



Knowledge Integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau

Received: 13-11-2023; Revised: 16-04-2024; Accepted: 29-04-2024

Arham Junaidi Firman *)

Universitas Islam Negeri Sunan Kalijaga,
Yogyakarta, Indonesia

E-mail: arhamdifir@gmail.com

Maragustam Siregar

Universitas Islam Negeri Sunan Kalijaga,
Yogyakarta, Indonesia

E-mail: maragustam@uin-suka.ac.id

Muqowim

Universitas Islam Negeri Sunan Kalijaga,
Yogyakarta, Indonesia

E-mail: muqowim@uin-suka.ac.id

Zaharuddin M

Institut Agama Islam Tebo, Jambi,
Indonesia

E-mail: zahar.unu92@gmail.com

Abdul Majir

Universitas Katolik Indonesia Santu
Paulus Ruteng, Manggarai, Indonesia

E-mail: abdulmajir@gmail.com

Ona Yulita

Institut Agama Islam Tebo, Jambi,
Indonesia

E-mail: onayulita@gmail.com

*) Corresponding Author

Abstract: This research is motivated by the implementation of knowledge integration within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman, aiming to address the issue of dichotomy and the trend of knowledge development that leads to multi, inter, and transdisciplinary approaches. The research aims to analyze the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. Employing a qualitative research design with an interpretative approach, the research subjects include the chairperson, secretary, and lecturers of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. Data collection is conducted through interviews, observations, and documentation. Data analysis is carried out descriptively with stages of condensation, display, conclusion drawing, and verification. The research findings reveal the following: Firstly, the rationale behind the implementation of knowledge integration is evident across multiple levels. At the paradigmatic level, this commitment is observed through the integration of knowledge via the program's vision, mission, and motto. The policy level is enacted through leadership regulations, while at the program level, implementation occurs solely through seminars hosted by STAIN Sultan Abdurrahman Kepulauan Riau. Notably, the Islamic Religious Education Study Program has not pursued comparable endeavors. Secondly, the implementation of knowledge integration is discerned through its practical implementation in education and teaching. However, a comprehensive analysis demonstrates that aspects of planning, execution, and learning assessment have yet to encompass the philosophical, material, methodological, and evaluative levels.

Abstrak: Penelitian ini dilatarbelakangi oleh penerapan integrasi ilmu di Program Studi Pendidikan Agama Islam STAIN Sultan Abdurrahman untuk merespon problem dikotomi dan tren pengembangan ilmu pengetahuan yang mengarah pada multi, inter, dan transdisipliner. Penelitian ini bermaksud untuk menganalisis penerapan integrasi keilmuan di Program Studi Pendidikan Agama Islam STAIN Sultan Abdurrahman Kepulauan Riau. Penelitian ini memakai rancangan penelitian kualitatif dengan pendekatan interpretatif. Subjek penelitian adalah ketua, sekretaris, dosen Program Studi Pendidikan Agama Islam STAIN Sultan Abdurrahman Kepulauan Riau. Penghimpunan data dilaksanakan melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan secara deskriptif dengan tahapan kondensasi, display, serta penarikan

kesimpulan dan verifikasi. Hasil penelitian memperlihatkan bahwa: pertama, rasionalitas penerapan integrasi ilmu dilihat dari berbagai level, yaitu level paradigma terlihat dengan adanya komitmen untuk menerapkan integrasi ilmu melalui visi, misi, dan moto yang diusung. Level kebijakan terlaksana dengan adanya regulasi pimpinan. Level program hanya terlaksana melalui seminar yang diadakan oleh STAIN Sultan Abdurrahman Kepulauan Riau. Sementara Program Studi Pendidikan Agama Islam belum pernah melaksanakan hal serupa. Kedua, penerapan integrasi ilmu dilihat dari praktiknya dalam pendidikan dan pengajaran yang memperlihatkan bahwa aspek perencanaan, pelaksanaan, serta penilaian pembelajaran belum memuat level filosofis, materi, metodologis, dan evaluasi.

Keywords: Implementation; Islamic Religious Education Study Program; Knowledge Integration

INTRODUCTION

The rapid advancement of time and the challenges of globalization have brought significant changes in various aspects of life, including Islamic Religious Higher Education Institutions (PTKI) (Kereluik et al., 2013). In this era of globalization, society is increasingly interconnected through information and communication technology, engaging in broader interactions across various dimensions. Globalization also drives social dynamics, shifts in values, and demands for changes within PTKI, making it crucial to keep up with these developments (Sarkar, 2012). Furthermore, observing the trends in knowledge development during the globalization era, which are moving towards multi, inter, and transdisciplinarity, necessitates a response from PTKI in order to provide a comprehensive understanding and its holistic impact on students' lives (Antunes & Almendra, 2020). In this context, one of the responses taken by PTKI is the development of knowledge integration, aiming to produce competitive graduates in the era of globalization. This has been regulated through the "Director General of Islamic Education Decision No. 2498 of 2019 Regarding Guidelines for the Implementation of Knowledge Integration in Islamic Religious Higher Education Institutions".

Examining the research location reveals that the Islamic Religious Education Study Program is one of the study programs at STAIN Sultan Abdurrahman Kepulauan

Riau committed to implementing knowledge integration as a response to the dichotomy of knowledge and the trends in knowledge development moving towards multi, inter, and transdisciplinarity. This issue holds allure for researchers to analyze it more profoundly regarding the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. Based on this, the focus of this research is the "implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau."

