Islamic Education (PAI), namely (1) Become a PAI teachers at the junior and senior high school level and in madrasah (Islamic-school); (2) Become a researcher in the field of education; (3) Become the manager of an educational institution; (4) Become a religious and social leader in the society. Likewise the profile of graduates of Arabic Language Education, namely (1) Becoming an Arabic teacher at Madrasah/Primary and secondary level education institutions; (2) Become a researcher in the field of education; (3) Become the manager of an educational institution; and (4) Become a lecturer in a university. Both of these study programs are the oldest study programs with the most number of graduates and have spread throughout educational institutions in Indonesia. When viewed from the offer profile that presented, it has not been clearly seen what is expected by the study program for graduates regarding the concept of Islamic integration, science (general), and Indonesians as the university's vision. Both study programs, both PAI and PBA emphasize the formation of Islamic Religion Teachers and Arabic Language Teachers with no additional "additional frills" that indicate the teacher is competent in another science field. All Study Programs can almost certainly not give strong attention to the concept of Islamic integration, science, and Indonesians as university ideals.

This condition is also evident in the formulation of the profile of graduates of general study programs in the FITK UIN Jakarta environment, including the English Language Study Program (PBI). Profile of graduates of PBI major or study programs as follow: (1) being an English teacher at junior and senior high school education institutions; (2) Become a researcher in the field of education; (3) Become the

manager of an educational institution; (4) Become a lecturer in a college. While the Mathematics Education Study Program has a graduate profiles as follow: (1) Become a mathematics teacher at junior and senior high school education institutions; (2) Become a researcher in the field of education; (3) Become the manager of an educational institution. The Biology Education Study Program has graduate profiles, as follow: (1) being a teacher or biology instructor at the madrasah or junior and senior high school education institutions; (2) become a researcher in the field of education; (3) become a laboratory manager of an educational institution; (4) become a lecturer in a university; and (5) Become an education entrepreneur (*ecopreneur*). The Physics Education Study Program has top-down profiles as follow: (1) being a Physics teacher at the first and upper secondary school education institutions; (2) become a researcher in the field of education; (3) become the manager of an educational institution; (4) become a lecturer in a college, and (4) become an *Edupreneur*. The Chemical Education Study Program has a graduate profiles as follow: (1) being a chemistry teacher at an educational institution at the level of higher level education; (2) become a researcher in the field of education; (3) become the manager of an educational institution; (4) become a lecturer in a college. Then, the profile of graduates of the Social Sciences Education Study Program as follow: (1) being a social studies teacher at junior and senior high school education institutions; (2) become a researcher in the field of education; (3) become the manager of an educational institution; and (4) become a lecturer in a university (Academic Guidelines 2015/2016)

Meanwhile, when viewed from the development of Learning Outcomes, all study programs have developed the learning outcomes that expected in accordance with the graduate profile.

From the results of the search with using questionnaires and interviews that submitted to each study program chairman at the Faculty of Educational Sciences in the context of collecting data about the mechanisms for developing learning outcomes. Overall, each study program agreed that the mechanism of learning outcomes development were as follow: (a) Referring to the graduate profile; (b) Referring to the general standard for achieving competencies at level 6 for the published undergraduate qualifications. In the legislation; (3) Classifying learning outcomes into attitudes, knowledge, and skills as well as responsibilities; and (4) Validating learning outcomes through lecturer discussion activities in each study program.

Based on the study of the results, this study managed to find a formula for the readiness to apply the IQF-based curriculum, it can also be found the rationalization of the significance of IQF implementation in terms of the function of Graduates Competency Standards or in terms of the Learning Outcome of IQF in a curriculum. With that knowledge, the essence of curriculum development for Competency Based Curriculum and Education Unit Level Curriculum can be studied, then it can be found the essence of application that is different with the IQF curriculum.

To keep the consistency in the application of the KKNI Curriculum in Higher Education, in this study examines the readiness of the KKNI-based curriculum implementation in the study program, which is the Study Program at the Faculty of Educational Sciences, UIN Syarif Hidayatullah Jakarta. After conducted a deep research on the various sources of quality strengthening in Higher Education and various strategies of strengthening management of study program management, this thing must also be relevant to the formulations of education standards that have been produced as formulated

by BAN-PT and also BSNP (National Education Standards Agency)

In context of implementation IQF curriculum, Syarifudin (2013) revealed that a comprehensive plan needs to carry out through a systematic and systemic analysis of the system approach as shown in the diagram, that implementation of KKNI curriculum needs to support by the management elements of study programs that lead to achievement of ideal educational standards. Thus, all documents that lead to improvement of academic quality need to manage dynamically and systematically, such as academic SOPs, including Learning SOPs, SOP Exams, Laboratory SOPs, SOPs for Learning Facilities, Library SOPs. In general, presentation of learning outcomes is still not based on a deep SWOT study, so that application of LO is still very non-operational and measurable.

