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Islamic Dilemma Studies in College Islamic Religion: Analysis of IAIN
Purwokerto Student Academic Passion for Islamic Studies Subjects

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Abstract: Islamic studies (Islamic studies) in several Islamic Religious Colleges (PTKI) seem to find new challenges in the form of "UIN" ization that open several majors / general study programs within the scope of PTKI. In addition, the transfer of titles from what originally attributed "religion", "Islam", or "Sharia" behind the scholarship degree (S.Ag, S.Pd.I, SHI) becomes without penance (S.Pd. SH), as well as the competence of graduates who increasingly push the competence of ulema, making Islamic studies must really appear competitive so that students are interested. This paper will try to see how students at IAIN Purwokerto have dialectics with the variety of scholarships offered, especially Islamic scholarship which must look for interested people in the midst of a number of vocational courses and professions that are not included in Islamic studies.

Keywords: *islamic studies, iain purwokerto, dilemma, interests*

A. Introduction

One important means to develop human resources is that quality and morality are the path of education (human investment) which formally begins at the Elementary School level to Higher Education. Through the education process, future generations are expected to be better and more advanced than the previous generation (Alhumi, 2008, p. 21).

In the context of improving the quality of human resources, Islamic Higher Education Institutions have contributed, especially in the field of socio-religious and social-community thinking. Learning patterns which are oriented to independence, criticism and reflectivity (Suyanto, 2004) are expected to be able to enlist young people who are reliable and have competitiveness in facing increasingly complex world challenges.

Based on historical data, PTKI Academic Vision in Indonesia continues to experience growth. This is related to the development of the PTKI Institution itself which also experienced many changes. Starting with the name of the State Islamic Higher Education Institution (PTKIN) and the Academy of Religious Sciences (ADIA) which later merged into a PTKI institution with the name of the State Islamic Religious Institution (IAIN), the vision formulated was, "to provide high-level teaching and to become a center to develop and deepen knowledge about Islam. "In this context, there is a kind of minded al-Azhar that PTKI wants to develop.

The learning model developed is dominated by religious knowledge (*dirasat islamiyyah*) which is oriented to the Ushuluddin faculty at al-Azhar University, Cairo. Institutionally, the existence of PTKI is

also under the auspices of the Department (now the Ministry) of Religion, not the Department of Education as in General Higher Education such as UGM, UI and others. This further reinforces the beginning of the dichotomy between religion and general science.

In the 90s IAIN's vision experienced a kind of wider mandate, where its existence was no longer only an institution that was concerned with religious sciences, but also pedulu of professionalism and mastery of non-religious (general / secular) sciences. In the 2001 IAIN Sunan Kalijaga Statute, for example, article 3 (3) states that the vision of IAIN Sunan Kalijaga is the realization of faithful, pious, noble people who have a sense of social responsibility, and have academic and / or professional skills capable of implementing , develop and / or create Islamic religious knowledge and other related sciences, and disseminate them by respecting human values to improve the lives of people, and enrich national culture and humanity. This vision was then manifested by the opening of several non-Islamic study programs (Prodi) studies, such as *tadris* in *tarbiah*, history in *Adab* and so forth (IAIN Sunan Kalijaga Statute of 2001, 2001).

Strengthening the scientific basis of non-Islamic studies, it was very apparent when several IAINs changed their status to State Islamic University (UIN). After becoming a UIN, explicitly the vision and mission carried are no longer dichotomous about religious and general scholarship, but rather integrating the two in an integrative learning model.

Changes for the changes made by PTKI above, still leaves various problems. In this case, the quality of graduates produced and PTKI's contribution to the development of religious sciences is still a major problem. There is a kind of "uncertainty" in the PTKI institution to choose whether the learning model of the Western model or the Middle Eastern Model will be applied.

Thus, the alumni who are produced also cannot meet the standards of the two qibla of

science. On a practical level, there are still many PTKI graduates who have not been able to answer any religious problems that develop in the midst of society (Swara Ditperta: No. 11 th. II, July 17, 2014, 2014). Instead of being a problem solver, sometimes they are precisely the part of the problem, especially when faced with the reality of the difficulty of finding jobs that match their scientific competence.

B. Islamic Studies in Indonesia

1. Pesantren / Islamic Boarding School

Zamakhsyari Dhofier described the definition of pesantren as a traditional Islamic educational institution to study, understand, live and practice religious teachings by emphasizing the importance of religious morals as guidelines for daily behavior (Dhofier, 1985, p. 18). As an educational institution that focuses on teaching, understanding, and even the development of Islamic boarding school teachings is one of the oldest scientific spaces in Islamic Studies in Indonesia. One of the things that distinguishes pesantren from the others is the unique scientific characteristics possessed by pesantren. Therefore, in the development of Islamic studies in Indonesia, pesantren has become synonymous with a scientific tradition in the history of Islamic thought (Mulkhan, 1998, p. 150).

