
UNITY OF SCIENCE AND ISLAM AT UIN WALISONGO SEMARANG AND SULTAN AGUNG ISLAMIC UNIVERSITY, AND THEIR RELATIONSHIP WITH RELIGIOUS MODERATION

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Abstract

The development of science and Islam think out harmonious and dialogical relations that complement each other. The existence of Islamic Higher Education (PTKI) sets the main function of nurturing, developing, and growing a complete human being. Alignment of Islamic values and general knowledge competencies are a challenge faced by State PTKI and Private PTKI in developing general study programs. The development of a general curriculum in the syllabus of both State PTKI (UIN Walisongo Semarang) strengthened by the Unity of Science (UoS) and Private PTKI (Sultan Agung Islamic University) strengthened by BUDAI is worthy of study because these two Islamic tertiary institutions are under the authority of the Indonesian Ministry of Religion which both uphold religious moderation. This study aims to identify and evaluate the context of the existence of general study programs, learning processes, and aspects of product outcomes in UIN Walisongo Semarang and Sultan Agung Islamic University. The methodology used is descriptive qualitative with the context, input, process, product (CIPP) evaluation model. The evaluation results of the CIPP method analysis show that the general study programs at UIN Walisongo Semarang and Sultan Agung Islamic University have mature contexts, supporting input factors. These processes optimally run and prepare excellent graduates. How can the paradigm of the unity of knowledge in Public and Private PTKI be identified deeply from the perspective of religious moderation? How does the direction of Islamic colleges still moderate in the future?

Keywords: CIPP, Evaluation, General Study Program, PTKI.

Abstrak

Perkembangan ilmu pengetahuan dan Islam melahirkan hubungan yang harmonis dan dialogis yang saling melengkapi. Keberadaan Perguruan Tinggi Agama Islam (PTKI) memiliki fungsi utama dalam memelihara, mengembangkan, dan menumbuhkan manusia seutuhnya. Penyelarasan nilai-nilai keislaman dan kompetensi pengetahuan umum merupakan tantangan yang dihadapi PTKI Negeri dan PTKI Swasta dalam mengembangkan program studi umum. Pengembangan kurikulum umum dalam silabus PTKI Negeri (UIN Walisongo Semarang) yang diperkuat dengan Unity of Science (UoS) dan PTKI Swasta (Universitas Islam Sultan Agung) diperkuat dengan BUDAI menjadi layak untuk dikaji karena kedua perguruan tinggi Islam tersebut berada dibawah kewenangan Kementerian Agama RI yang sama-sama menjunjung tinggi moderasi beragama. Penelitian ini bertujuan untuk mengetahui dan mengevaluasi konteks keberadaan program studi umum, proses pembelajaran, dan aspek hasil produk yang terdapat di UIN Walisongo Semarang dan Universitas Islam Sultan Agung. Metodologi yang digunakan ialah deskriptif kualitatif dengan model evaluasi konteks, input, proses, produk (CIPP). Hasil evaluasi analisis metode CIPP menunjukkan bahwa program studi umum di UIN Walisongo Semarang dan Universitas Islam Sultan Agung telah memiliki konteks yang matang, faktor input pendukung. Proses-proses tersebut berjalan secara optimal, dan dapat menghasilkan produk berupa lulusan yang baik. Bagaimana paradigma kesatuan ilmu di PTKI Negeri dan Swasta dilihat lebih dalam dari perspektif moderasi beragama? Bagaimana arah perguruan tinggi Islam. Masih moderat di masa depan?

Kata Kunci: CIPP, Evaluasi, Program Studi Umum, PTKI.

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INTRODUCTION

One fact of interesting things about the history of the science development in Islam is the existence of a harmonious and dialogical connection or relationship between religious science and general science. These two disciplines complete each other (Mas'ud, 2007). The paradigm of the general curriculum development in Islamic religious university syllabus is unable to be disassociated from the primary function of Islamic Religious University or called as PTKI (Perguruan Tinggi Keagamaan Islam) to maintain basic culture as well as develop human resources as a whole to accomplish faith, attitude and life skills towards happiness in future prospects (Ali, 2012).