Besides, efforts to integrate Islamic, scientific and Indonesia's value should also be reflected in the demands of the *learning outcome* of the study program. In general, LO study programs at the faculty are targeted the attitudes that reflected and upheld Islamic values, Indonesian academic ethics". It's just in its implementation, only few Social Sciences Education programs and MI Teacher Education are trying to offer the concept of "upholding Islamic values" by making a circular to each lecturer in the form of routine activities or reciting al-Quran in every activity. According to Iwan Purwanto, the chief of Social Studies said that "the tradition of reciting al-Quran in the Social Studies of Study Program has been going on for four semesters. Before conducting lectures, every lecturer provides opportunities for students to reciting al-Quran, although still limited to certain verses. The objective is that students and lecturers can be appreciated, realized wholeheartedly about the existence of al-Quran as a guideline for Muslims." (Interviewed on September 16, 2016). Likewise, the managers

of the MI Teacher Education Study Program were also carried out. Application of reciting al-Quran in lecture activities has been going on since 2013, the study program of PGMI made a special circular that attached to each list of attendees. There are special provisions that must be carried out by every student and lecturer before conducting lecture activities, five minutes of doing reciting al-Quran according to the demands of the verses determined by the study program.

Furthermore, related to presentation of curriculum structure, all study programs at the Faculty of Educational Sciences, in Interview and FGD activities as well as SWOT analysis, have also succeeded in formulating graduate profiles that realized into a curriculum structure that contain three competencies, namely main competencies, supporting competencies, others competencies.

When referring to the concept of integration which is the university's vision, of course fulfilment of these competencies must not be separated from the context of Islamic, scientific and Indonesian. The spirit of Islamic and Indonesian that has beame the "spirit" of the university should be reflected strongly in the study program curriculum design, all in the curriculum structure, lecture planning, lecture process, to the assessment process.

From the structure of the study program curriculum at Faculty of Educational Sciences, UIN Syarif Hidayatullah Jakarta, there are three competencies final target of each graduate of the study program, namely (1) strengthening the main competencies, which include the scientific and intellectual insights of graduates, (2) supporting competencies, includes support scientific insight and skills, and (3) other competencies, including all abilities that support graduates be ready to compete with the world of work and society. So, if you look at the body knowledge curriculum of the study program

(both general and religious based) it is still limited to meeting the demands of the graduate profile in a scientific manner. So that the curriculum structure of each study program directed at strengthening certain scientific fields. Whereas refers to the demands of the IQF based study program curriculum, each study program must fulfil the minimum learning achievement requirements including attitudes, knowledge, and skills. As regulated by Permenristek No. 44/2015 about the National Standard of High Education stated that "the standard of graduate competence is a minimum criterion of qualifications for graduates' abilities include attitudes, knowledge and skills stated the formulation of graduate learning outcomes".

As an example of the Graduates Competency Standards for each Islamic elementary school teacher education study program, the following explained four learning outcomes that must be fulfilled, that is the field of attitudes and values, knowledge, general skills, and special skills.

Achievement of learning attitudes and values emphasized the existence of *soft skill* competencies for all students or graduates of study programs that referred to the noble sources of nationality, religion, and culture. The learning achievement then required each study program to offer a "national" characterization curriculum and university identifiers, for instance, Pancasila, Citizenship Education, Indonesian Language, Islamic value and Science, and Islamic Studies. With the existence of these courses, it is expected that the attitudes or values of the students or graduates can be understood, internalized in social life, and have implications for the habituation process that characterized as national values, religion and beliefs. Hence, the issue of attitudes and values is not only about how many "courses" taught in the realm of attitude (let's call it Pancasila and Morals), but how much influence did the rules on the lecture process

which can be directed to the process of attitude formation and governance positive value.

In general, composition of general course and religious courses at Faculty of Educational Sciences in all Islamic University Faculty, for instance, UIN Syarif Hidayatullah Jakarta was quite similar. The curriculum structure still consists of three parts: 1) the university's character course; 2) faculties; and 3) the course of the study program character. University character courses consist of courses, Islamic value and Science (2 credits), Islamic Studies (4 credits), Arabic (2 credits), English (2 credits), Practices of Worship and Worship (2 credits), Basic Concepts Mathematics (2 credits). The university character course has a target of how all students and lecturers have the same target in achieving scientific integration and Islamic university, as well as being a differentiator with other higher education. While course faculties and study programs adjusted the needs of graduates from each faculty and study program concerned.

