Islamic Educational Transformation: A Study of Scientific and Competence Development in the Study Program of Islamic Education in State Islamic Universities

Usman, Moch. Fuad, Nur Munajat
Faculty of Tarbiyah and Teaching Sciences
State Islamic University (UIN) Sunan Kalijaga Yogyakarta
*e-mail: usmanmbabsel@gmail.com, moch.fuadfuad@ymail.com,
        munajat_uin@yahoo.co.id*

Abstract

The research is descriptive and evaluative about religion and modernization of education for the purpose of finding and describing new problems regarding the basic framework of scientific and curriculum development at PAI Studies Program. The purpose of this study is to describe and reveal indicators of the basic framework changes, the views and attitudes of academicians, curriculum development, and learning process that mainly based on information technology. The research was conducted on three State Islamic Universities, namely UIN Sunan Kalijaga Yogyakarta, UIN Syarif Hidayatullah Jakarta, and UIN Maulana Malik Ibrahim Malang with subject research Faculty of Tarbiyah and Teaching Sciences or PAI study program, and sampling technic was done by purposive random. The data was collected by observation method of participation, structured and in-depth interviews and questionnaire method to faculty (leader) and students. Data analysis was performed through the logical interpretation and constant comparison. This research is conducted in the field by collecting data, writing and provide a logical interpretation of the data. Based on data and analysis above, it can be concluded that implementation of scientific development conducted by study programs/majors PAI to realize an integrated-interconnection approach is already reflected in the determination of the base (vision and mission) majors, policies (quality objectives or quality assurance), programs, and learning process. Whole has grown, when it is understood from the meaning of modernization of education (change/development model of education management), from the old way/conventional leads to a more contemporary.

Keywords: *Religion, Modernization of Education, PAI Studies Program*

240

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Abstrak

Penelitian ini bersifat deskriptif dan evaluatif tentang agama dan modernisasi pendidikan dengan tujuan untuk menemukan dan menggambarkan permasalahan baru mengenai kerangka dasar pengembangan keilmuan dan kurikulum pada Program Studi PAI. Penelitian ini bertujuan untuk mendeskripsikan dan mengungkap indikator perubahan kerangka dasar, pandangan dan sikap akademisi, pengembangan kurikulum, dan proses belajar-mengajar, terutama yang berbasis teknologi informasi. Penelitian dilakukan di tiga Universitas Islam Negeri, yaitu UIN Sunan Kalijaga Yogyakarta, UIN Syarif Hidayatullah Jakarta, dan UIN Maulana Malik Ibrahim Malang, dengan subjek penelitiannya yaitu Fakultas Ilmu Tarbiyah dan Keguruan atau Program Studi PAI. Teknik pengambilan sampel dilakukan secara purposive random. Data dikumpulkan dengan metode observasi partisipan, wawancara terstruktur dan mendalam serta metode kuesioner kepada fakultas (pimpinan) dan mahasiswa. Analisis data dilakukan melalui interpretasi logis dan perbandingan konstan. Penelitian ini dilakukan di lapangan dengan mengumpulkan data, menulis dan memberikan interpretasi logis terhadap data. Berdasarkan data dan analisis di atas, dapat disimpulkan bahwa implementasi pengembangan keilmuan yang dilakukan oleh program studi/jurusan PAI untuk mewujudkan pendekatan integrasi-interkoneksi sudah tercermin dalam penentuan jurusan (visi dan misi) jurusan, kebijakan (kualitas objektif atau jaminan mutu), program, dan proses pembelajaran. Semua hal tersebut sudah berkembang, bila dipahami dari makna modernisasi pendidikan (model perubahan/pengembangan manajemen pendidikan), dari cara lama/konvensional menuju ke yang lebih kontemporer.

Kata Kunci: *Modernisasi Pendidikan, Jurusan/Program Studi PAI*

Introduction

Religious education as the basic foundation and important aspect in national educational system is intended to provide religious knowledge to students in order to shape their behavior in accordance with religious teachings and values. Therefore, demands of function of religious education in Indonesia remains a crucial need for society. Even, religious education appears stronger among pluralism and more modern life of society.

The research which describes and evaluates religion and modernization of education is intended to find and describe new issues about a basic scientific framework and curriculum development of Islamic education study program (nationally named PAI) of the Faculty of Tarbiyah and Teaching Sciences in State Islamic Universities (UIN). This research is aimed to describe and reveal any indicators of basic framework changes, the

views, attitudes of academicians, curriculum development, as well as its learning process especially technology information (IT)-based learning.[1]

There are several considerations why a study of religion and modernization of education is conducted. *Firstly*, the role of religion and modernization of education becomes an important topic that leads to many speculations of thought. In this respect, beliefs and ideas implied within religious teachings are believed as one of many factors which pushes a renewal in the field of education. In such a function, the Faculty of Tarbiyah and Teaching Sciences, especially study program of PAI, as an Islamic education institution is demanded competently to preserve the values of truth & justice and positions itself as a reference for human resource development in Indonesia in order to create educators that teach Islamic values and posses noble morality and insight of science & technology (IPTEKNI) as well. In this case, education and Islamic learning are not merely predicated as priestly religion which focuses only on religius rituals. But, both are considered as prophetic religion which is able to be a spirit of liberating forces. *Secondly*, religion and modernization of education are able to fulfill an extremely important function within social development in Indonesia, including: (1) to inculcate certain traits such as courageous, self-reliant, interpreneurship, regard for human rights (HAM), and able to work together for the common good in the process of continuous social change without fear of such a change itself (being multicultural), (2) to motivate educators and students to learn and understand the social reality that exists among society, (3) to stimulate students to practice their faith, and (4) to integrate such an Islamic epistemology and IPTEKNI that it manifests scientific integration and interconnection among Islamic studies, sciences, technology, and art-culture.