Research on knowledge integration has been extensively conducted in Indonesia, including the integration of Islam in Chemistry education at the high school curriculum (Hadi, 2018), knowledge and Islamic-based education program of Muamalat (Salman, 2023), the model of applying knowledge integration from the perspective of revelation guiding knowledge (Suparman, 2023), integration of Islam and Sundanese culture (Miharja, 2013), the concept of revelation guiding knowledge and its implementation in the curriculum (Husni, 2010), integration of Islamic values in health sciences curriculum (Aminah, 2017), integrated model of religious and general knowledge in madrasahs (Nurhasminsyah, 2023), integration of Islamic studies into rational sciences (Siregar et al., 2019), holistic-interconnected integrative paradigm in character education management

philosophy (Maragustam, 2015), curriculum integration to enhance students' social character (Fakhrurrozi et al., 2023), integration-interconnection paradigm in education and social work practice (Muchammadun, 2018), integration of general subjects and Islamic education at MAN Model Palangka Raya (Choiriyah, 2017), integration of Pancasila values in Islamic Education and Moral books (Achadi & Noor Laila Fithriyana, 2020), and the integration of pesantren and schools in the effort of Islamic and knowledge development in Sumenep (Rahbini, 2016).

The gap analysis with previous research as above indicates that there is still a literature gap regarding the unique aspects of knowledge integration, especially within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau, thus necessitating further investigation in this specific context. This study aims to analyze the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. There are two main formulations discussed in this research. First, the rationality of implementing knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. Second, the implementation of knowledge integration in education and teaching in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau.

The aforementioned formulations are analyzed using several theories. The first formulation is analyzed using the theory by Caleb Rosado to examine the rationality of implementing knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. Rosado (1997) proposed that the rationality of implementing knowledge integration involves paradigm, policy, program, and practice levels related to it. The paradigm level signifies the underlying foundation for the implementation of knowledge integration. The policy level

represents regulations used as guidelines and foundations for implementing knowledge integration. The program level signifies further elaboration of policies, comprising one or more activities undertaken in the effort to implement knowledge integration. The practice level involves the actual actions of implementing knowledge integration.

On the other hand, the second formulation is analyzed using the theory of knowledge integration initiated by M. Amin Abdullah. In Abdullah, (2007) perspective, knowledge integration is known as integrative-interconnective. Integrative-interconnective is understood as "efforts to dialogue various disciplines of knowledge so that they are interconnected and, if possible, unified, ensuring that various existing disciplines of knowledge are not trapped in a single entity attitude (intellectual arrogance: feeling that one's discipline is the only true one), isolated entities (isolation from various disciplines of knowledge), but rather the realization of interconnected entities (awareness of the limitations of each discipline of knowledge, thus establishing a cooperative relationship and willingness to use methods even if they originate from different branches of knowledge)" (Abdullah, 2006).

Abdullah (2014) further explained that there are several levels to consider when implementing knowledge integration in education and teaching. First, the philosophical level signifies that its implementation should encompass fundamental values concerning the relationship between religion, science, and philosophy. Second, the material level means that its implementation should integrate fundamental Islamic values in relation to science and philosophy applied to topics or themes of the curriculum. Third, the methodological level signifies that its implementation should utilize safe approaches and methods, centered on students, and able to engage students actively in dialogue during learning. Furthermore, the implementation of education should also be supported by integrative-interconnective

teaching models, such as informative, confirmative-clarificative, and others. Fourth, the evaluation level signifies that the process of implementation should use various techniques and instruments to reflect students' potential comprehensively across attitudes, knowledge, and skills.

METHOD

This research employs a qualitative research design with an interpretative approach to analyze the implementation of knowledge integration (Given, 2008). The study is conducted in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau from September to December 2022. The research location was purposefully selected to provide a specific and in-depth focus related to the implementation of scientific integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau (Arikunto, 2011). The research subjects consist of the head, secretary, lecturers, and students of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau, determined through purposive and snowball sampling techniques (Creswell, 2012). Data collection is carried out using three techniques. The first technique involves unstructured interviews to obtain primary data regarding the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. The second technique entails direct observation to gather primary data related to the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. The third technique involves documentation to obtain primary data regarding the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau (Sugiyono, 2017).

Data validity in this research is ensured through technique triangulation,

encompassing source, technique, and time triangulation. Source triangulation involves cross-referencing data found from diverse informants. Technique triangulation is performed by cross-validating data from sources that match, even when utilizing different methods. Time triangulation is achieved by collecting data at different times or situations from previous data (Purhantara, 2010). Data analysis is conducted descriptively with the stages of condensation, display, conclusion drawing, and verification. Data condensation aims to focus attention on the most important information concerning the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. Data presentation in this research is displayed through narrative text and images. The drawing of conclusions and verification of data aims to establish accountability for data related to the implementation of knowledge integration in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau (Miles et al., 2014).

RESULT AND DISCUSSION

The rationality of knowledge integration implementation

The research findings demonstrate that the Islamic Religious Education Study Program is one of the study programs at STAIN Sultan Abdurrahman Kepulauan Riau committed to implementing knowledge integration as a response to the challenges of methodological and epistemological dichotomies originating from Western scholarship. This dichotomy has led to the separation of religious and scientific domains, with Western scientific methodology often sidelining the role of religion and relying solely on reason. This identity has persisted over time and has implications for Islamic education (STAIN Sultan Abdurrahman Kepulauan Riau, 2019).