Planning learning activities and *learning outcomes* that are "immature" will result unclear student-lecturer activities based on Islamic integration, science, and Indonesian. Lecturer-student interaction activities opened with greetings, delivery of lecture materials with varied learning methods, and concluding with conclusions and prayers.

Curriculum Integration Patterns of Study Program

In general, the PAI Study Program curriculum has been categorized based-on the balance between general subjects, basic skills courses, and core courses (Safiudin, 2016, p.125). Judging from that philosophical value, the PAI Department curriculum integrated Islamic, scientific, and Indonesian values. These three types of values synergized to make PAI Department at Faculty of Educational Sciences

being a *centre of excellence* in the field of Islamic Religion at the ASEAN level.

Furthermore Safiudin (2016) explained that the pattern of scientific integration of PAI Study Program could see from several aspects:

First, the depth aspects of curriculum implementation. Implementation of PAI Study Program curriculum reflected the integration complexities of understanding Islamic knowledge and education, as well as linkages with other scientific fields. For instance, in understanding teaching of Islam, students gradually study Fiqh (Islamic law) from simple things from daily worship to political issues. The first semester, students are introduced to the basics of education and to understand the basic concepts of education. In the following semester, they studied theoretical, philosophical and practical education. They studied the philosophy of education, learning theories and learning practices. The courses are also integrated in the level of difficulty, from the low level of difficulty to the high level of difficulty, then a number of courses required certain competencies to follow. For example tafsir courses, require students to have Arabic language skills.

Second, the aspect of the level composition. The courses in PAI Department are integrated in the hierarchy ranging from basic sciences, intermediates and special (high) sciences and final assignment writing. Mapping like this is based on the character of PAI's literacy which must be comprehensively and easily understood and avoid jumps. The PAI basic sciences group whose content contains the basics of PAI include Introduction to Islamic Studies, *Fiqh*, Basic Education, Educational Philosophy, Sociology of Education, Islam and Science, Interpretation, Hadith, and so on. Intermediate sciences group whose position is the development of science-PAI included among others *usul-fiqh*, *ulum- al-Qur'an*, *ulum-al-hadith*, educational psychology, curriculum study of PAI, morals mysticism and

theology. Next was special sciences (height) that were deepening among others *Qawaid-fiqhiyah*, PPMDI II, Morals Sufism, Islamic Philosophy, and Contemporary *Fiqh* and so on.

Observing the curriculum model, outwardly integration of knowledge in the area of PAI was a subject not on the content. Thus, the Islamic and general sciences are still seen as separate and independent accordance with their philosophical buildings. Ideally, the integration also penetrates the realm of content, general sciences such as sociology, Pancasila, Civics education and others should be integrated into lesson with Islamic values and reflected in the framework of monotheism till students protected from the dangers of science contaminated by secularism. Thus, students are expected to develop Muslim personalities that are strengthened by the value of faith in God. (Safiudin, 2016).

Furthermore, Safiudin (2016) explained that instructional materials in the Department of PAI generally consist of knowledge, skills and attitudes that are synergized each other. Learning material at PAI's department can be understood as a level structured knowledge and as the basis of all inactive of education.

Each educator is responsible for selecting curriculum content and must be acknowledged the close relationship between goals and learning materials. Then, designed them as well as possible so that learning objectives can be achieved. At practical levels, lecturers in the Islamic field of learning can be integrated their expertise with social sciences and natural sciences so that the materials can be understood as a whole because it is connected with a hierarchy of disciplines that have links.

Like a contemporary *fiqh* lecturer when he explained about gay and lesbian he could relate it with the social science and hygiene to explain the effects of that deviate behaviour to the society and biological health. The opposites, social

science lecturer could relate social science to the Islamic study. Then, when he explained about social caste classification and the effects might be related to the Islam study that is no caste in society. Islam viewed the best human is those who are devoted the most of Allah who is on the highest caste.

Then, Safiudin (2016) also explained that science integration pattern in Islamic Education Study Program also related to the learning process, when lecturer applied various learning methods. Thus, learning objectives can be reached if lecturer able to integrate methods in learning. In modern lecture, students are demanded as problem solver. Thus, it needed at least three learning methods to be integrated, namely assignment, discussion, question and answer method. The integration of those three kinds of learning method in Islamic study got superiority in making and empowering student in learning process. The lecturer became the facilitator, motivator and evaluator. Even though it should be admitted that in the implementation of these kinds of learning implementation faced many obstacles so that it cannot be done yet (Safiudin, 2016).