The explanations above become important reasons for carrying out the study of religion and modernization of education in the study program of PAI of the faculty of Tarbiyah and Teaching Sciences in State Islamic Universities (UIN) which have already renewed scientific and curriculum development by using interconnective-integrative approach which places

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[1] Compare to: Tze Ming, Peter. "Sprituality and Morality: A study of communal aspect from eastern and western perspective", *Journal of Religious Education*, January 2014

religion and science, as well as interdisciplinary science into a whole scientific building.

Based on such a background, this research is directed to answer the following questions; (1) How the implementation of scientific development is carried out by the study program of PAI in order to realize interconnect-integrated approach; (2) How the views, attitudes, as well as endeavour of academicians are in order to realize such a change and development; (3) What indicators are used in curriculum development of study program; and (4) How program of learning strategy development to reach competences formulated is.

Religion and Modernization of Education

Modernization, as a revolutionary movement is defined as a rapid change from old tradition to modern. Besided, modernism is characterized as complex, systemic and global movement that influences all humans, through a particular process toward homogenization which is progressive. In the academic world, the term "modernization" is often used interchangeably with "developmentalism" so that it has similar meaning with "development" as a paradigm.[2]

Furthermore, the word "modern" has close relation with "modernization" which means a renewal or *tajdid*. In Western society, modernization indicates the ideas, school, movement, and endeavours to change concepts, custom, old institutions, etc which are adapted into a new atmosphere which is resulted from the progress of science and modern technology. Then, such a term is adopted into Islamic literature. In this regard, modernization has different meaning with Western concept as discussed above.[3]

In Islam, modernization means a real effort to reinterprete the understanding, thoughts, and views about Islamic issues in order to make them be adapted to the times. As such, it renews ideas, thoughts, and views

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[2] Zuly Qodir, *Pembaharuan Pemikiran Islam: Wacana dan Aksi Islam Indonesia* (Yogyakarta: Pustaka Pelajar, 2006), page. 122.

[3] Abuddin Nata, *Peta Keragaman Pemikiran Islam di Indonesia* (Jakarta: Raja Grefindo Persada, 2001), page. 155.

and does not change what is contained in Quran and Hadith. In its next development, there is opinion that says an easily-understood definition of "modernization" is identical or almost identical with the notion of "rationalization" that means a process of transforming old mindsets and irrational working procedures into new mindsets and rational (*aqliyah*) work procedures. Such an endeavour of modernization is conducted to achieve an optimal eficiency by using the latest discoveries of human in the field of science and technology.[4]

Meanwhile, to face a challenge of modernism which especially relates to tradition (*turaš*), Mohammed 'Abed al-Jabiri tries to synchronize between Arabic tradition reality and modernity in Western. According to Jabiri, eventhough Europe modernity represents universal culture, it is unable to analyze the reality of Arabic culture that is formed far beyond itself. In Jabiri's view, the first and main concept of modernity is to develop a method and modern vision about tradition. This is because modernity is an effort to understand about "tradition" which is trapped into tradition in order to obtain a modern understanding and new perspective about it.

The idea of modernity does not reject tradition or break the past but is intended to up-grade attitudes as well as stance by presupposing the pattern of our relationship with tradition in the level of modern culture. Therefore, the concept of modernity is to develop a method and modern vision of tradition. Modernity is a must for an intelectual to explain the whole phenomenon of culture as well as the place where modernity emerges. Such a modernity becomes a message and boost of change in order to revive various mentality, norms of thought and all its aprreciation.[5]

To answer the challenge of modernity, Al-Jabiri proclaims the necessity of building a formidable Arabic logic epistemology. System which still operates now, according to Al-Jabiri, includes; *firstly*, the discipline of explication *('ulum al-bayan)*, which is based on epistemological method by using analogical thinking, produces knowledge by using information from

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[4] *Ibid.,*
[5] Lexi Zulkarnaen Hikmah, "Al-Jabiri dan Kritik Nalar Arab" *https://kommabogor.wordpress.com/2008/01/13/al-jabiri-dan-kritik-nalar-arab/* within Google.com. retrieved on 4th november 2015.