This reality is concretely reflected in the educational output, where many religious scholars disregard or lack an understanding

of secular knowledge, leading to an inability to address multifaceted intellectual issues and hampering the dissemination of Islamic values in broader contexts. Conversely, secular scholars sometimes lack an understanding of religious values, leading to moral decline and tarnishing the purity of knowledge. This imbalance becomes evident when religious scholars focus solely on religious studies and secular scholars are disconnected from religious values (STAIN Sultan Abdurrahman Kepulauan Riau, 2019).

Furthermore, the research results indicate that the commitment of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau to implement knowledge integration is reflected in its vision, mission, and motto. The vision of the Islamic Religious Education Study Program is to become a distinguished program in the field of Islamic Religious Education, producing educators with Islamic character and cultural values. The mission of the program includes forming competent educators who uphold Islamic and cultural values. The motto of the program is "Elevating Knowledge, Internalizing Ethics."

These aspects are an elaboration of the vision, mission, and motto of STAIN Sultan Abdurrahman Kepulauan Riau. The institution's vision is "Excellence, Islamic, and Cultural," with a mission to establish an Islamic institution of higher learning that excels in knowledge and technology development and imparts Islamic and cultural values. The motto of STAIN Sultan Abdurrahman Kepulauan Riau is "Based on Revelation, Anchored in Knowledge."

Analyzing these findings suggests that the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau implicitly integrates religion, science, and philosophy. This aligns with the integration model proposed by Abdullah (2006). This integration is crucial to dispel the notion that religion and science are irreconcilable. It also helps to demonstrate that Islam is not against the progress of knowledge and technology. The implementation of knowledge integration

within the Islamic Religious Education Study Program is facilitated by the "Director General of Islamic Education Decision No. 2498 of 2019 Regarding Guidelines for the Implementation of Knowledge Integration in Islamic Religious Higher Education Institutions)," further elaborated in the book "Guidelines for Knowledge Integration at STAIN Sultan Abdurrahman Kepulauan Riau." This regulation provides clear guidance for the effective implementation of the paradigm of knowledge integration (Maujud, 2018; Sidiq, 2015).

Nonetheless, challenges persist within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau regarding the actualization of integration programs. Thus far, the program has not organized seminars, scholarly discussions, or workshops related to knowledge integration. This situation reflects a common challenge in policy implementation (Pasaleron et al., 2022). Scholars like Wulandari (2017) emphasize that policy implementation should be accompanied by a variety of supporting programs. Darda (2015) further underscores the importance of implementing various programs, such as discussions and seminars, to support policy implementation on knowledge integration. Hanifah, (2018) further explained the programs that can be carried out to successfully implement policies related to knowledge integration. The program includes providing training, forming a curriculum development team, and coaching new lecturers.

Further findings reveal the occurrence of an online seminar organized by STAIN Sultan Abdurrahman Riau Islands that pertains to the integration of science. This seminar took place on December 21, 2020, featuring Prof. Mukhtasar Syamsudin, a Professor of Philosophy of Science from UGM. The purpose of the seminar was to dissect the scientific paradigm developed by STAIN Sultan Abdurrahman Riau Islands. Based on the implemented online seminar program, STAIN Sultan Abdurrahman Riau Islands aims to establish a scientific

paradigm grounded in the Quranic verses of An-Nahl (68-69). These verses elaborate on the rationale behind bees constructing their nests in hills, trees, and human-made structures as a result of divine revelation from Allah SWT. Furthermore, bees are directed to consume diverse types of fruits, no matter how distant and challenging the path to obtain them. From the bee's abdomen emerges a substance named honey, adorned with an array of colors, encompassing remedies for various ailments. The concluding verse indicates that there is wisdom for those who contemplate this phenomenon.

Reviewing the literature above signifies that the scientific paradigm envisaged by STAIN Sultan Abdurrahman Riau Islands strives to harmonize religion, science, and philosophy. Firstly, religion. The implementation of Q.S. An-Nahl verses 68-69 as the foundation of the scientific paradigm by STAIN Sultan Abdurrahman Riau Islands exemplifies a profound interconnection between the actions of bees and the divine will of Allah SWT. The actions undertaken by bees in selecting nesting sites, consuming assorted fruits, and producing honey symbolize the manifestation of divine wisdom. The integration of religion within this scientific paradigm underscores the notion that comprehending nature and phenomena, like the actions of bees, can deepen the comprehension of Allah's creation while reinforcing the spiritual bond between humankind and the divine.

Secondly, science. The insight from Q.S. An-Nahl verses 68-69 emphasizes the significance of observing and comprehending nature to attain knowledge. The actions exhibited by bees in constructing their hives, selecting suitable locations, consuming a variety of fruits, and generating honey signify a scientific procedure involving observation, analysis, and adaptation to the environment. The fusion of science within this scientific paradigm accentuates that such natural behaviors can

serve as prototypes for human scientific approaches toward comprehending nature.

Thirdly, philosophy. The concept of wisdom acknowledged at the conclusion of verse 69 indicates that the endeavors of bees carry significance beyond their physical functions. This signifies an underlying profundity and purpose within their natural behavior. The integration of philosophy within this scientific paradigm invites humanity to ponder the sagacity present in the natural behaviors of bees. Just as bees extract benefits from diverse sources to yield honey endowed with medicinal qualities, humans are similarly encouraged to explore the profound meanings and lessons inherent in natural phenomena.

Collectively, the scientific paradigm envisioned by STAIN Sultan Abdurrahman Riau Islands aspires to merge religion, science, and philosophy by interlinking the natural behaviors of bees with these concepts. This synthesis facilitates a comprehensive and multifaceted approach to comprehending and deciphering nature and humanity's position within it. Thus, it is discernible that the commitment of the Islamic Religious Education Study Program to integrate religion, science, and philosophy embodies a means of endorsing and realizing the scientific paradigm cultivated by STAIN Sultan Abdurrahman Riau Islands.

