The Implementation of Teaching and Process of Islamic Study in Universities in Indonesia

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Abstract
The goal of national education is to develop the students' potential to become virtuous, courteous, healthy, knowledgeable, skillful, creative, independent, democratic and responsible human beings, and be devoted to Allah S.W.T. In its implementation, Islamic Study subject has an important and strategic role in realizing the goals of national education. Generally, the teaching and learning process of this subject in university level is much better compared to the previous one, in either lecturer's competence, curriculum or management system. Nevertheless, the fact also shows that most students take this subject only to complete the requirement of their study, not as a scientific need. This course has been designed to build the students' charcaters and personality so that they could become knowledgeable and devoted to Allah SWT. Therefore, strategic steps based on more open and advanced paradigm and thought are needed. This article is intended to discuss strategic steps required in managing and conducting the teaching and learning process of Islamic Study in universities to achieve the specified goals maximally. The discussion is supported by related literature, expert opinions, and results of previous research relevant to the current study in term of context and issue

INTRODUCTION

In law number 20 year 2003 about National Education System, it is stated that religious lessons should be taught in every level of education. This national policy is translated by both government and private universities into Islamic Study subject which is regraded as one of the required courses in all departments and faculties Letter of Decree

of General Directorate of Higher Education, Department of National Education No. 43/DIKTI/Kep (Zaki, 2015). In other words, Islamic Study subject must be taken by all of university students as a course of personality development (Hanafi, 2014; Jazimah, 2014; Mudlofir, 2016; Abdullah, 2017).

According to (Putra, 2015; Taja & Aziz, 2016) one of the goals of national education is to create religious human beings. Therefore, the implementation of teaching and learning process of Islamic Study in university level plays highly crucial role in achieving the goals thoroughly and universally (Sudjana, 2014; Akhtyamova et al., 2015; Darmini, 2015; Oviyanti, 2016).

In its practice, Islamic Study is taught based on similar curriculum in all universities in Indonesia in term competence, students, learning process, and evaluation. The technical and management aspects, however, are very different resulted from different policies taken by different universities (Khodijah et al., 2016; Muhammedi, 2016).

This article is basically the result of the researcher's observation on various universities in Indonesia. Those involved in this research are University of Putra Indonesia (UPI Bandung), State University of Malang (UM), University of Lambung Mangkurat (UNLAM), Merdeka University (UNMER), Bandung Institute of Technology (ITB), University of Indonesia (UI), University of Gajah Mada (UGM), University of North Sumatra (USU), State University of Riau (UNRI), Andalas University (UNAND), State University of Medan (UNIMED) and State University of Padang (UNP). In addition, the discussion of this article is supported by a number of theories, published articles, and researcher's 30 years-experience as Islamic Study lecturer as well as researcher.

Furthermore, the researcher's experience as the Head of UPT-MKU (a supporting unit managing general required courses such as Islamic Study, English, Indonesian, Basic Social Science, Basic Cultural Science, and Civics) in State University of Padang for 8 years also gives color to the discussion of this research. This article seeks to discuss several sub-topics, including potrait of moral decadence among students, the importance of Islamic Study subject in universities, and the implementation of teaching and learning process of Islamic Study in universities in Indonesia.

LITERATURE REVIEW

Decadence could be defined as a decline, a setback or a deterioration (Bahri, 2015; Khotima, 2016). Meanwhile moral is derived from latin word "mores" meaning ordinance, habits, behaviors, and customs in life (Abadi, 2016; Sya'roni, 2016; Damri et al., 2017). Moral is a behavioral pattern, principle, concept and rule used by individuals or groups related to goodness and badness (Luthan, 2012; Stets & Carter, 2012; Janoff-Bulman & Carnes, 2013; Abadi, 2016). Moral decadence

then could be interpreted as a moral decline that occurs among society (Sayangan, 2015; Soekarno & Mujiwati Sri, 2015; Chaer, 2016; Kusumawati, 2016; Lestari et al., 2016; Muzaqi, 2016; Pewangi, 2016). In this article, the researcher specifically discusses moral decadence among students.

Moral decadence among students has actually become a common issue in people's every day life. Several research institutes and researchers have also displayed the decadence-related data they obtained in the field to the public. The data, certainly, are accountable either officially or academically. To obtain the data about moral decadence among students, the researcher collected, read, and grouped some of the data. In general, the researcher classifies moral decadence among students into six types described in the following paragraph.