one domain (the source) to help solve a problem in another domain (the target). *Secondly*, the discipline of gnosticism (*'ulum al'irfan*) which is based on revelation and "*gnosis*" (knowledge of transcendence arrived at by way of internal, intuitive means) as its epistemological method incorporates sufism, Syi'i thinking, esoteric interpretation of Quran, and orientation of the philosophy of illumination. *Thirdly*, the discipline of inferential proof (*'ulum al-burhan*) which is based on empirical method and intelectual inference. In sum, *bayani* method is characterized as rational, method of *'irfani* is intuitive, and method of *burhani* is empiric. Al-jabiri's effort to interconnect tradition and modernity is the necessity of muslims to restore rationalism in reading religious texts. Contribution of Ibnu Rusyd's concept of rationalism in philosophy is encouraged by spirit of empirical and critical thinking that affiliates to the tradition of rationalism which gives emphasis on asiomatic knowledge. Such an asiomatic knowledge restores paradigm as well as adopts science and philosophy-based system of knowledge as Aristoteles established several centuries ago.[6]

A Paradigm of Science and Religion Integration: in Response to Religion and Modernization of Education

The technical term often used is integration of science and religion. This is because some scientists reject intervention of religionists in the field of science. Similarly, a number of religionists refuse the presence of science and they see that scientists create something in contrast to religious teachings. We can see relation between science and religion, for instance, from a familiar quote: "science without religion is lame, religion without science is blind". However, those who refuse the possibility of science and religion integration argue that science comes from humanbeing which tends to be profane while religion comes from God that is both absolute and sacred. Thus, from this argument, it leads to the emergence of thought considering

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6   Amirudin Hasan al-Faraby, "Tradisi dan Modernitas: Perspektif M. Abed al-Jabiri", *http://gardabala .blogspot.co.id/2013/01/tradisi-dan-modernitas-perspektif-m.html dalam Google.com.* retrieved on 4th november 2015.

that integration means mixing between science and religious understanding that technically are known as secular and religious science.[7]

Islam views equally between religion and science. Religion is value which provides guidance for human behaviour and his view of life while science is something human invents owing to his intelligence God gives as a gift. Science is not like recognising something already exists but it should be developed and created. It is in accordance with human nature, having great curiousity towards everything, which God gives as one of human abilities.[8]

In the paradigm of Islam, integration of religion and science is based on *tauhidiq system,* that positioning Allah as the beginning and end of everything. In this perspective, integration of science and religion is conducted by combining between verses of *kauniyyah* (signs of God contained in the universe) and verses of *qauliyyah* (God's words, Qur'an and Hadith). In the early of Islam, the integration of both becomes a routine academic activity of Islamic scholars, so do western scientists. Unfortunately, modern western more emphasizes the importance of *kauniyyah* on academic activity while denying *qauliyyah.* This is then well known as empiric or positivism— what is called the truth and real only if it is perceived through senses (the observable phenomenon/ *mahsusi*) and denies something unseen and metaphysical (*ma'quli).* Nowadays, Muslim people are more exposed to Western literature which is dichotomic and gives emphasis more on empiric as well as logical positivism and less Islamic tradition of academic activity — integration of *kauniyyah* and *qauliyyah.* As a result, research activity now is more understood as a research field which refers to one academic field of profession and rarely begins from verses of Qur'an in which people should be encouraged to understand it more.[9]

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[7] Akh Minhaji, *Tradisi Akademik di Perguruan Tinggi* (Yogyakarta: SukaPress, 2013),. page. 83 – 84.

[8] Abd Rachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Jakarta: Raja Grafindo Persada, 2011), page. 267.

[9] Akh Minhaji, *Tradisi Akademik...*, page. 84.

Modernization of Education in the Study Program of PAI of the Faculty of Tarbiyah and Teaching Sciences (FITK) of UIN

Modernization of education in the study program of PAI which takes place in FITK, UIN could be understood through its basic principles, objectives, and a set of policies it establishes. It needs to analyze the whole reality of each study program of PAI existing in FITK UIN Sunan Kalijaga, FITK UIN Syarif Hidayatullah, and FITK UIN Maulana Malik Ibrahim.

1. **Basic Foundation of Modernization of Education in the Study Program of PAI, FITK of UIN**

A basic foundation of modernization of education in study program of PAI in these three institutions is reflected in its vision and mission.

Vision of PAI, FITK UIN Sunan Kalijaga is to be leading, competent, and competitive in Islamic teaching while its mission is as follows: (1) Developing education and learning model to create graduates who are ready to become educators of PAI in school/*madrasah,* (2) Carrying out research in the field of Islamic education, (3) Carrying out program for community services in the field of Islamic education, (4) Developing the quality of teachers of Islamic education, and (5) Enhancing collaboration with all of parties to establish Three Pillars of Higher Education (Tridharma Perguruan Tinggi), especially in the field of Islamic education.

Then, vision statement of PAI FITK UIN Syarif Hidayatullah is to be a center of excellence in education, research, and Islamic education development in 2021 while its mission is as follows; (1) Carrying out innovatively effective academic and vocational education in Islamic education, (2) Carrying out innovative research in Education and Islam, (3) Developing Islamic education through academic activities, (4) Spread research outcome of Islamic education, (5) Carrying out innovative research in Education and Islam, (6) Developing Islamic education through academic activities, (7) Spread research outcome of Islamic education.