It is worthwhile to follow PTKIN's general study program (Perguruan Tinggi Keagamaan Islam Negeri) where the value of scientific integration and connectivity cannot be overstated. The objective is to develop a brand-new human civilisation that can keep up with different sorts of technological and scientific lag. Religious studies and the relevant scientific sector will be able to interact with each other in the broad study program at PTKIN. This state is based on the process of IAIN (Institut Agama Islam Negeri) to be UIN (Universitas Islam Negeri/Islamic State University), which will undergo various scientific breakthroughs (Iqbal, 2020).

The transformation process had an impact on how academic culture was being developed in terms of handling different majors and study programs. It becomes conceivable for religious science and general science to advance together. UIN creates majors and study plans that go beyond the boundaries of religious sciences and include the study of general science.

Over the previous ten years, there has been a 164% growth in public interest in enrolling to study in UIN. The religious study programs such as Adab, Da'wah, Shari'a, Ushuluddin,

and Tarbiyah had a 154% rise in interest, while the general studies (natural science, medicine, and social sciences) uplift up to 176% (Pusat Penelitian Dan Pengembangan Pendidikan Agama Dan Keagamaan, 2013). (Pusat Penelitian Dan Pengembangan Pendidikan Agama Dan Keagamaan, 2012) research findings, UIN is a potential institution for advancing and preserving Islamic civilisation due to the serious and in-depth study of all scientific and religious topics. The curriculum used in the general study program at Islamic tertiary institutions has more challenges in generating students and graduates due to the benefits offered by Islamic tertiary institutions. The benefits offered include: being excellent in both the scientific and Islamic understanding of moderate fields.

(Pusat Penelitian Dan Pengembangan Pendidikan Agama Dan Keagamaan, 2018) has examined religious studies programs with only a rare type of enthusiasts to enroll. The findings revealed that the interest in general studies programs is quite high at UIN, while some religious studies programs face a reduction in enrollment as a result of its existence. In general study programs in Islamic tertiary institutions, knowledge in the scientific and technological fields that are packaged in the general curriculum based on the IQF is supposed to be used correctly, effectively, and efficiently. The reality states that the two postsecondary institutions have expertise in science and technology and are governed by the Ministry of Religion of the Republic of Indonesia, which is located in Semarang.

It is fascinating to evaluate and compare the general study programs offered by PTKIN and PTKIS (Perguruan Tinggi Keagamaan Islam Swasta/Islamic Religious Private University), for a number of reasons, including: 1. The general study program is a new category in terms of establishment period compared to the religious study program, which is to identify what PTKIN and PTKIS are. 2) From a formal standpoint, a

PTKIN or PTKIS with institutional status (IAIN) must have a general study program in order to become a university (UIN). 3) More than just the formal aspect, the existence of general study programs at UIN and UNISSULA presents a challenge to the Muslim academic community in implementing the scientific and Islamic work ethic fully, whereas the presence of general study programs at PTKIN and PTKIS is substantively intended to implement the integration of knowledge and eliminate the dichotomy of science in the Muslim community.

RESEARCH METHOD

This research was conducted at the Faculty of Science and Technology (FST) UIN Walisongo and at UNISSULA, Faculty of Technology. This assessment research employs a mix method approach using the CIPP (context, input, process, product) type model. The term “mix technique” refers to a research strategy that combines or links qualitative and quantitative forms. This method presupposes that guidance or instructions on data collection and analysis be given, even if it means combining quantitative and qualitative methodologies through multiple phases of research process. Data collection and analysis are the main goals of mixed methods research, which also includes quantitative and qualitative data. (Creswell, 2014).

The method of instrument analysis uses expert validation. Instrument is the tool selected and applied by researchers in their data collection, so that these activities become systematic and assisted by it. In the meanwhile, the instrument is a measuring tool used to gather quantitative data on the variation in the features of the variable objectively.

According to a different viewpoint, the instrument is a tool that is used to typically record quantitatively the state and activity of psycho-

logical qualities. Technically, these psychological characteristics can be divided into cognitive and non-cognitive categories. The stimulus, in terms of cognitive qualities, is a question, while the trigger for non-cognitive qualities is a remark. It is clear from some of the above-mentioned expert opinions that the research instrument is a tool used by researchers to gather quantitative data on the study variable.