Firstly: drug abuse, 3.8 to 4.2 million drug users in Indonesia are university students, 48% of whom are addicted, and 52% are users and those consuming the drugs for fun (Nasional, 2016). **Secondly**: pornography, 64% of students learn about sex intercourse through pirated porn movies and DVDs. As a result 39% of respondents of 15 to 19 years old, and 25% of respondents of 20 to 25 years old have had sexual intercourse. **Thirdly**: free sex, there are 800 kinds of original pornographic video of domestic production, 90% of which are performed by university students.

Fourthly: abortion, there are almost 2.4 million cases taking place every year, and the perpetrators are college students (Wahyuningsih et al., 2014). **Fifthly**: prostitution, 150,000 children under the age of 18 become sex workers, half of whom are under 18, while 50,000 of whom are not yet 16 (Ruman, 2011). **Sixthly**: academic plagiarism, a research conducted on 425 students reveals that 40% of students have done plagiarism in completing their tasks and final project, while 60% have done plagiarism (Zalnur, 2012). Meanwhile Guo, (2011); Zalnur, (2012); Kuntz & Butler, (2014); Goh, (2015); Amiri & Razmjoo, (2016) found that plagiarism among students is triggered by the need to achieve better GPA. The six types of the decadence can be seen in figure 1.

Fig 1. Moral Decadence among Students

By considering the various forms of moral decadence desribed previously, the researcher argues that, Islamic Study learning materials play a strategic role in universities in preventing moral decadence, or at least, can be a fortress for the students in the future. The research conducted by Azizah, (2006) reveals that most university students in Yogyakarta practice officially unregistered marriage for their lack of understanding on Islamic values. The students' religiosity improves after they were treated through Tasawuf (Fakhruddin, 2015).

METHODS

This study uses a qualitative method with content analysis approach, all data taken from various sources are derived from classical holy books, books, theories and expert opinion of Islamic education. According to Rohyani, (2015); Yahya, (2015); Dikert et al., (2016) this research approach design can be done to discuss problems, issues or specific topics derived from the literature collected thoroughly and then take the appropriate themes with the necessary data. Once all the data the authors collected then the next step is to choose the necessary data in accordance with the issues raised in this article.

RESULT AND DISCUSSION

The Importance of Teaching Islamic Study in Universities

Dealing with moral decadence among young generation, teaching religion to university students is unquestionably crucial and could be regarded as the main medium and theraphy to recover the demolition. According Nasrullah, (2015); Primayanti, (2015); Hasanah, (2016) it is important to develop an internalization model of religion education values to prevent the spread of moral decadence among young generation and to counteract the potential of terrorism and national disintegration.

Furthermore, Trinova, (2013); Bahtiar, (2016) states that strategic and systematic efforts in finding an effective model of Islamic Study to build students' religious behaviors are required. Akbar, (2015) view that Contextual Teaching and Learning (CTL) model is effective to be used in Islamic Study class in universities.

Camacho et al., (2003) argue that religiosity and moral behavior have positive correlation that could underlie religious processes, and exert influences upon once they are adapted to social processes. In line with this notion, propose the results of the study conducted by Litbang Agama dan Diklat Keagamaan in 2000 showing that the overload materials of Islamic Study taught to students is one of the causes of the moral decline. The materials put more emphasis on thinking rather than on building awareness of complete diversity.

The Roles of Islamic Study in Universities

As a required subject in higher education, Islamic Study plays a central role. It aims to educate students to be intellectually, emotionally

and spiritually intelligent, as well as to motivate them to apply and be aware of the rules of their religion. In general, the roles of Islamic Study in universities can be seen in the structure of college curriculum presented in figure 2 and 3.
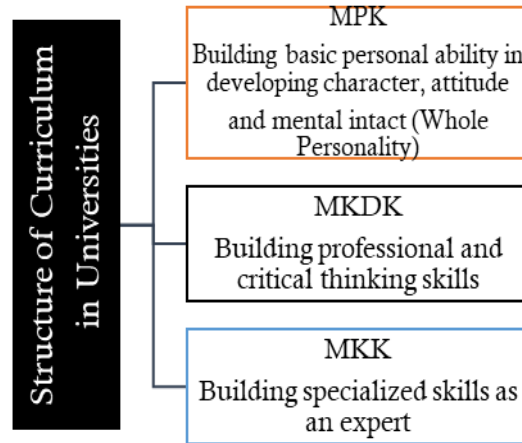