Implementation of Knowledge Integration in Education and Teaching

The research findings reveal that the implementation of knowledge integration based on the "Guidelines for Knowledge Integration at STAIN Sultan Abdurrahman Kepulauan Riau" within the Islamic Religious Education Study Program is carried out across the three pillars of higher education, namely 1) education and teaching, 2) research and development, and 3) community service. However, this research specifically focuses on the implementation of knowledge integration within the education and teaching domain of Islamic Religious Education subjects in the Islamic Religious Education Study Program.

The researcher undertook this investigation by examining the presence or absence of knowledge integration implementation within the aspects of planning, execution, and assessment of learning, as formulated through graduate competencies, curriculum content, teaching processes, and learning assessment, as outlined in the "Guidelines for Knowledge Integration at STAIN Sultan Abdurrahman Kepulauan Riau." To determine the existence of knowledge integration within these aspects, an analysis of its implementation level was conducted from the perspectives of M. Amin Abdullah and Caleb Rosado, as previously elucidated in the introductory section.

1. Learning planning

The findings revealed the implementation of knowledge integration at various levels in the learning planning process for the Islamic Religious Education curriculum within the context of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands. The research demonstrated that the implementation of knowledge integration at the philosophical level is evident through the Competency Standards of Graduates (SKL) for the Islamic Religious Education courses within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands, particularly in the domain of learning planning. The Competency Standards of Graduates (SKL) for the Islamic Religious Education courses in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands are presented in the form of Course Program Learning Outcomes (CPL). This notion is supported by Suryani and Johana, who affirm that the Competency Standards of Graduates (SKL) are reflected in the formulation of Course Program Learning Outcomes (CPL) (Johana & Widayanti, 2019; Suryani et al., 2019).

However, further research results indicate that the integration of knowledge at the philosophical level is not apparent in the Specific Learning Outcomes (SLOs) for the

Islamic Religious Education courses within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands, specifically in the domain of learning planning. This is due to the absence of clear SLOs prescribed by the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands, resulting in the need for lecturers to independently establish and formulate them. Subsequent findings reveal that the SLOs for the Fiqh Muamalah course, a subset of the Islamic Religious Education curriculum within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands, have not been populated or remain incomplete, thereby failing to encompass the intended achievements, including the integration of knowledge at the philosophical level. Similar results indicate that the integration of knowledge at the philosophical level has also not been evident in the SLOs for the Hadith Tarbawi course within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands.

Upon further examination of the Competency Standards of Graduates (SKL) based on the SLO documentation for the Tauhid/Ilmu Kalam course, a subset of the Islamic Religious Education curriculum within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands, it becomes evident that it also lacks the incorporation of knowledge integration at the philosophical level. Comprehensive analysis of the various data, coupled with cross-referencing multiple sources, indicates that the elements of the Curriculum Profile (CP-Prodi) described in the Expected Learning Outcomes (ELO) section, particularly for the Hadith Tarbawi course, pertain to descriptions of graduate profiles (Dirjenpendis, 2018a) (Dirjenpendis, 2018b). This observation suggests inconsistency with the established formulation of ELOs encompassing attitudes and values, knowledge, general skills, and specificity. Consequently, the integration of knowledge at the philosophical level remains

unapparent within the scope of the Islamic Education curriculum in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Riau Islands.

The subsequent research results indicate that the translation of the Student Learning Outcomes (SLOs) for the Islamic Religious Education course family within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau is specifically incorporated into the Course Learning Outcomes (CPMK). These findings are reinforced by Rustam and Nugraha, who assert that CPMK is formulated based on the SLOs mandated for the course (Nugraha et al., 2021; Rustam & Priyanto, 2022). Furthermore, further research results demonstrate that the integration of knowledge at the philosophical level has not yet been observed within the CPMK of the Fiqh Muamalah course, which is an essential component of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. The constructed elements of CPMK have not precisely reflected the SLOs associated with the Fiqh Muamalah course within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. This is attributed to the absence of SLOs within the CP-Prodi element of the Fiqh Muamalah course, which consequently impedes the creation of specific descriptions within the CPMK.

Subsequent research findings unveil that the CPMK for the Fiqh Muamalah course, forming a fundamental part of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau, is intentionally translated into sub-CPMK, symbolizing the ultimate competencies anticipated from students. This perspective is emphasized by Haris and Rita, who underscore the significance of translating CPMK into Sub-CPMK, thus formulating final proficiencies designated at each learning stage, characterized by well-defined and measurable attributes (Agustina Karnawati, 2020; Haris, 2019). Furthermore, subsequent research findings suggest that the

philosophical-level integration of knowledge has not yet manifested within the sub-CPMK of the Fiqh Muamalah course, forming part of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau, primarily due to its fragmented or isolated nature.

Additional research findings present a similar pattern wherein the integration of knowledge at the philosophical level remains absent within the CPMK of the Hadith Tarbawi course, a vital aspect of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. A deeper analysis demonstrates that the CPMK for the Tarbawi Hadith course, within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau, does not adequately encapsulate the specific SLOs outlined within the Islamic Religious Education curriculum. This inadequacy stems from the omission of components such as attitudes and values, knowledge, general skills, and specialized skills within the CPL of the CP-Prodi element for the Hadith Tarbawi course in the program.