In this case, the validator’s assessment of the instrument is based on the indicators listed on each instrument’s validation sheet. The assessment on the validation sheet is presented as a score between 1 and 5, with each score representing a distinct level of achievement.

The methods used in collecting data are (Creswell, 1998):

1. Observation method: this method is carried out by using instrument in the form of observation sheets and questionnaire when conducting the evaluation of the Faculty of Science and Technology UIN Walisongo, and UNISSULA as well using the CIPP method.
2. Interview method: Using the CIPP approach, researchers constructed a framework of questions for the evaluation of the Faculty of Science and Technology UIN Walisongo before conducting interviews with research subjects. This method is intended to make the findings of observations clearer so that issues may be understood in depth and in detail.
3. Discussion and documentation method: this method is used to find data about things or variables in the form of notes, books, newspapers, magazines, agendas, and so on.
4. Focus Group Discussion (FGD): this method is to discuss more deeply related to research.

According to (Stufflebeam, 1970), who also explains the CIPP model's monitoring and evaluation focus, researchers have focused on and monitored the following aspects of the model:

1. The context assessment takes into account the institution's profile, the history of the Faculty of Science and Technology's establishment at both UNISSULA and UIN Walisongo Universities, geographic-demographic factors, and the reason for the institution's existence. The data gathered serves as the foundation for program considerations.
2. The input assessment takes into account the quality of student input, the appeal of the study program, and student service. Decisions are made using the information gathered during the assessment.
3. The curriculum, study program lecturers, and the study program management unit are all included in the process assessment. Decisions are made using the information gathered during the assessment.
4. Product assessment includes the achievement of Tridharma and quality of student output.

An assessment is conducted to see how far the implementation has progressed. Decisions are made using the information gathered during the assessment.

According to Stufflebeam, a data collection technique might be procedural or self-made to acquire accurate information on the program's functionality (Stufflebeam, 1970). As a result, the researchers employed the questionnaire and interview, two distinct techniques created by researchers who were influenced by the CIPP model, to collect data.

Questionnaires are addressed to current students, lecturers, teaching staffs, graduates, and users. This questionnaire consists of 23 questions related to context, input, process, and product aspects of Faculty of Science and Engineering (FST) UIN Walisongo and UNISSULA. The context aspect is represented by 4 questions, the input aspect has 3 questions, the process aspect has 12 questions, and the product aspect has 4 questions. Focus Group Discussion (FGD) interviews were conducted with experts from the Ministry of Religious Affairs and the board of both universities.

RESEARCH RESULTS AND DISCUSSION

Unity of Sciences in UIN Walisongo

Linguistically, "unity" refers to unity, whereas "science" refers to knowledge. There is no scientific dichotomy; when the term "unity of science" is used, it refers to the unity of knowledge (all sciences are essentially the same). There is no distinction between religious knowledge and general knowledge, according to Dr. Muhaya's theory of the unity of science, which holds that all information ultimately comes from Allah.

To promote scientific integration, UIN Walisongo created the "Unity of Science" using the "*Intan Berlian Ilmu (Science Diamond)*" paradigm. Drs. H. Abdul Muhaya M.A. and H. Muhyar Fanani designed the model (Fanani, 2015). According to this paradigm, all knowledge is essentially a substance that originates and ends with God as a result of a revelation, whether it be direct or indirect. In this setting, revelation becomes a key and crucial role. All knowledge must be conversational and have a purpose, which is to serve Allah by understanding Him, recognizing Him, and drawing nearer to Him (Fanani, 2015). Unity of Science was established by UIN Walisongo as a unifier that can connect all areas of knowledge together based on revela-

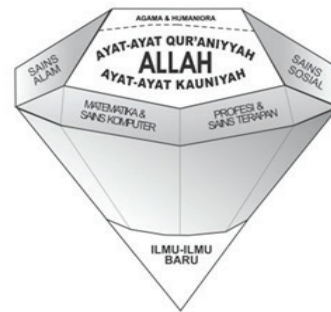
tion. There are specific components in religious science including ideology, norms, and faith.