Integration pattern that is developed by Islamic Education Study Program has done various approach, namely, science utilization as references of describing "science" (in lecture), applying various learning method that demanded lecturers to master unlimited knowledge, such as psychology, philosophy, ethics, and other relevant branches of science. A *fiqh* lecturer in Islamic Education Study Program should not be trapped in a particular field of religious knowledge, but should be related to the other various nature phenomenon, social sciences, natural sciences, humanities, even math.

That condition is certainly limited and it could be just particular lecturer that has multidisciplinary skills. About another subject

lecturer, such as citizenship education, basic math, Indonesian Language, Arabic Language, English, and another subject as faculty and program study characteristics. Thus, scientific integration pattern in the perspective of connecting a field of science to others more broadly carried out under the “willingness” of a certain lecturer that is supported in a scientific capacity. It is needed an elegant integration pattern to carry out science integration holistically to all lecturers (regardless of religious or general lecturer). Therefore, a policy is needed to makes all academics became aware of the importance of science integration

In the context of curriculum application of IQF (Indonesia Qualification Framework) Based Study Program, all study program in FITK have not been arranged the learning planning yet, even in developing learning outcome based on Islam integration, science, and Indonesian value. As Marhaman Saleh stated that “at this time, learning activity preparation and learning outcome development are in the form of agreement and tradition of Islamic Education Study Program, no further development”. (Maharam, interviewed on 18th October 2016)

While PGRA (Kindergarten Teacher Education) study program, the integration process carried out by developing Spiritual Quotient (SQ). SQ integration in this context is the form of Islamic values in teaching pre-school student to the PGRA students as future pre-school teacher. The methods were as follow: 1) lecturer must be integrated SQ characteristics in learning, for instance, characters of responsibility, honesty, trusted, trustworthiness, and purity; 2) lecturer took in controls of students in their daily activity as well as to fulfil worship obligatory, to cooperate, to be polite, to respect others, to keep friendship, to socialize, and consideration.

The students were being discipline and honest in the middle test and final test. The

result was revealed the changing behaviour of students of PGRA program such as, being on time while doing worship activities, being discipline, honest, polite, Islam vested that were characterized of Indonesian value. The students showed their works in the form of scientific, Islam, Indonesian values. (Syarbaini; 2015)

According to Alek, the Chief of English Education Program of FITK, scientific, Islamic, and Indonesian integration process were the entity of vision of the university that have to be implemented in concrete entities. Next, Alek mentioned that “integration process in English Education program carried out through lecturing process, speaking manner, body gestures while speaking, using Islamic materials, and as much as possible relating every description to the relevant Al-Qur’an verses. (Interviewed on 24th of October, 2016).

Generally, scientific, Islam, and Indonesian integration process are limited on willingness and needs of the lecturer, not a written policy that is applied to all academics in the program. Hence, it was difficult to differentiate between English Education study program of Islamic University that is characterized by Islam and English Education study program of Public University which is not spirited by the values of religiosity. However, integration problem was common problems of the lecturer, the student, education staff, environment, staff, environment under agreed rules.

While in science education program, scientific integration pattern can be seen through the integration pattern that is applied by a lecturer in the lecturing. To restore the significance of lecturing in Islam environment of university, certain efforts were necessary to reach it out. A possible effort to be done is the integration of knowledge, Islam, and science. The implementation of integration in lecturing process in Earth and Space Science subject can

be done through generic skill. The generic proficiency that can be developed in this subject are: direct observation, indirect observation, massive scale awareness, symbolic language, logic consistency framework, causality, mathematic modelling, and developing concept (Brotosiswoyo, 2000). The integration pattern carried out by integrating cognitive and psychomotor activities, by giving significance in every discussed concept. The signification process is carried out by giving contextual analogy. The signification process that is carried out is expected to build manner/affective of student that have impact on proficiency and character of students in society. (Suwarna: 2015)