Further research findings unveil the lack of nuanced knowledge integration within the sub-CPMK of the Hadith Tarbawi course, within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau, attributed to its isolated or singular nature. The forthcoming study's outcomes further indicate the absence of philosophical-level knowledge integration within both the CPMK and sub-CPMK of the Tawhid/Kalam course, a significant component of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau.

The next research results illuminate the practical implementation of knowledge integration at the material level through the content and learning materials of the Islamic Religious Education course family within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. This manifestation is perceptible within the context of learning planning, as

conveyed by educators to their students. However, research findings indicate that the material-level integration of knowledge within the learning plan of the Fiqh Muamalah course does not adequately encompass content and learning materials that seamlessly integrate knowledge. Moreover, additional research results underscore the dearth of material-level knowledge integration within the content and learning materials of the Hadith Tarbawi courses, which form a pivotal component of the Islamic Religious Education cluster. Subsequent study outcomes highlight the integration of knowledge within the content and learning materials of the Tawhid/Ilmu Kalam course, an integral part of the Islamic Religious Education cluster, evident across various topics. This integration is particularly evident in the presence of content and learning materials addressing concepts such as the role of destiny in enhancing human resource quality and the function of tawhid in societal contexts. Nevertheless, these findings emphasize that a significant proportion of content and learning materials within the Tawhid/Ilmu Kalam course, forming part of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau, remain in isolation or are presented as distinct entities.

Subsequent research findings elucidate the embodiment of methodological-level knowledge integration, observable through the methodologies, approaches, and learning models employed within the realm of learning planning for Islamic Religious Education clusters within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. The outcomes reveal that the Fiqh Muamalah, Hadith Tarbawi, and Tawhid/Ilmu Kalam courses, constituting an integral part of the Islamic Religious Education cluster within the program, adopt the discussion and question-and-answer methods in their learning planning. Additionally, the pedagogical approach employed in the learning journey of these courses is the student-centered learning

(SCL) approach. This amalgamation of discussion methods and student-centered learning paves the way for a multifaceted exploration of various scientific realities.

These findings align with the perspectives of Adams (2013) and Arend (2009), who advocate for the implementation of discussion methods within the instructional process, as these methods aid students in discerning, resolving, and decision-making concerning complex issues from diverse viewpoints. Hamann et al., (2012) further accentuates the myriad advantages conferred by the utilization of the discussion method, particularly its propensity to assist students in reaching optimal decisions through comparative analysis. Nevertheless, the forthcoming study outcomes reveal that the proposed knowledge integration learning model by M. Amin Abdullah has not yet been integrated into the Fiqh Muamalah, Hadith Tarbawi, and Tawhid/Ilmu Kalam courses—integral constituents of the Islamic Religious Education cluster—within the learning planning aspect of the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau.

Further research outcomes unveil the realization of knowledge integration at the evaluation level, discernible within the learning assessment of the Islamic Religious Education cluster within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. However, the findings indicate that the learning assessment for the Islamic Religious Education course family at STAIN Sultan Abdurrahman Kepulauan Riau Islands has yet to fully embody knowledge integration at the evaluation level, primarily due to its incomplete coverage of the assessment facets related to attitudes and values, knowledge, and skills. Subsequent research results underscore the perpetuation of Lower Order Thinking Skills (LOTS) within the knowledge aspect of learning assessment for the Islamic Religious Education course family in the Islamic Religious Education

Study Program at STAIN Sultan Abdurrahman Kepulauan Riau Islands.

2. Learning implementation

The research findings underscore the practical incorporation of knowledge integration in the learning implementation aspect of the Fiqh Muamalah, Hadith Tarbawi, and Tauhid/Ilmu Kalam courses, which constitute an integral part of the Islamic Religious Education cluster within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. Empirical observations elucidate that the instructional approach adopted for the Fiqh Muamalah, Tarbawi Hadith, and Tauhid/Ilmu Kalam courses at STAIN Sultan Abdurrahman Kepulauan Riau entails employing the discussion method along with a student-centered learning (SCL) approach. The integration of the discussion method in these courses serves to foster effective communication between instructors and students, as well as among peers. Furthermore, the implementation of Islamic Religious Education lectures within the Fiqh Muamalah, Hadith Tarbawi, and Tauhid/Ilmu Kalam courses at STAIN Sultan Abdurrahman Kepulauan Riau also leverages technological tools such as laptops and projectors.

Subsequent empirical observations reveal that students, organized in groups, present papers based on predetermined lecture topics at the commencement of the Fiqh Muamalah, Hadith Tarbawi, and Tauhid/Ilmu Kalam lectures. Conversely, non-presenting students participate as discussion contributors. Notably, during the conducted discussions, there is no evident integration of science-level content spanning religion, science, and philosophy. This arises from the fact that the lecture topics align with the syllabus outline (RPS) which lacks explicit scientific integration. Questions posed predominantly seek further elucidation regarding the presented paper's content. Patria (2012) and Wright, (2011) advocate for the adoption of student-centered learning (SCL) as a safe pedagogical approach within the

implementation of the Islamic Religious Education curriculum. Furthermore, a variety of methods can be employed by instructors to reinforce the SCL approach, such as small group discussions (Unin & Bearing, 2016), discovery learning (Suphi & Yaratana, 2016), problem-based learning (Bara & Xhomara, 2020), and others. Abdullah (2014) also proffers several learning methods in support of knowledge integration implementation, including the Power of Two (POT), Experience and Experiment Program (EEP), Study Group of Integrated-Interconnected (SYGI), and Anomalous.