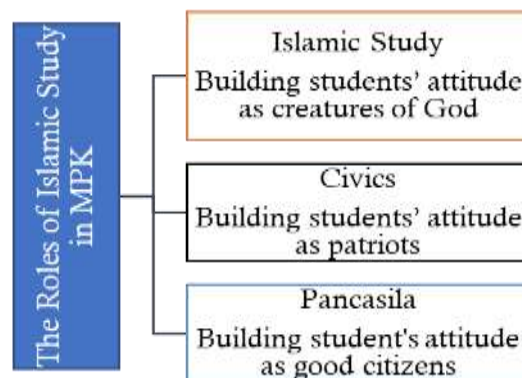**Fig 2. Structure of Curriculum in Universities**

Fig 3. The Roles of Islamic Study in MPK

In national curriculum of higher education, Islamic Study subject is regarded as a required course that must be taken by all of Muslim students studying in universities. This policy indicates that Indonesian government views Islamic Study as an important course to be taught to university students (Mukhlisin et al., 2015; Aronson et al., 2016). Its main mission is to build students' personality thoroughly so that they could become faithful and devout scientists to Allah SWT, and are capable of applying their knowledge for the prosperity of people (Budianto, 2016; Makki, 2016).

There are several competences to be achieved in Islamic Study in public universities. Firstly, the students are able to think paradigmatically and act rationally. Secondly, the students are able to manage and integrate their IQ, EQ, and SQ well. At last, the students are capable to apply Islamic social values in developing knowledge, science, and arts (Sakai & Fauzia, 2014; Puspitasari, 2015).

All of the above competences are based on a frame of reference in the form of Al-Qur'an and science relationships. This means that Islamic Study has a very strategic role in developing the students' potentials which have to be based on religious values. It then, hopefully, could generate patriotic, inteligent and devouted human beings (Wekke & Hamid, 2013).

The Implementation of Teaching and Learning Process of Islamic Study in Universities

According to Rissanen, (2012); Syafrianto, (2015) the implementation would lead to an activity, action, or mechanism of a system. The activity done in order to achieve the goals has to be well-planned. (Hasibuan, 2016) define implementation by using three approaches namely implementation is an activity, implementation is an effort to improve the process of interaction between teachers and learners, and implementation is something that can not be separated from the curriculum components.

Thus, implementation is a planned activity that is done seriously based on certain norms to achieve specified goals. It does not stand alone but is influenced by other objects that potentially support the implementation of the activity (Lubis et al., 2010; Wekke & Sahlan, 2014). Akhwan, (2014); Yaqin, (2016) suggests that the learning process of Islamic Study in every level of education in Indonesia should be done comprehensively in either concept or implementation.

It should no longer be regarded as an adhoc or incremental subject as it was. Islamic Study curriculum in universities, however, is not yet sufficient and less relevant to the students' needs. Therefore, it needs improvement in various aspects (Hanafi, 2014; Muhammedi, 2016).

Meanwhile Akbar, (2015) states that the learning process of Islamic Study in all levels of education especially in university level needs new innovations. As university students are required to develop their religous logical thinking and deeply understand the materials presented, the lecturers could no longer rely on one or two methods (lecturing and discussions) (Jackson, 2013; Yusuf & Wekke, 2015).

Related to the learning process of Islamic Study in universities, the researcher is interested in discussing the management system, Islamic Study lecturers' activities, and the teaching and leaning process of Islamic Study in universities (Kloos & Künkler, 2016).

Firstly, Islamic Study management system and its lecturers' activities in University of Indonesia (UI) are not conducted under

certain unit, and the lecturers do not work in a faculty. They, instead, belong to the university. Uniquely, all of Islamic Study lecturers choose Ukhuwah Islamiyah Mosque of UI as their office. The place is chosen because many of them also work as the mosque administrators. Like UI, in Andalas University (UNAND), Islamic Study is also not managed by a particular unit, but the difference is that the lecturers belong to each faculty of the university.