In developing its Unity of Science paradigm, UIN Walisongo holds the following paradigm principles (Fanani, 2015):

1. Integration refers to the joining or fusing of two or more items into one (Wathon, 2002). The idea that all knowledge comes from God in one form or another and is received through prophets, intellectual exploration, and the study of nature.
2. Collaboration with cooperation to achieve a goal (Bagus, 2017). Collaboration here refers to fusing modern science with Islam's universal principles in order to advance civilization and quality of life.
3. Dialectics, this principle requires an intense dialogue between revealed sciences, modern sciences, and local wisdom.
4. Prospective, this concept basically holds that the Unity of Science will be able to create a new science that is more humanistic, ethical, and favorable to being able to deliver benefits for the growth of the dignity and quality of the country as well as nature conservation.
5. Pluralistic, this principle believes in the existence of a plurality of realities and methods in all scientific activities.

The "Intan Berlian" model, which is very beautiful and of high quality, emits light, has an axis, and its sides are interconnected, can be used to describe the unity of the "Unity of Science" paradigm at UIN Walisongo. God is depicted as the origin of morals, doctrines, and knowledge on the central axis. Then a cluster of sciences can be seen on the other side, all of which will be developed at UIN Walisongo. There are five clusters of science: Humanities and Religious sciences, social sciences, natural sciences, math-

ematics and computer science, professional and applied sciences.



Picture 1. UIN Walisongo Unity of Science

This science-unity paradigm includes a concept to converse between logical science and spiritual science into an integrated and harmonious system. The picture above can demonstrate that UIN Walisongo alumni are knowledgeable about student studies and that their knowledge is all enlightened by God's guidance. The knowledge learned needs to consist of three conditions: (1). Knowledge that can lead to knowing God. (2). Knowledge that is useful for the sustainability of mankind and nature. (3). This knowledge that is expected to encourage the development of a science that is based on local wisdom (Fanani, 2015).

This strategy, which aims to bring Islamic science closer to the concerns of everyday life by aligning it with the paradigm of the unity of science, is implementable. (Fanani, 2015) Humanization can be very relevant to Islamic science which can solve current problems.

Budaya Akademik Islami (BUDAI/ Islamic Academic Culture) of Unissula

Sultan Agung Islamic Institution (UNISSULA) in Semarang is a private Islamic university that established its educational mission to create a new generation of Khaira Ummah in 2000 (the best of the people). The characters of Khaira

Ummah are Khalifah (the leader), Abdullah (Allah's servant), and Rahmatan lil 'alamin (love of the whole world). The purpose of education at UNISSULA is the same as the goal of human creation which does not eliminate or remove the achievement of the goal of creating other creatures.

BUDAI, carried out by the whole academic community (campus residents) to attain educational goals at UNISSULA, is the adoption and application of Islamic values throughout campus life (Supadie, 2008). The application of Islamic values must also be practiced outside of the classroom, in terms of speaking and clothing, and it must be founded on Islamic principles. Islamic Vision as a way of looking at all aspects of life (Islamic Worldview); 3) Building Islamic civilization means having to face great competence.

In his book "The Material Collection of Why BUDAI," Mohammad Rofiq Anwar claims that this book is an essential effort to strengthen the congregation. This effort includes: 1) A brief understanding of the Sultan Agung Foundation as a Foundation with its Islam and Indonesian values has chosen its field of struggle, namely da'wah through education; 2) To fight for the future that was envisioned, that is, the New World with Islamic Civilization that understands the fundamentals of the Islamic Vision as a way of looking at all aspects of life (Islamic Worldview); 3) Building Islamic civilization means having to face great competence.

These components of competence are addressed in this book, along with how Allah helps people to achieve competence, or *fastabiq al khairat*; 4) the historical backdrop and potential future roles for the Islamic world. The Sultan Agung Waqf Foundation has placed a strong emphasis on the idea that "Bismillah, Building the Khaira Ummah Generation" and that "the intended Muslims who have the opportunity or

are able to lead the world must have the core of the Khaira Ummah generation." 5) Civilization is built on the foundation of science. 6) The "Islamic Academic Culture" has been established as a new paradigm and educational technique to help attain this aim.