Meanwhile, instructors tend to provide explanations and delve deeper into lecture content primarily in response to posed questions. Approaches vary, with some instructors providing elaboration following the answer to a single question, while others offer insight once the presenter addresses the entire query. Notably, the explanations and insights provided predominantly adhere to a religious standpoint, often perceived as traditional, static, and insufficient in accommodating the evolving realm of science. This underscores that the implementation of knowledge integration within the learning implementation aspect of the Islamic Religious Education course cluster in the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau remains in a fragmented state, primarily aligned with one perspective—religion. Additionally, the instructional implementation across Fiqh Muamalah, Hadith Tarbawi, and Tauhid/Ilmu Kalam courses has not yet realized the embodiment of knowledge integration learning models, as delineated in the introductory phase Abdullah (2014).

3. Learning assessment

The findings elucidate the implementation of knowledge integration at the assessment level within the context of evaluating the Fiqh Muamalah, Hadith Tarbawi, and Tauhid/Ilmu Kalam courses within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau. The results indicate that

instructors employ diverse assessment strategies for evaluating students' attitudes and values, knowledge, and skills, encompassing attendance records, assignments, mid-term exams (UTS), and final exams (UAS). Evaluation of students' attitudes and values is realized through attentive observation of their attendance, while the knowledge domain is gauged through written mid-term and final exams, and the skills aspect is evaluated through presentation practice. Nonetheless, the subsequent investigation did not reveal the precise assessment techniques and instruments employed by instructors, as their assessment practices predominantly hinge on attendance records without encompassing the explicit evaluation techniques for scrutinizing the domains of attitudes and values, knowledge, and skills.

Horst posits that various techniques are available for assessing attitudes and values, including observation, self-assessment, peer assessment, and journaling. Concomitantly, assessment strategies for evaluating knowledge domains involve oral and written tests, alongside assignments. Additionally, assessment techniques targeting skills encompass practical exercises, project work, and portfolios (Horst & Prendergast, 2020). Moreover, the evaluation of knowledge domains should encompass Higher Order Thinking Skills (HOTS) and encompass the integration of scientific elements. This perspective aligns with the viewpoints of (Kosasih et al., 2022; Widiawati et al., 2018), who advocate for assessments in the educational realm to be oriented towards fostering Higher Order Thinking Skills (HOTS) and integrating scientific facets.

CONCLUSION

Based on the research findings, it can be inferred that the rationale behind the implementation of knowledge integration within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau manifests at multiple levels. Firstly, at the paradigm level, this integration is evident in the institution's commitment as

reflected through its vision, mission, and motto. Secondly, at the policy level, it is enforced through leadership regulations. At the program level, this integration is demonstrated through seminars organized by STAIN Sultan Abdurrahman Kepulauan Riau, whereas the Islamic Religious Education Study Program has not executed similar endeavors. Moreover, the implementation of knowledge integration within the Islamic Religious Education Study Program at STAIN Sultan Abdurrahman Kepulauan Riau is discernible through its educational practices. Nevertheless, a closer examination of the planning, implementation, and learning assessment facets reveals an absence of integration across the philosophical, material, methodological, and evaluative dimensions. The outcomes of this study recommend the institution orchestrate additional initiatives, including seminars, scholarly discussions, and workshops, to firmly establish the integration of science. It is essential for instructors to enhance their competencies in order to effectively integrate science at diverse tiers of education and instruction. For prospective researchers, there is a possibility to extend the research scope by considering a broader range of locations and comprehensively investigating the tri-dharma activities of higher education. Such an approach would yield more comprehensive and representative outcomes.

REFERENCES

- Abdullah, M. A. (2006). *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (A. Abdushomad (ed.)). Pustaka Pelajar.
- Abdullah, M. A. (2007). Desain Pengembangan Akademik IAIN Menuju UIN: Dari Pendekatan Dikotomis-Atomistik ke Integratif-Interkonektif. In *Islamic Studies dalam Paradigma Integrasi-Interkoneksi (Sebuah Antologi)* (p. 316). SUKA Press.
- Abdullah, M. A. (2014). *Implementasi Pendekatan Integratif-Interkonektif*