Furthermore, vision of study program of PAI of FITK of UIN Maulana Malik Ibrahim is to be reputable program study that can graduate competent professionals on Islamic education with *ulul albab* character while its mission

Usman, Moch Fuad, Nur Munajat

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247

is as follows: (1) Establishing excellent education to create prominent academic educators in school, Islamic boarding school that able to manage Islamic education unit, (2) Preparing the qualified graduates that synergize deep spirituality, noble behavior, broad knowledge, and mature professionalism, (3) Developing new paradigm and enhancing the conducive educational management of tarbiyah competence, (4) Implementing and supporting research programs that lead to new theories of Islamic education through formal, non formal, and informal education for the education advancement, (5) Organizing high educational community service programs that are proactive and anticipatory in facing and resolving Islamic education issues which arise among society, (6) Enhancing social networking in order to collaborate with other universities in Indonesia or overseas, and other stakeholders, (7) Developing and preserving values, professional ethic, and academic moral for the quality control of study program.

From these three institutions' vision and mission, regardless of different editorials it can be concluded that all present an effort to modernize Islamic education. It can be seen from the statement "to develop a new paradigm of Islamic education management" as the implementation of three pillars higher education (Tri Dharma Perguruan Tinggi). Therefore, the institutions could contribute in solving problems about Islamic education among society. Such an inclusive foundation, for instance, appears on future goals of these three institutions which want to make study program of PAI be excelent, competent, and competitive in Islamic education & teaching, a center of excellence in 2021, and a leading study program.

2. Objectives of Modernization of Education in the Study Program of PAI FITK UIN

Generally, the objectives of educational modernization of PAI FITK UIN Sunan Kalijaga are to create graduates of Islamic education that posses broad knowledge and ability to develop and carry out professionally academic duties for nation's development. Specifically, it has following purposes; (1) Carrying out education and learning to create teachers of PAI in school and Islamic boarding school (*madrasah*), (2) Carrying out research in Islamic education, (3) Organizing high educational community service programs in the field of Islamic education, (4) Increasing the quality of educators of PAI,

and (5) Enhancing collaboration with all parties to establish three pillars of higher education especially in the field of Islamic education.

Meanwhile, the objectives of modernization of education in study program of PAI of FITK UIN Syarif Hidayatullah are as follows: (1) To graduate professional educators of Islamic education, (2) To graduate productive and competitive Islamic thinkers, (3) To produce academic work with national and international standar, (4) to provide idea contribution for the development of Islamic education, (5) To publish research that can be employed as academic references by other scholars for the education advancement, and (6) To optimally apply the research outcomes that give influence on discourse and teaching practices of Islamic education.

Then, the objectives determined by UIN Syarif Hidayatullah are as follows: (1) To graduate educators that have broad of knowledge, attitude, and skill (as well as value which is required to be educators, mentors, and moving spirit of Islamic activities in school/*madrasah),* (2) To graduate Islamic educators that posses knowledge, attitude, skill, and value which are needed in Islamic teaching, and (3) To create graduates that have additional ability to build, manage, and organize, plan, carry out, supervise, monitor, and evaluate, and develop innovative Islamic educational programs.

Understanding the purposes of modernization of education in such a study program in these three institutions shows the presence of global reach, innovation in Islamic education, and thinkers as well as researchers with national and global insight. Seen from the objectives to reach, it reflects that the institutions are going to produce educators that have competences— able to develop method and modern vision. In other words, they are able to grasp comprehensively Islamic education which during this time has been stuck in traditional or conventional understanding. In turn it leads to modern understanding as well new paradigm of Islamic education.

3. **Policy of Modernization of Education in the Study Program of PAI FITK UIN**

Referring to their basic principle and objectives, these three study programs have set particular policies about modernization of education. It includes quality assurance system, quality objectives, program, and learning

process. However, it needs to discuss their realization steps of the so-called policies.

Policies of Modernization of Education in the Study Program of PAI of FITK UIN Sunan Kalijaga

A quality assurance system in the study program of PAI has been begun since the early of december in 2006. Basically, it is integrated with quality assurance of UIN Sunan Kalijaga that is based on certification of ISO 9001:2008. The instruments in the form of document include: 1). Quality Manual, 2) Quality policy, 3) Quality objective, 4) Quality planning, 5) Standard Operating Procedure (SOP), 6) Form, and 7) Statutory and regulatory requirements recorded in quality assurance system. Such a quality assurance system is completely implemented since 2008. In 2009 all of scopes guaranteed already have obtained an ISO 9001:2008 certification from TUV Rheinland Indonesia which is located in Germany.

Principles which are developed in quality assurance system in the study program of PAI are planning, doing, checking, and action (PDCA). All of activities in PAI are framed in the practice of continuous improvement of PDCA. It starts from planning step through preparing document of quality system. Then, implementation step is carried out based on document planning while checking is done by internal quality audit, and lastly action is taken through management review. Such a cycle of PDCA is always ensured to run and strive towards continuous improvement.

Concrete steps that have been implemented in the framework of quality assurance system in PAI are through several activities, for instance; 1) Continuous socialization of quality assurance system, 2) Measurement of achievement level of quality objectives, 3) Measurement of graduate satisfaction, 4) Monitoring and Evaluation, 5) Internal quality audit (AMI) that held every year, 6) Management review, 7) Procurement of auditors of AMI, 8) Induction for new officials, 9) Refreshment of quality assurance system, 10) Revise document of quality assurance system, and 11) Filing ISO 9001:2008 certification.