An initiative to Islamize knowledge, the Islamic Academic Culture (BUDAI) at UNISSULA seeks to establish an Islamic academic community. BUDAI includes two sections that address the Islamization of science: advancing science and technology; and advancing the spirit (*ruhiyah*).

Developing knowledge based on Islamic principles, appreciating knowledge, and creating an Islamic Learning Society are all characteristics of strengthening science and technology. The empowerment of mosques, congregational prayer, Islamic fashion, the *thaharah*/clean and healthy environment movement, the exemplary movement, the movement to implement noble character, conversation in socializing, dressing in social interactions, and refraining from promiscuity are all signs of the strengthening of the spirit.

The BUDAI concept and implementation are in line with the Al-Attas and Al-Faruqi-initiated idea of "Islamization of science," which calls for the advancement of science based on Islamic principles and the strengthening of *tauhid*, namely *akidah akhlak* (moral creed). The implementation of BUDAI has not yet been fully implemented. This requires a long process and time so that the implementation can be carried out by the entire academic community. The seriousness, dedication, and consistency of the whole UNISSULA academic community have a significant impact on BUDAI (Sudarto, 2020).

Religious Moderation

Indonesia puts moderate Islam in the lime-light as the nation with the biggest Muslim population in the world. Islam places a high priority on moderation. When considering the variety of faith, practice, race, and the country itself, moderate Islam is a religious perspective that is quite pertinent (Dawing, 2017). Moderate Islam, also known as Islam Wasatya, is derived from the phrases Islam and Wasatya. Islam is a favored faith that the Prophet Muhammad brought into the world.

Moderation is a core teaching in Islam. A religious perspective known as moderate Islam is pertinent in the context of variety in all facets of life, including religion, culture, race, and nation (Sutrisno, 2019). Islamic tertiary institutions operate as a laboratory for initiatives including religious moderation. It is difficult to develop a moderation mindset with an exclusive viewpoint since students who participate in teaching and learning activities on campus originate from various tribes in Indonesia ((Dawing, 2017); (Sutrisno, 2019)).

The word ‘al-wasathiyyah’ is rooted in the words ‘al-wath’ and ‘al-wash’, both are Mashdar (infinitive). The verb of ‘wasasa’. In addition, the word Wasathiyyah is often synonymous with the word ‘al-iqtishad’ whose subject pattern is ‘almuqtashid’. However, in practice, the term ‘Wasathiyyah’ is more often used to indicate a complete paradigm of thought, especially regarding religious attitudes in Islam (Zamimah, 2018).

While the phrase ‘moderation’ is typically referred to in Arabic as ‘wasath’ or ‘wasathiyyah,’ the individual is referred to as ‘wasith.’ The Indonesian language has taken the word ‘wasit (referee)’ and given it three meanings: 1) moderator, intermediate (for example in com-

merce, business, etc.); 2) mediator (separator, reconciler) between those in disagreement; and 3) leader in competition. What is clear, according to Arabic language experts, is that the word is ‘all is good according to its object’ (Almu’tasim, 2019).

Islam is essentially an all-encompassing religion that isn’t restricted by any particular label; rather, the way that Islam is understood gives rise to several terms. According to historical evidence, variety has been a concept from the time of the Prophet. A teaching of moderate Islam ought to be rooted in the archipelago. Moderate Islam is able to provide answers and solutions to all the problems faced by mature Muslims.

At the practical level, moderation or Islamic moderation can be divided into three areas of discussion. 1) Moderation in worship. 2) Moderation in terms of character; 3) Mitigation of Ta-syri’ Problems (Sharia Education) (Yasid, 2010).

The concept of Islamic moderation in Indonesian Islamic thought at least possesses the following five characteristics. First, the ideology of non-violence in the Islamic manifesto. Second, adopting the pattern of modern life and all its derivatives, such as science and technology, democracy, and human rights. Third, the use of rational thinking in approaching and understanding Islamic teachings. Fourth, using a contextual approach to understand the sources of Islamic teachings. Fifth, the use of ijthihad in enforcing Islamic law (istinbat). However, these five characteristics can be expanded to include several other traits such as tolerance, harmony, and cooperation between different religious groups (Hilmy, 2012).