- dalam *Kajian Pendidikan Islam*. Pascasarjana UIN Sunan Kalijaga.
- Achadi, M. W., & Noor Laila Fithriyana. (2020). Integration of Pancasila Values in Student Books of Islamic Religious Education and Character at High School Level. *Jurnal Pendidikan Agama Islam*, 17(2), 119–136. <https://doi.org/10.14421/jpai.2020.172-02>
- Adams, F. H. (2013). Using Jigsaw Technique as an Effective way of Promoting Co-operative Learning Among Primary Six Pupils in Fijai. *International Journal of Education and Practice*, 1(6), 64–74. <https://doi.org/10.18488/journal.61/2013.1.6/61.6.64.74>
- Agustina Karnawati, R. (2020). Effectiveness of Blended Learning With the Flipped Classroom Model on Shochuukyuu Bunpou in 21Th-Century Dynamics Skill Towards Japanese Language Education Study Program Muhammadiyah University Prof. Dr. Hamka. *Ijlecr - International Journal of Language Education and Culture Review*, 6(2), 156–167. <https://doi.org/10.21009/ijlecr.062.17>
- Aminah, N. (2017). *Integrasi Nilai-Nilai Islam dalam Kurikulum Ilmu Kesehatan untuk Menanamkan Nila-Nilai Islami (Penelitian di Sekolah Tinggi Ilmu Kesehatan Budi Luhur Cimahi)*. UIN Sunan Gunung Djati Bandung.
- Antunes, S., & Almendra, R. (2020). Design Education for the 21st Century: The Multiple Faces of Disciplinarity. In *Research & Education in Design: People & Processes & Products & Philosophy* (pp. 233–240). CRC Press.
- Arend, B. (2009). Encouraging Critical Thinking in Online Threaded Discussions. *The Journal of Educators Online*, 6(1), 1–23. <https://doi.org/10.19173/irrodl.v10i1.589>
- Arikunto, S. (2011). *Prosedur Penelitian: Suatu Pendekatan Praktik* (6th ed.). Rineka Cipta.
- Bara, G., & Xhomara, N. (2020). The Effect of Student-Centered Teaching and Problem-Based Learning on Academic Achievement in Science. *Journal of Turkish Science Education*, 17(2), 182–199. <https://doi.org/10.36681/tused.2020.20>
- Choiriyah, N. (2017). *Integrasi Materi Pelajaran Umum dengan Pelajaran Agama Islam di MAN Model Palangka Raya*. UIN Sunan Kalijaga Yogyakarta.
- Creswell, J. W. (2012). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (4th ed.). Pearson.
- Darda, A. (2015). Integrasi Ilmu dan Agama: Perkembangan Konseptual di Indonesia. *Jurnal At-Ta'dib*, 10(1), 33–46. <https://doi.org/10.21111/at-tadib.v10i1.323>
- Dirjenpendis. (2018a). *Panduan Pengembangan Kurikulum PTKI Mengacu pada KKNi dan SN-Dikti*. Kementerian Agama.
- Dirjenpendis. (2018b). *Standar Kompetensi Lulusan (SKL) dan Capaian Pembelajaran Lulusan (CPL) Program Studi Jenjang Sarjana pada Perguruan Tinggi Keagamaan Islam dan Fakultas Agama Islam (FAI) pada Perguruan Tinggi*. Kementerian Agama.
- Fakhrurrozi, H., Minabari, M., Saguni, F., & Nadirah, S. (2023). Integration of Islamic Education Curriculum to Enhance the Social Character of Vocational High School Students. *Journal Ta'dib*, 26(1), 171–182. <https://doi.org/10.31958/jt.v26i1.7237>
- Given, L. M. (2008). *The Sage Encyclopedia of Qualitative Research Methods*. Sage Publications.
- Hadi, K. (2018). *Integrasi Islam dalam Pembelajaran Kimia pada Kurikulum Tingkat SMA/MA*. UIN Sultan Syarif Kasim Riau.
- Hamann, K., Pollock, P. H., & Wilson, B. M. (2012). Assessing Student Perceptions of the Benefits of Discussions in Small-Group, Large-Class, and Online Learning Contexts. *College Teaching*,

- 60(2), 65–75.
<https://doi.org/10.1080/87567555.2011.633407>
- Hanifah, U. (2018). Islamisasi Ilmu Pengetahuan Kontemporer (Konsep Integrasi Keilmuan di Universitas-Universitas Islam Indonesia). *TADRIS: Jurnal Pendidikan Islam*, 13(2), 273–294.
<https://doi.org/10.19105/tjpi.v13i2.1972>
- Haris, A. (2019). Penerapan Kurikulum Berbasis KKNI pada Program Studi Pendidikan Agama Islam. *Al-Furqan: Jurnal Studi Pendidikan Islam*, 7(2), 63–81.
<https://doi.org/10.19105/tjpi.v13i2.1972>
- Horst, S. J., & Prendergast, C. O. (2020). The Assessment Skills Framework: A Taxonomy of Assessment Knowledge, Skills and Attitudes. *Research & Practice in Assessment*, 15(1), 1–25.
- Husni. (2010). *Konsep Wahyu Memandu Ilmu dan Penerapannya pada Kurikulum Universitas Islam Negeri Sunan Gunung Djati Bandung*. UIN Sunan Gunung Djati Bandung.
- Johana, M., & Widayanti, A. (2019). The Evaluation of Lesson Plans for History of English Literature. *Language Circle: Journal of Language and Literature*, 13(2), 113–121.
<https://doi.org/10.15294/lc.v13i2.18969>
- Keputusan Direktur Jenderal Pendidikan Islam nomor 2498 tahun 2019 tentang Pedoman Implementasi Integrasi Ilmu di Perguruan Tinggi Keagamaan Islam.
- Kereluik, K., Mishra, P., Fahnoe, C., & Terry, L. (2013). What Knowledge is of Most Worth: Teacher Knowledge for 21st Century Learning. *Journal of Digital Learning in Teacher Education*, 29(4), 127–140.
<https://doi.org/10.1080/21532974.2013.10784716>
- Kosasih, A., Supriyadi, T., Firmansyah, M. I., & Rahminawati, N. (2022). Higher-Order Thinking Skills in Primary School: Teachers' Perceptions of Islamic Education. *Journal of Ethnic and Cultural Studies*, 9(1), 56–76.
<https://doi.org/10.29333/ejecs/994>
- Maragustam. (2015). Paradigma Holistik-Integratif-Interkonektif dalam Filsafat Manajemen Pendidikan Karakter. *Jurnal Studi Agama Dan Masyarakat*, 11(1), 122–144.
<https://doi.org/10.23971/jsam.v11i1.409>
- Maujud, F. (2018). Implementasi Fungsi-Fungsi Manajemen dalam Lembaga Pendidikan Islam (Studi Kasus Pengelolaan Madrasah Ibtidaiyah Islahul Muta'allim Pagutan). *Jurnal Penelitian Keislaman*, 14(1), 31–51.
<https://doi.org/10.20414/jpk.v14i1.490>
- Miharja, D. (2013). *Integrasi Agama Islam dengan Budaya Sunda (Studi Pada Masyarakat Adat Cikondang Desa Lamajang Kecamatan Pangalengan Kabupaten Bandung)*. UIN Sunan Gunung Djati Bandung.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Sage Publications.
- Muchammadun. (2018). *Paradigma Integrasi-Interkoneksi pada Pendidikan dan Praktik Pekerjaan Sosial*. UIN Sunan Kalijaga Yogyakarta.
- Nugraha, M., Usman, M. L. L., & Tiawan, T. (2021). Web-Based Rps Management Information System (Semester Lesson Plan) Using Waterfall Model. *Jurnal Pilar Nusa Mandiri*, 17(1), 59–66.
<https://doi.org/10.33480/pilar.v17i1.2098>
- Nurhasminsyah. (2023). *Model Integrasi Ilmu Agama dan Umum di Madrasah Aliyah Kota Pekanbaru*. UIN Sultan Syarif Kasim Riau.
- Pasaleron, R., Nurdin, S., & Kosim, M. (2022). Problema Integrasi-Interkoneksi Pendidikan Agama Islam dalam Upaya Penguatan Kebijakan Inovasi Merdeka Belajar di Pesisir Selatan. *Ilmu Al-Qur'an (IQ) Jurnal Pendidikan Islam*, 5(2), 153–170.
<https://doi.org/10.37542/iq.v5i02.679>
- Patria, B. (2012). Change Management in the Higher Education Context: A Case of Student-centred Learning Implementation. *International Journal*