Furthermore, in Bandung Institute of Technology (ITB), the teaching and learning process of Islamic Study is managed by Socio-Technology unit which is the coordinator at the institute level. It is in charge of Socio-Religion, Socio-Dynamics and Socio-Communication units. The first is fully responsible for the quality of religion lectures in ITB, including Islam. One of its tasks is to design the syllabus of the course (Izfanna & Hisyam, 2012; Choiruzzad & Nugroho, 2013; Arifin & Fitria, 2017).

In State University of Lambung Mangkurat, Islamic Study course is supervised by a unit called Technical Unit of Personality Development and Community-Based Lecture (UPT MPK-MBB). In short-term, the unit is reponsible for coordinating the course, but in long term, it is the organizer ensuring that the teaching and learning process runs efficiently and professionally at university level. Its main function is to assist the implementation of the teaching and learning process at university level through the coordination of MPK-MBB lecturers among, inter even across the faculty (Anggreni, 2015).

Furthermore, in State University of Padang (UNP), teaching and learning process of Islamic Study is managed by a Technical Unit of General Subjects (UPT-MKU), which was structurally under the coordination of Vice Rector I from 2006 to 2016. Since 2017, the pattern has changed. All of MKU courses in UNP, including Islamic Study, is managed by Learning Development and Quality Assurance Unit (LP3M) of UNP (Aown, 2011).

Based on the results of the surveys done, it is found that in general, the management system of Islamic Study subject in every university is different from one to another dependent on the policies taken by each institution. According to the researcher, however, Islamic Study subject should be managed by a certain unit through which the lecturers could build similar vision in planning and conducting the course (Wilkinson, 2014).

In addition, the existence of the management unit would facilitate all religion lecturers in a univeristy to work together in carryng out their tasks to support their profession and career. Such management was applied in UNP for eight years. So UPT-MKU UNP was one of the best management of General Courses among universities in Indonesia. This model has also been adopted by other universities in Indonesia.

Secondly, based on the results of the survey conducted in several universities, it is revealed that, in general the implementation patterns of

the course are not much different. The teaching and learning process of Islamic Study is adjusted to the current situation and condition. In other words, it is conducted in accordance with the present needs (Suryani, 2015).

It should be realized that the time allocated for learning Islamic Study in all universities in Indonesia is relatively short. It is commonly a 2 credit semester course conducted in 16 meetings. Only few universities carry out 3 or 4 credit semester class of Islamic Study. The less time provided, certainly would impede the achievement of the overall learning objectives.

In university level, Islamic Study subject is expected to be able to build the students' personality (Subianto, 2013). To deal with such constraint, the Islamic Study lecturers are demanded to make innovations that enable the students to work on the learning materials while they are not in class. For example, they are assigned to summarize relevant books, read Islamic journals, and get involved actively in PHBI activity both in university and in their neigborhood (Wekke, 2015).

Basically, in general, Islamic Study learning materials are more dogmatic and static, but they should be delivered by using various approaches. It is because teaching Islam should not be static, even must be dynamic, flexible and universal (Sulim, 2012). Therefore, the instructional materials and models must come in contact with the rational aspect that is closely related to the needs of modernity (Alamsyah & Hadiz, 2017; Amran et al., 2017). In reality, however, the materials of the Islamic Study course are still dogmatic and merely touch the ritual aspects. This, undoubtedly, makes the materials uninteresting, rigid, and less challenging (Alwi et al., 2014; Kloos, 2016).

Another problem that often rises in the teaching and learning process of Islamic Study in universities is most students focus on subjects of their major or areas of interest selected once they entered university. They seem to ignore religion-related materials (Sakai & Fauzia, 2014). Dealing with this problem, the lecturers are required to design appropriate syllabus, set general and specific objectives, select learning materials, plan teaching and learning process, choose learning media and method, and design evaluation (Garba, 2012).