Unity of Sciences on Religious Moderation at UIN Walisongo and UNISSULA Semarang

Context evaluation

The Ministry of Religion of the Republic of Indonesia urges the State Islamic Religious Universities (PTKIN) to minimize the occurrence of radicalization in the campus area. This is in line with the regulation issued by the (Direktur Jenderal Pendidikan Islam, 2021) concerning the Establishment of a House of Religious Moderation as a reference for PTKIN in organizing campus activities, educational program, teaching initiatives, and community service. According to , religious moderation is a perspective, attitude, and practice of religion in social life by embodying the values of religious teachings that can protect human dignity based on the principles of justice, balance, and obeying the country's constitution.

The value of tolerance is anticipated to increase with the establishment of a house of religious moderation in universities. The Religious Moderation House of UIN Walisongo Semarang was established in 2019, witnessed, and inaugurated by the Minister of Religion of the Republic of Indonesia. The moderate paradigm for the UIN Walisongo academic community is considered important because it is expected that the academic community consisting of lecturers, educators, and students will be able to practice religious teachings and imitate the values of Walisongo's teachings in society without extremism. The fundamental goal of the paradigm is to have religious people dominate this multicultural Indonesian society.

In 2038, UIN Walisongo intends to become a Leading Research Islamic University built on the idea of the unification of science for mankind and civilization. This view is consistent with the paradigm of religious moderation, which is

taught in the curriculum of UIN Walisongo by all of the faculties. This is proven by the existence of Islamic courses and Religious Moderation, and the compulsory UINan courses weigh two credits.

UIN Walisongo seeks to provide basic competencies in Islamic sciences that are the hallmark of PTKIN, as well as become the basis for developing fields of study developed in existing departments. This combination of religious knowledge and general science is what distinguishes the general study program at PTKIN from other universities. This is also one of the basic values highlighted in the context of FST UIN Walisongo in developing religious moderation. The Minister of Religion personally opened the Faculty of Science and Technology UIN Walisongo Semarang, which was established in 2015. The aspects of leadership, the number of lecturers and other educational staffs, as well as the practical curriculum, are supporting variables that correlate with age maturity.

While in FTI Unissula Islamization is in the context of academic culture so that the entire academic community has the spirit and Islamic values that are applied in moral aqidah and the addition of Islamic sciences in the curriculum.

There is no distinction between general science and religious science according to the unified scientific paradigm at UIN Walisongo, which developed from IAIN and aims that science comes from God. In contrast, FTI Unissula practices the Budai paradigm (Islamic academic culture), which focuses more on Islamizing general knowledge and culture at Unissula.

Input Evaluation

Research findings indicate that students' desire in continuing their education at FST UIN

Walisongo is mostly driven by the particular study program's distinctiveness or allure. In addition to graduate learning outcomes (CPL) taught by the same study program at state institutions, the graduate profile to generate Muslim scientists has a vision of *Bhinneka Tunggal Ika* with the implementation of science and Islam explaining that science belongs to Allah SWT (DIKTI).

Meanwhile, students at FTI Unissula are very interested in it because, in addition to having Budai, it also has high standards for higher education programs in the field of industrial technology in order to create a generation of *khaira ummah tafaqquh fiddin*, with noble character, the quality of intellectuality and expertise of the highest standards, and universal equality.

Infrastructure, such as classrooms, learning materials, learning tools, and libraries, is a crucial input aspect in the implementation of religious moderation. According to research, the infrastructure already in place at FST and FTI Unissula is quite complete, as evidenced by the presence of basic and development laboratories. Effective and efficient learning cannot be implemented without the necessary infrastructure and facilities. The academic community may readily access Unissula's learning process through its e-learning services, e-journals, e-books, and e-repositories.

The Faculty of Science and Technology at UIN Walisongo has seen a rise in interest from candidates each year for the past three years (2015-2018). In 2015, there were 1.86 admissions for every candidate, 1.14.66 in 2016, 1.15.16 in 2017, and 1.17.08 in 2018. Additionally, at FTI, interest in the Faculty of Industrial Technology has grown every year over the past three years by 60%, 70%, and 80%, respectively.