During the implementation of quality assurance system, some academic improvements could be perceived by academicians, for instance:

firstly, changes in academic culture. Academic cultural changes could be seen from the ability of institution to prepare educational input instrumentals such as curriculum, syllabus, plan of semester lecturing activity program (RPKPS or SAP), and handout books which have been already provided before lecturing season begins. In addition, lecturers have the exact number of class meetings controlled, learning strategy, SAP/RPKPS conformity, and learning evaluation. *Secondly*, through quality assurance system UIN Sunan Kalijaga could measure the work index for each lecturer. The presence of quality assurance (QA) helps institution to control the performance of lecturers which previously is hard to do either normatively or bureaucratically. The work index for both permanent and adjunct lecturers could already be known. It shows that quality assurance system has powerful impact on cultural change and academic atmosphere.

Therefore, in such a quality assurance system, the department has following points: 1) policies of evaluation and quality controlling, 2) good documentation system, 3) reporting system, 4) national and international accreditation from BAN-PT.

Furthermore, manifestation of such policies is in the form of quality objectives including: 1) Minimally 50% of research conducted should address the integration-interconnection of Islamic studies and scientific knowledge, 2) Educational staff should publish scholarly works internationally at least three months of the year, 3) Seventy percent of graduates will be employed within their field of study within one year of graduation, 4) The number of graduates who are on time study (8 semesters) should be at least 80%, 5) The work index for lecturer >3,0 should be minimally 90%, 6) Graduates able to make global communication indicated by minimal score of TOEC and IKLA 400 should be at least 80%, and 7) Graduates who should be able to apply information technology indicated by score of particular certification minimal B+ should be at least 80%.

In order to achieve such quality objectives, it then embodies into program with some strategies as follows: 1) Stimulate lecturers to conduct study every year about Islamic education based on interconnect-integrative perspective, and making collaboration in doing research with all circles such as the Faculty of Tarbiyah and Teaching Sciences, research institution of UIN, and Department of Religious Affairs, 2) Publish research outcome of Islamic

education on academic journal, and scientific forums such as seminar and workshop, 3) Provide relevant knowledge and skill and expand social networking, 4) Monitor the progress of student academic through academic advisoring and short semester program, 5) Carry out workshop of academic quality enhancement for lecturer such as active learning, learning evaluation, and IT, as well as give rewards for lecturer achievement, 6) Increase the number of credits of both Arabic and English language and hold skill training of both languages coordinated by language center of UIN and student activity of DPP (Department of Politic and Government which presents from 2009-2012), and 7) hold computer training through PTIPD of UIN Sunan Kalijaga and other student activities.

Finally, modernization process continues to the next step, learning system implementation. The establishment of learning system is based on planning which is relevant to its goal, study area, and hierarchy structure. Learning process has mechanism to monitor, review, and improve periodically lecturing activity (the presence of lecturer and student in class meeting), manage course materials, as well as assess learning outcome.

Policy of Modernization of Education in the Study Program of PAI FITK UIN Syarif Hidayatullah

The quality objectives of the program study of PAI are set as follows: 1) Carrying out learning process or qualified lecturing activity which covers content, process, infrastructure, learning source, evaluation, and follow-up program, 2) Carrying out guidance and advisoring processes which include learning process and outcome, writing scientific papers and thesis, career, and personality, 3) Increasing lecturer quality and career in education and learning, research, community service, and IT comprehension (e-learning), 4) Delivering excellent service for internal and external stakeholders, 5) Giving assurance of on-time study to student for 9 – 11 semesters, 6) Enhancing both soft skill and hard skill qualities of graduates and distributing them into employment within their field of study, 7) Building networking and collaboration with the department, school/madrasah, government institution, alumni, and other relevant institutions in Indonesia or overseas.

To achieve the so-called quality objectives, next step that should be conducted is implementing quality assurance system. It is intended to reach

following purposes: 1). To improve and increase quality management system in the faculty of Tarbiyah and Teaching Science which includes the conformity of input, process, and output in each activity which therefore leads to systemic work culture based on SMM ISO 9001-2008 and International Workshop Agreement for Education Institution (IWA) 2:2007 and internatioal recognition. 2) To develop human resource competences of FITK in order to be able to collaborate professionally and participate in regional and international competition. 3) To provide gradual and sustainable direction for professionalism improvement in working world through evaluation process, quality objective, work program, and re-planning quality of FITK. 4) To create and develop conducive academic atmosphere that therefore able to achieve the criteria of exellence performance based on the implementation of SMM ISO 9001:2001.