Math education study program did the similar ways. The integration of Islam and Math carried out by using *ulul-albab* paradigm, that is *bayani-burhani* and *irfani* approach or rational, empiric and logic approach or intuitive, imaginative, and metaphysical approach. Mathematical thinking ability and mathematical disposition can be developed through imagination or intuition process that later proved logically and deductively. The objectives of this study were analysing the integration of *ulul-albab* value, mathematical thinking and disposition learning model of Connection, Application, Discourse, Improvisation and Reflection (KADIR) model emphasize on the ability of the student to connect *ulul-albab* value, their mathematical thinking and disposition to the new learning assimilation and accommodation process in connection stage. Application stage was the stage of giving chances to the students to practice and to apply their knowledge and ability from the Connection stage. While discourse stage was the stage of discussion, study, exchanged the idea of math, found out new problem, and developed the critical thinking ability of the students. Improvisation was anticipating stage, the

disclosure of creativity and imagination. Reflection stage was a stage where student presented what they have learned, checked the correctness of the process and the result, assessed the surplus and the lack of the result, self-examination, wrote math. (See Kadir, 2015)

The integration pattern of math Education Program was more emphasized on the utilization efforts of intellectual, emotional, and spiritual potency of the students. Math was not only about the intellectual needs, but more than that as well. Math got the emotional and spiritual value that was quite high. The KADIR approach model of which was established by the leader of Math Education students of FITK was expected to supply students with their potency. *Ulul Albab* as a part of KADIR approach means “people of intellect”. Allah SWT Stated:

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or (lying) on their sides and give thought to the creation of the heavens and the earth, (saying), "Our Lord, You did not create this aimlessly; exalted are You (above such a thing); then protect us from the punishment of the Fire. (Ali Imran: 190-191)

Ulul Albab or “intellect people” as stated above was not only intellectual thinking (read: pragmatic) but also thinking in which based on faith and full of beliefs to The Khaliq.

Conclusion

Planning a learning activities that integration sciences, Islamic values, and Indonesian values in the IQF-based curriculum of the program of FITK of UIN Syarif Hidayatullah Jakarta is not documented well. The “compatibility” between “Graduation Profile” as the graduation identity of each program was not compatible to the learning

outcome in which was the references of the implementation of learning. Integration vision which is developed by university was not implemented well yet, both in written document and in implementation.

Generally, there were some study programs of FITK, UIN Sayrif Hidayatullah Jakarta, that have integrated science values, Islamic values and Indonesian values in lecturing, whether in the content, in the using of learning methods, in the using of learning materials in lecturing, and in the utilization of Al-Qur'an as lecturing resources, beside other relevant resources.

References

- Direktorat Jenderal Pendidikan Tinggi Kemendikbud RI. (2014). *Panduan Kurikulum Pendidikan Tinggi*.
- Brotosiswoyo, B.S. (2000). *Hakekat Pembelajaran Fisika di Perguruan Tinggi. Hakekat Pembelajaran MIPA & Kiat Pembelajaran Fisika di Perguruan Tinggi*, Jakarta: Proyek Pengembangan Universitas Terbuka. Departemen Pendidikan Nasional.
- Kadir. (2016). Integrasi Nilai-nilai Ulul Albab, Berfikir dan Disposisi Matematik serta Alternatif Pembelajarannya dengan Model "Kadir", *Prosiding Seminar Nasional Islam dan Sains*. FITK Press.
- Muhaimin. (2013). *Wacana Pengembangan Pendidikan Islam di Indonesia*, Yogyakarta.
- Peraturan Presiden Republik Indonesia Nomor 8 Tahun 2012 tentang *Kerangka Kualifikasi Nasional Indonesia (KKNI)*.
- Permendikbud Nomor 49 Tahun 2014 tentang *Standar Nasional Pendidikan Tinggi*.
- Permenristek No. 44 tahun 2015 tentang *Standar Nasional Pendidikan Tinggi*.
- Safudin. (2016). Model Integrasi Keilmuan di Jurusan Pendidikan Agama Islam. *Prosiding Seminar Nasional Islam dan Sains*, FITK Press.
- Salah, A. Rahman. (1993). *Konsepsi dan Pengantar Dasar Pembaharuan Pendidikan Islam*. Jakarta: DPP GUPPI.
- Suwarna, I. Permana. (2016). Pengaruh Penugasan Digital terhadap Hasil Belajar SMA pada Konsep Hukum Newton tentang Gerak, *Prosiding Seminar Nasional Islam dan Sains*. FITK Press.
- Syarbaini, Eni R. (2016). Integrasi Kecerdasan Spritual dalam Pendidikan Anak Usia Dini. *Prosiding Seminar Nasional Islam dan Sains*, FITK Press.
- Syarifuddin, A. (2015). Pengembangan Kurikulum Lembaga Pendidikan Tinggi Islam Berbasis KKNI. *Jurnal Kependidikan Islam*, 5(1).
- Wibowo. (2007). *Manajemen Perubahan*, Jakarta: Raja Grafindo Persada.