If all of these components work well, the learning obectives then could be achieved. Therefore, through this research, the researcher offers a pattern of how Islamic Study is taught and how it is implemented in universities. The idea is presented in fig 4 below.
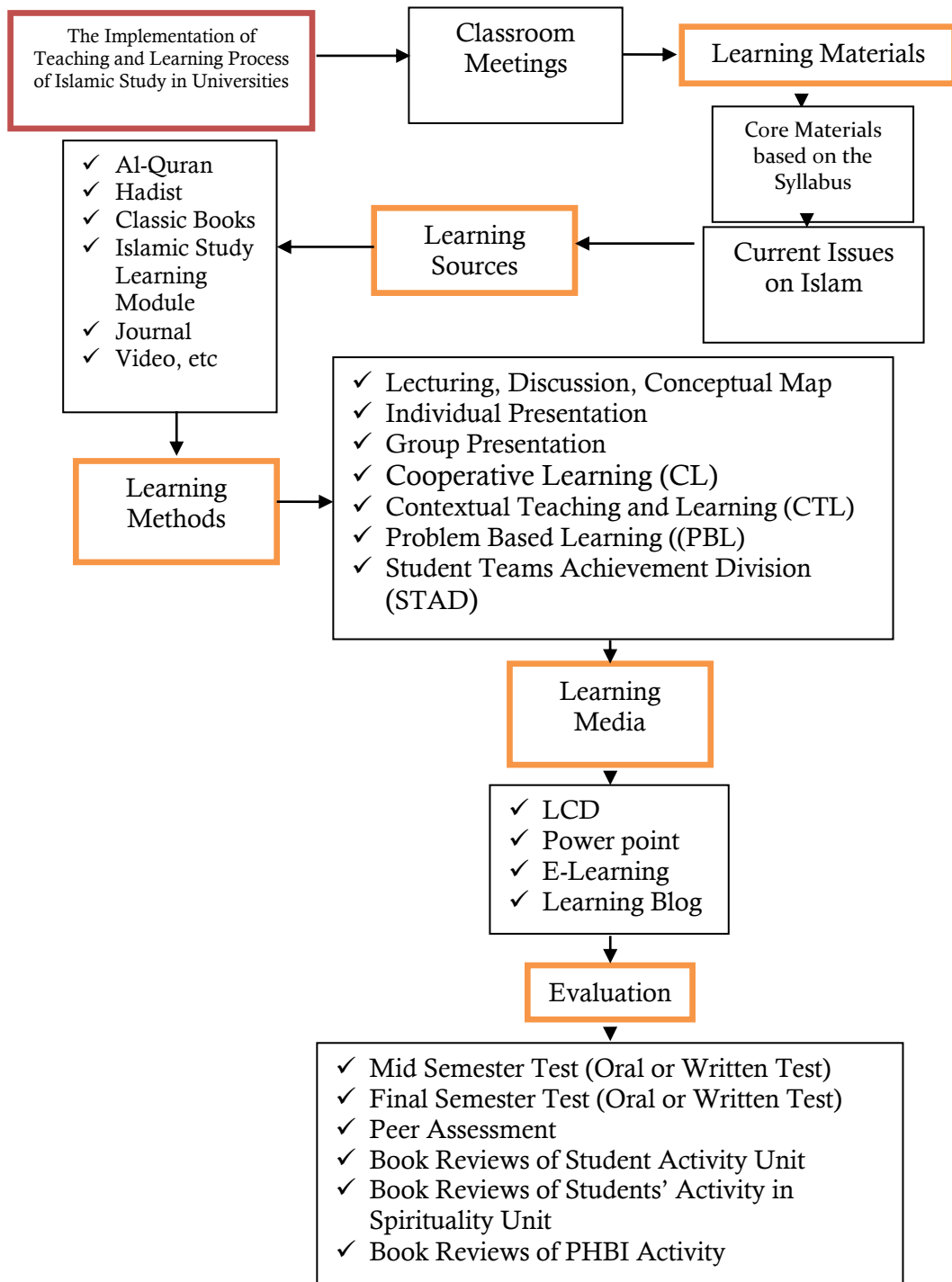
Fig 4. The Implementation of Teaching and Learning Process of Islamic Study in Universities

CONCLUSION

Islamic Study subject plays a central role in determining the success or failure of the goals of national education. Therefore,

management system and the implementation of the Islamic Study
learning process in universities need to be improved in an effort to
achieve the gracious goals of the subject, including educating the
students to be faithful, virtuous, knowledgeable, responsible for the
existence and sustainability of Islam, and liable for being khalifah of
Allah SWT on earth.

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