Then, particular program which is held contains the following strategies: 1). Stimulate lecturers to conduct research that addresses the integration-interconnection of Islamic studies in March every year that proposal admission is announced by the faculty and followed up by the department and make collaboration in doing research with other institutions such as the Faculty of Tarbiyah and Teaching Sciences, research institution of UIN and other institutions outside UIN Syarif Hidayatullah Jakarta. 2) Require all of lecturers to prepare syllabus, SAP, hand out, and record lecturing process in lecture journal based on ISO standard. 3) Optimize the function of academic advisor: publishing guidance book. In order to reach optimal outcome of implementation, in each semester the faculty provides the guidance of academic advising for lecturers when they submit a teaching application which then is followed up by the department in meeting before the lecturing season begins. 4) Build a culture of service quality in the environment of faculty and staffs through quality assurance (QA) which is based on standard of ISO. 5) Create scientific culture in the environment of faculty especially lecturer of Islamic education course by doing routine discussion every month. 6) Increase student advising through academic advisors and monitor his study progress through academic information system (Simak/AIS). 7) Complete facility and infrastructure as well as learning resources (hotspot area, LCD, books, journal, e-book, and e-journal) which provide information for alumni. 8) Build collaboration with school/*madrasah*, government institution, alumni, and relevant institutions

which especially focus on madrasah mentoring. 9) Publish research outcome about Islamic education on academic journal and scientific forums such as seminar and workshop. 10) Carry out workshop of academic quality enhancement for lecturer such as active learning, learning evaluation, research methodology, and IT. 11) Carry out computer training for students through laboratory of FITK UIN Syarif Hidayatullah Jakarta. 12) Create academic and scientific culture around campus by carrying out student group discussion outside lecture hours.

Finally, modernization should be implemented in its learning system which is based on planning that relevant to its goal, study area, and hierarchy. In this regard, learning process is conducted by using some challenging strategies and technics that encourage students to think critically, explore creativity, and do experiment by exploiting various sources. Learning process itself has mechanism to monitor, review, and improve periodically lecturing activity (the presence of lecturer and student in class meeting), manage course materials, as well as assess learning outcome.

Policy of Modernization of Education in the Study Program of PAI FITK UIN Maulana Malik Ibrahim

1. Quality Objectives

The quality objectives of PAI development as explained on a mechanism of vision and mission preparation are following development of university as the holding institution. Therefore, PAI is designed to have input output-oriented goal as follows:

a. Input : graduates of *Aliyah*, Senior high school (SMA), and vocational high school (SMK) that come from Islamic boarding school (well-known as *pesantren)* and have highly religious competence are expected to have capability to be profesional teachers that mastering learning materials.

b. Output : (1). Create educators of PAI that posses faith, piety (*taqwa*), noble morality, Islamic commitment, knowledge, Indonesian insight, and be role modelling for learners and society at large. (2) Create PAI teachers that could understand the characteristic, learning method, and the difficulties of their students as well as able to explore their potentials. (3) Create PAI

teachers that able to develop curriculum and five main learning subjects (*Al-Qur'an-Al-Hadits* (QH), *Aqidah-Akhlaq* (AA), *Fiqih*, sejarah peradaban Islam/history of Islamic civilization and pendidikan agama Islam/Islamic education) in a creative and innovative manner. (4) Create teachers of PAI that could design and carry out learning practice and able to assess its process and outcome which refer to the whole goal of education. (5) To graduate professionals who fulfill the teacher competences (pedagogic, professional, personal, social, and leadership).

While its achievement strategies include:

a. Input : student recruitment is conducted through SNMPTN, SPMB PTAIN, independent test of SPMB, Bidik Misi scholarship test, and PMDK or invitation test. Through SNMPTN students are tested with general test questions so that it needs more evaluation to determine their eligibility in the study program of PAI. Therefore, department of PAI initiatively obliges first year students to study Islamic studies at *ma'had* (dormitory). Besides, students are taught how to recite and write Qur'an to make sure that they really have standard teacher competences. Such a strategy then is also adopted by university.

b. Process: (1) Students of first and second semester should stay in *Ma'had* Sunan Ampel al-'Aly and they are allowed to continue to stay in the following semester. (2). Learning process is delivered bilingually (Arabic and English). (3). Learning process is emphasizingly conducted by using andragogic approach. (4). Learning model developed refers to active learning concept that integrates science and religion. (6). Learning experience is designed and integrated in such a way so that the theoretical concept conforms to its application.

2. Program

In order to monitor and control quality, department of Islamic education along with quality control committee of faculty and quality assurance institution of university make sustainable collaboration in doing internal audit towards education and learning quality. Towards the quality of input, the department formulates admission system which gives priority to

academic achievement, noble character, and equal access, and develop transparently competent accountable legal system. For the quality of process, department of Islamic education make following steps: (1). Developing and implementing curriculum formulated along with stakeholder which includes understanding and mastery of knowledge, intelectual skill, practice, management, leadership, ethic, and manners. (2). Carrying out learning process that emphasizes on appropiate strategy and method, as well as infrastructure that in turn lead to the presence of self-reliance, innovation, creativity, conducive situation, responsible academic interaction that is based on Islamic teachings and values. (3). Encouraging students to participate proactively in academic activities so that dynamically interactive learning process and long life learner could be achieved in order to produce professional intelectual muslim with *ulul albab* character. (4). Encouraging students to reach consistently level of competence so that graduates have highly competitive quality regionally, nationally, or internationally. (5). Encouraging educational staffs (lecturer) in the environment of department to increase mature profesionalism and self-competence in teaching and learning process (PBM) either in course material or strategy and method. (6). Creating Islamic academic environment which accomodates and adapts dynamic of science development, technology, art, and its utilization.