Evaluation Process

FST UIN Walisongo excels at program management by planning, implementing, and developing curricula. This is demonstrated by the provision of facilities, the organization of events, and the provision of financial help. The FST UIN Walisongo curriculum is organized into courses, syllabus, Lecture Program Units (SAP), and teaching and learning methods. FST UIN Walisongo integrates science with Islam by offering many Islamic courses in addition to the core study program courses. There are various Islamic courses that are required subjects for FST UIN Walisongo students, including Arabic courses (2 credits), Al-Qur'an Studies (2 credits), and Hadith Studies (2 credits).

Apart from incorporating SAP into the teaching and learning process at FTI UNISSULA, there are several additional Islamic courses at the industrial technology faculty, including additional Islamic religious education courses 1-4, each worth 3 credits and da'wah 2 credits, with an interactive, holistic, and interactive learning process that is scientific, contextual, thematic, effective, and collaborative.

A learning process is applied in the classroom at FST by qualified lecturers to conduct academic activities: a) student-centered; b) instruction that pushes learners to think critically, creatively, collaboratively, and communicatively; c) an emphasis on skills; d) the use of adequate references with internet support; e) the use of a variety of innovative, inventive, effective, and enjoyable active learning methods (PAIKEM); f) utilizing contextual and ICT-based media; effectively utilizing e-learning at <http://elearning.walisongo.ac.id/> with good facilities to support the learning process; g) integrating scientific unity with three techniques: humanization of Islamic/religious sciences, spiritualization of science and technology, and revitalization of local wisdom.

Product Evaluation

FST and FTI perform community service initiatives as part of their efforts to actualize the Tri Dharma of Higher Education. FST's community service activities emphasize service based on the unification of science and the development of local knowledge with the goal of leading to the ideals of civilization and the welfare of mankind. Meanwhile, FTI concentrates on thematically strengthening graduates' abilities so that they may enter and be accepted by the community after graduation. Furthermore, it is hoped that by participating in this skill-building exercise, our graduates will be able to compete with graduates from other countries, like Europe and America. The services offered by FST and FTI are aimed both formally and informally at the general public (civilian) and the world of education (schools/madrasah).

One of the reasons for services at FST and FTI with the Islamization of knowledge is the necessity of service in the endeavour to integrate current sciences. The advantages for life can be maximized by integrating information and Islamizing knowledge in the services provided. The lecturers' and students' capacity to empower the community towards an independent society is extremely good, so that after graduation, the students are not only proficient in their field of study but also have qualified skills in religious knowledge.

FTI Unissula creates a generation of *khaira ummah tafaqquh fiddin* who possess Islamic insight, Islamic values, and industrial technology standards of universal equality, as well as exemplary character, the ability to master fundamental Islamic and Islamic values for disciplines of science, information technology, and English, and who are prepared to carry out leadership responsibilities and *da'wah*.

Most of the FST UIN Walisongo students are capable of successfully completing their courses

which is indicated by the average Grade Point Average (GPA) obtained during the study is more than 3.0 out of 4.0. The time required also demonstrates a graduation that varies from 4-6 years, with the majority of FTI students graduating in 2020–2021, with 81% of graduates having a HIGH suitability in the field of work, 19% MEDIUM, and 19% of Graduates Working on an INTERNATIONAL scale, and 81% on an international scale.

General Study Program between PTKIN and PTKIS and their relation to religious moderation.

There are six phases in the input evaluation process for UIN and the UIN entrance exam: SN-MPTN, UTBK SBMTN, SPAN PTKIN, UM PTKIN, independent path, and achievement path, compared to just three stages for FTI: SNMPTN, independent, and achievement. PBAK (student orientation) is present at the time of entry into UIN, but FTI has a *ta'aruf* week. Students can charge up to 144 credits in FST, whereas there are 142, 145, and 146 in FTI, depending on the study program. There was a great deal of enthusiasm among the students as they approached the two campuses. At the beginning of each meeting, information about appropriate behavior in all situations was provided to the students as part of Campus Academic Culture Week (PBAK) and the *Ta'aruf* Period. To break the radicalization chain and create harmonic currents in Indonesia, each student will have a reasonable point of view and appreciate one another.