- of Education, 4(4), 176–191. <https://doi.org/10.5296/ije.v4i4.2515>
- Purhantara, W. (2010). *Metode Penelitian Kualitatif Untuk Bisnis*. Graha Ilmu.
- Rahbini. (2016). *Integrasi Pesantren dan Sekolah dalam Upaya Pengembangan Keislaman dan Keilmuan di Sumenep*. UIN Sunan Kalijaga Yogyakarta.
- Rosado, C. (1997). What Makes a School Multicultural? *The Adventist Journal of Education*, 16 Juni, 1–15.
- Rustam, & Priyanto. (2022). Pembelajaran Tamadun Melayu Jambi Berbasis Outcome- Based Education (OBE) Berorientasi Produk Kreatif. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5(2), 359–376. <https://doi.org/10.30872/diglosia.v5i2.284>
- Salman, N. F. B. (2023). *Pendidikan Berbasis Integrasi Ilmu dan Keislaman Program Muamalat di Kolej Islam Muhammadiyah Singapura*. UIN Sultan Syarif Kasim Riau.
- Sarkar, S. (2012). The Role of Information and Communication Technologies (ICT) in Higher Education. *International Journal of Scientific Research*, 1(1), 30–40. <https://doi.org/10.15373/22778179/march2014/28>
- Sidiq, U. (2015). Urgensi Manajemen Strategik dalam Lembaga Pendidikan (Implementasi di MAN 3 Yogyakarta). *EDUKASI: Jurnal Pendidikan Islam*, 3(1), 107–125.
- Siregar, M., Zahra, D. N., & Bujuri, D. A. (2019). Integrasi Materi Pendidikan Agama Islam dalam Ilmu-Ilmu Rasional di Sekolah Menengah Atas Islam Terpadu. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(2), 183–201. <https://doi.org/10.24042/atjpi.v10i2.4847>
- STAIN Sultan Abdurrahman Kepulauan Riau. (2019). *Pedoman Integrasi Keilmuan*. STAIN Sultan Abdurrahman Kepulauan Riau.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Suparman, D. (2023). *Model Penerapan Integrasi Ilmu dalam Perspektif Wahyu Memandu Ilmu (Penelitian di Jurusan Matematika dan Agroteknologi Fakultas Sains dan Teknologi UIN Sunan Gunung Djati Bandung)*. UIN Sunan Gunung Djati Bandung.
- Suphi, N., & Yabatan, H. (2016). Effects of Discovery Learning and Student Assessment on Academic Success. *Turkish Online Journal of Educational Technology, Special*, 829–835.
- Suryani, K., Jalinus, N., & Khairudin. (2019). Pengembangan Kurikulum Pendidikan Teknik Informatika dan Komputer di Era Revolusi Industri 4.0. *Efektor*, 6(2), 142–149. <https://doi.org/10.29407/e.v6i2.12910>
- Unin, N., & Bearing, P. (2016). Brainstorming as a Way to Approach Student-Centered Learning in the ESL Classroom. *Procedia - Social and Behavioral Sciences*, 224(August 2015), 605–612. <https://doi.org/10.1016/j.sbspro.2016.05.450>
- Widiawati, L., Joyoatmojo, S., & Sudiyanto. (2018). Higher Order Thinking Skills as Effect of Problem Based Learning in the 21st Century Learning. *International Journal of Multicultural and Multireligious Understanding*, 5(3), 96–105. <http://ijmmu.com>
- Wright, G. B. (2011). Student-Centered Learning in Higher Education. *International Journal of Teaching and Learning in Higher Education*, 23(3), 92–97. <https://doi.org/10.4324/9781315559605>
- Wulandari, R. (2017). Implementasi Kebijakan Gerakan Literasi Sekolah di Sekolah Dasar Islam Terpadu Lukman Al Hakim Internasional. *Jurnal Kebijakan Pendidikan*, 6(3), 319–330. <https://doi.org/10.21831/sakp.v6i3.9256>