Meanwhile, to fasten the outcome of output quality enhancement, several benchmarks are applied to increase competence as follows: (1). Learning materials contain the real issues in order to train students with problem identification skill and its problem solving. (2). Integration of any disciplines which support student understanding and their learning material implementation. (3). Having global perspective that is based on an understanding of national excellence (preparation for global cooperation). (4). Encouraging to optimize the use of information technology and communication available. (5). Doing any innovations that will open access of creativity enhancement. Lecturers are free to develop their learning quality based on particular principles (progressive, flexible, inspiring, and motivating).

Thus, modernization should be implemented in its learning system which is based on planning that relevant to its goal, study area, and hierarchy. In this regard, learning process is conducted by using some challenging

strategies and technics that encourage students to think critically, explore creativity, and do experiment by exploiting various sources. Learning process itself has mechanism to monitor, review, and improve periodically lecturing activity (the presence of lecturer and student in class meeting), manage course materials, as well as assess learning outcome.

An Analysis of Modernization of Education in the Study Program of PAI FITK UIN

1. Basic Principle (Vision and Mission)

From those three institutions' vision and mission, regardless of different editorials it can be concluded that all present an effort to modernize Islamic education. It can be viewed from its commitment in developing a new paradigm in Islamic education management as the implementation of three pillars higher education (Tri Dharma Perguruan Tinggi). As a result, the institutions could contribute in solving problems about Islamic education among society. Such an inclusive foundation, for instance, appears on the future goals of these three institutions— to make study program of PAI be excelent, competent, and competitive in Islamic education and Islamic teaching, a center of excellence in 2021, and a leading study program.

2. Objectives

Understanding the objectives of modernization of education in such a study program in these three institutions indicates the presence of global reach, innovation in the field of Islamic education, and thinkers as well as researchers with national and global insight. Seen from the objectives to achieve, it reflects that institutions want to produce educators that have high competences in developing method and modern vision. In other words, they are able to grasp comprehensively Islamic education which during this time has been stuck in traditional or conventional understanding and then it, in turn, leads them to modern understanding as well new paradigm of Islamic education.

3. Policy

Policies taken by those departements of PAI—quality objectives or quality assurance— show the presence of effort to carry out education in modern circumstances. It is indicated by the application of PDCA system (plan, do, check, and action) in all of education activites in PAI. It begins with

Usman, Moch Fuad, Nur Munajat

Islamic Educational Transformation: A Study of Scientific and Competence Development in the Study Program of Islamic Education in State Islamic Universities

257

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planning step which is preparing document of quality system. Then, the step of implementation is carried out based on document planning while step of checking is done by internal quality audit, and lastly action is taken through management review. Such a cycle of PDCA is always ensured to run and strive towards continuous improvement. Surely, it is clearly contrary to the previous policy which is more conventional.

4. Program

As a form of quality assurance system, program which is made is quite realistic and significant. It can be viewed from its programs which meet concrete requirements of modern educational system such as quality enhancement of educational staffs as well as students, infrastructure, curriculum, and international collaboration. Related to an endeavour of continuous improvement to be the next modern trand mark, all of the programs perform significant progress.

5. Learning Process

Seen from learning process developed by each department of PAI in UIN, it proves that more appropiate learning model applied by both subjects (lecturer and learner) is not instructional but dialogue. Instructional model in its practice tends to be monotonous and topdown while dialogue is a two-way communication that is able to foster motivation, innovation, creativity, and progression. The researcher obtains such findings by analyzing quality enhancement aspect of educational staff competence and learning facilities such as e-learning.

6. Basic Principle and Pattern of Curriculum Development

The design of curriculum development in the program study of PAI is based on following principles:

a. Thelogical foundation; graduates should have deep knowledge with Qur'an perspective, any disciplines related to religious texts (*hadlarah al-nash*), natural and social science (*hadlarah al-ilmu*), and worship practice which relevant with concept of *Aqidah* and *fiqih* improved with philosophical ethic (*hadlarah al-falsafah*).

b. Philosophical foundation; graduates should have humanist thought, inclusive attitude, and uphold universal morality values.

c. Cultural foundation; graduates should have insight of multiculturalism and nationalism for religion and science advancement.

d. Sociological foundation; graduates should have an understanding of the diversity of ethnic groups, cultures, and religions so that they have tolerance, democratic attitude, and wise when developing their profession within society.

e. Psychological foundation; graduates should have particular characters such as sympathy, assertive, interpreneur, and softkill.

In accordance with basic principle and pattern of curriculum development in the study program of PAI, below are the answers of respondents in focus group discussion through structured interview:

Table 1.
Quality of graduates based on curriculum development foundation

Number	Ability	%	Category
1.	Recite and write Al-Qur'an	82%	Good enough
2.	Memorizing Al-Qur'an	78%	Good enough
3.	Understanding the content of Qur'an verses	61%	Good enough
4.	Understanding course material of PAI	75%	Good enough
5.	Understanding concept of *Akidah Akhlak*	92%	Good
6.	Possesing humanist thought and inclusive attitude	85%	Good
7.	Possesing tolerance, democratic attitude, and wise	84%	Good
8.	Possesing insight of multiculturalism, the nationality, and nationalism	90%	Good
9.	Possesing character of assertive, symphatic, interpeneur, and softskill	72%	Good
10.	Playing a role in society	83%	Good

The table above exposes the most answers of respondents based on categorical choices— good, good enough, and poor— through questionnaire checklist. According to the table above, curriculum development of PAI substantially refers to vision, mission, and objectives of faculty Tarbiyah and Teaching Sciences that then are adapted by department of PAI. Besides, department of PAI accomodates competence standards and basic competency

of graduates of State Islamic College (PTAI) which are based on decision of Ditjen (the directorate general) of Islamic studies Dj.II/114/2005; including philosophical foundation, strategic issues, profile of the study program, graduate competency profile, integrate-interconnect, competence, and curriculum structure.