In process evaluation. The curriculum employed at UIN Walisongo lays additional emphasis on Islamic principles by including verses into each topic already taught, as can be observed from each course's coverage in the syllabus and lesson plans. While in Unissula there are various more Islamic courses offered in the college of industrial technology, there are also additional

courses in Islamic religious education. 2 credits, 2 credits for religious law, 3 credits for Islamic disciplines, 2 credits for Islamic civilization, and 2 credits for Islamic entrepreneurship. This demonstrates that there are variations in how the unification of knowledge or the Islamization of knowledge is applied within the setting of the curricula on the two campuses. Religious moderation values can be incorporated into this curriculum so that non-Islamic sciences can be infused with Islamic values and humane dialogue. Islamic values and the inclusion of Islamic courses will alter attitudes, perspectives, and religious practices by putting the core of religious teachings that always uphold human dignity and benefit humanity into practice.

FST students concentrate on a commitment that emphasizes the unification of knowledge and fosters local wisdom with an eye toward the ideals of civilization to the benefit of mankind while evaluating their products. The goal for FTI students is to develop into the *khoiro ummah tafaqquh fi din* generation, which possesses advanced technologies, Islamic understanding, and Islamic values. Thus, when it comes to religious moderation, students in UIN and Unissula possess a number of values or characteristics. These include the national commitment that students have made to love and advance their country with tolerance after graduation, nonviolence that is still rooted in Islamic values, as well as acceptance of culture and tradition. The local community will keep up its respect for diversity and other people's differing ideas.

Islamization of knowledge and the unity of science in Unissula and UIN Walisongo.

The notion of scientific integration and dialogue with a portion of the existing knowledge is attempted at UIN itself, while Unissula develops rahmatan lil alamin. Therefore, it can be claimed that the paradigms of the two institutions are consistent with the paradigm of religious moder-

ation that the government has echoed. The end of the Unity of Science and Rahmatan Lil Alamin paradigms is that each student has a moderate perspective, grace, tolerance, mutual respect, and compassion or love for anyone regardless of background, all of which are very appropriate with the values of moderation. Therefore, the values of unification, humanist dialogue, and *Rahmtan Lil Alamin* are part of the values of religious moderation itself. The internalization of Islamic values in all areas of campus in terms of attitude, culture, and affiliation, all of which must be founded on Islamic values, may be considered as evidence of how similarly the scientific paradigms of the two institutions operate. Every subject in UIN must include Islamic values with verseization and giving of hadith, whereas at Unissula there are additional Islamic subjects like lectures on Islamic religious education, religious jurisprudence, Islamic disciplines, Islamic civilization, sharia entrepreneurship, and other related topics. The academic community as a whole applies these two perspectives, not only lecturers and students.

CONCLUSION

According to the research described above, UIN Walisongo has unquestionably implemented the unity of science, whereas Unissula has done the opposite with BudaI. (Islamic academic culture).

UIN Walisongo and Unissula are quite close to religious moderation from the standpoint of science. It is possible to apply and advance the unity of sciences at UIN Walisongo, which is distinguished by akhlaq al-karimah, achieving the absorption of local wisdom values in the Higher Education Tridharma. And in Unissula, it is characterized by a civilizing movement that comprises the movement for congregational prayer, the movement for Islamic dress, the movement for *thaharah*, the movement for ex-

emplary behavior, the movement for Islam, and the movement for quality of life.

Ontologically, applied in UIN Walisongo, knowledge is a quality of God that is inseparably linked to Him. The reality of Truth (*alHaq*), which is then transmitted to humans through symbols, is knowledge. According to Hudhuri's theory of epistemology, knowledge may be acquired through comprehending the revelation as well as by looking into and studying the natural verses (*Kauni*). Putting a focus on the axiology of science created at UIN Walisongo is the term for mankind and civilisation.

The alumni of UIN Walisongo and Unissula have three primary characters in the union of science and Islam with religious moderation. First, piety to Allah (as) the source of all knowledge. Second, demonstrate a strong commitment to contribute to the survival of humans and nature.

Third, being able to create new knowledge based on the cultural roots of the Indonesian people using the paradigm of the unity of science and Islamization of science.

While at Unissula, it builds *rahmatan lil alamin* through integration and dialogue with some of the existing knowledge. As a result, the paradigms of the two institutions are consistent with the government's religious moderation paradigm.

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