7. Curriculum Development and Quality Assurance of Graduate

In order to develop and manifest the quality of graduates that are competent and meet the requirement of school/*madrasah,* renewal or development of PAI in Faculty of Tarbiyah and Teaching Sciences UIN Sunan Kalijaga Yogyakarta which is taken is as follows:

a. Graduates should have qualification and competence in Islamic teaching for all educational levels (SD/MI, SMP/MTs., SMA/SMK/MA/college as lecturer of PAI) in accordance with national education standard.

b. Redesign of curriculum in programs study of PAI FITK UIN Sunan Kalijaga should provide learning experience which is relevant to its vision and objectives.

c. General description of new design of PAI curriculum in FTIK UIN Sunan Kalijaga has four core competences: pedagogic, professional, personal, and social through:

1) Proficiency in basic Islamic studies,
2) Proficiency in psychology and education,
3) Proficiency in material subjects taught: teaching skill, material subject of PAI delivered in public school and madrasah,
4) Proficiency in Arabic and English language, Information Technology, philosophy, social and natural sciences,
5) Possessing noble character (*akhlak al-karimah*) and good personality as a teacher of Islamic education.

The findings based on general description above by using descriptive-qualitative method are as following table:

Table 2.
General Description of Out-put of PAI Teacher

Number.	*Core Competence*	%	Category
1.	Proficiency in basic Islamic studies	83%	Good
2.	Proficiency in psychology and education	82%	Good
3.	Proficiency in material subjects taught: teaching skill, material subject of PAI delivered in public school and madrasah	82%	Good
4.	Proficiency in Arabic and English language, Information Technology, philosophy, social and natural sciences	63%	Enough
5.	Possessing noble character (*akhlak al-karimah*) and good personality as a teacher of Islamic education	90%	Very good

The table above show the most answers of respondents with categories: very good, good, enough, and poor.

Seen from level of proficiency in basic Islamic studies, there is difference between teacher of PAI in public school and *madrasah*. In this regard, teacher of PAI in *madrasah* has better mastery rather than in public school. Such a difference is influenced by some factors such as education background, basic scientific skills, and scientific concentration. Besides, an ability to read-write al-Qur'an becomes common problem for teacher of PAI in public school.

Furthermore, in the proficiency in psychology and education, graduates of the study program of PAI FTIK UIN Sunan Kalijaga are categorized as good. Such a rate is based on pedagogic competence that teacher of PAI has either in public school or *madrasah*. In general, they are appreciated well by the user.

Then, in the aspect of professional competences— proficiency in material subjects taught including teaching skill, material subject of PAI delivered in public school and madrasah— both are categorized as good. The user is quite satisfied to employ graduates of PAI FITK UIN Sunan Kalijaga Yogyakarta. However, still there are some critics for better improvement.

Based on the data collection through structured interview by using questionnaire checklist, it shows that proficiency of PAI graduates in Arabic and english language skill, technology information, philosophy, and basic social and natural science is rated as adequate. In this category, most respondents rate poor for teacher's proficiency in Arabic and English language since the graduates generally are less interested in learning Arabic and english language either actively or passively.

On the category of social and personal competences, it is rated as very good. Society and the user tend to respect to teacher of Islamic education especially those who teach in madrasah. Such a tendency is based on their role and function any activities in society. It, thus, legitimates the statement that teacher of PAI plays double role in the field of religion and education as well.

Conclusion

According to the data and analysis, it can be concluded that; *firstly,* scientific development in the study program of PAI as a manifestation of integration-interconnect approach is already reflected in the determination of its base majors (vision and mission), policies (quality objectives or quality assurance), programs, and learning process. When it is understood from the meaning of modernization of education (change/development of education management model) that leads to a more contemporary, whole has grown. *Secondly*, views, attitude, and effort of academicians to realize such a development are based on change of work awareness and improvement of work quality controlled by applying PDCA systems (plan, do, check, and action)

Thirdly, indicators which are used in development and realization of PAI curriculum are based on juridical basic foundation and principles of theology, philosophy, culture, sociology, and psychology. Therefore, all refer to prevailing law, Qur'an and al-sunnah. Also, these lead to inclusive (humanism) nuances which open to criticism, regard cultural and social context, and meet students' psychological need, interests, and talents that are important for their future. *Lastly*, in order to pursuit competences formulated, sustainable programs of learning strategy development are designed thoroughly. It is embodied in the conception of lecture unit—

determination of competence standards, indicators, course materials, strategy, evaluation, and references—, and even details of activities for each classmeeting (RPKPS).

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