The contribution of pesantren in the study of Islamic Studies in Indonesia can be seen from three aspects: First, the transmission of Islamic sciences and knowledge. Second, maintaining the Islamic tradition (maintenance of Islamic tradition) (Azra & Jamhari, 2006, p. 13). Third, reproduction (candidates) of scholars (reproduction of ulama). These three roles are very important and are still able to be carried out by the pesantren until today. This is evident from the fact that there are still a lot of students studying or studying in Islamic boarding schools throughout Indonesia, and until

now there are still many national and international figures in Islamic pieces born from the womb of pesantren education.

Pesantren as one of the bases of Islamic Studies that was successfully strengthened by Imtaz Yuzuf who stated that:

"Represented by thousands of religious educational institutions known as pondok (Malay), pesantren (Indonesian), ponoh (Thailand) and madrasa (in the Philippines) institutions which have produced a multitude of Southeast Asian scholars, scholars, intellectuals, thinkers and public figures some of whom have acquired internationally famous and distinctive prominence in the world. These first hubs of Islamic Studies are also served as the center for the development and promotion of Malayo-Islamic culture and heritage now represented in different ASEAN languages besides Malay and Arabic, the original lingua francas of Southeast Asian Islam (Yusuf, 2000, p. 2).

The peculiarities of the pesantren scientific tradition are at least determined by the two central elements of the pesantren namely the kyai and the yellow book. The kyai in the pesantren scientific tradition play a role in determining the direction of the pesantren scholarship, while the yellow book is a mandatory instrument for scholarship determined by the kyai in the pesantren. So these two things determine the face of Islamic studies in Islamic boarding schools.

- a. The Centrality of the Clerics (Dhofier, 1985, p. 55)

Kyai plays an important role in the formation and development of a pesantren. The development and success of a pesantren is largely determined by the character, personality, charisma, authority, skills, and depth of the kyai's knowledge. In this context, the kyai's

personality is very decisive because he is the central figure in all matters in the pesantren.

- b. Yellow Book in Islamic Studies Studies in Islamic Boarding Schools

In the world of Islamic Studies in Islamic boarding schools there are eight kinds of fields of knowledge that are taught in classical Islamic or yellow books, namely: 1. nahwu and nerves (morphology); 2. fiqh; 3. Jurisprudence; 4. Hadith; 5. interpretation; monotheism; 7. Sufism and ethics; and 8. other branches such as the edict and balaghah. All types of books can be classified into groups according to the level of teachings, for example: elementary, intermediate and advanced levels. The books taught at Islamic boarding schools in Java are generally the same (Dhofier, 1985, p. 51). Van Bruinessen classifies ten sections based on books that are often used in pesantren circles, which include: 1. Fiqh; 2. doctrine (aqidah, ushuluddin); 3. traditional Arabic grammar (nahwu, sharaf, balaghah); 4. collection of hadith; 5. tasawwuf and tarekat; 6. Morals; 7. a collection of prayers, wirids, and mujarrabat; 10. History of the Prophets, Mawlid, Manaqib and the like (Bruinessen, 1990, p. 146).

2. Islamic Religious College (PTKI)
 - a. Construction of Islamic Studies Studies at PTKI

One of the easiest theories to understand the construction of Islamic studies studies at PTKI is the epistemological theory of bayani, burhani, and irfani offered by one of the contemporary Islamic thinkers, 'Abed al-Jabiri (Al-Jabiri, 2000). Methodologically the three epistemological structures are clearly

very different. Bayani, heavily bound by the text, burhani, uses a demonstrative approach, while irfani, prefers the responses of inner feelings (dzauq). In the context of the development of Islamic studies, the tradition of bayani dominates Islamic thought from classical times to the present (Hasbullah, 1999, p. 144).

According to Amin Abdullah, the dominance of the bayani episteme over the other two epistemes is clearly seen in the Islamic religious scientific traditions in Indonesia, such as in IAIN, STAIN, UIN, pesantren, and even up to general universities (PTU). Even though the three epistemes are still in a single family, the three of them practically never get along, even infidels. The dominance and hegemony of this textual mindset has resulted in Islamic religious thought patterns becoming rigid and rigid, and less concerned with religious issues that are contextual-bahsiyah (Abdullah, 1996, pp. 372-373).

Within the framework of the epistemology of al-Jabiri, various types of knowledge presented by PTKI can be classified, although in reality they are still dominated by the baby-based scientific tradition. From the bayani normative approach, there are various Islamic sciences that have been established to date and still exist in the study of Islamic studies at PTKI, namely: Jurisprudence, kalam or aqeedah, commentary, hadith, and Sufism.

b. The momentum of the development of Islamic Studies Studies at PTKI

The development of Islamic Studies studies at PTKI was triggered by two things that went hand in hand, namely the conversion event from STAIN or IAIN to UIN, and the idea of

integration of religious and scientific sciences that emerged. This is done to meet the demands of developing science and meet the standards of graduates as ideal Muslim scholars. Starting from IAIN Syarif Hidayatullah to become UIN Syarif Hidayatullah on December 20, 2002, STAIN Sunan Ampel Malang became UIN Malang on June 21, 2004, after previously becoming the Islamic University of Sudan of Indonesia (UIIS), IAIN Sunan Kalijaga became UIN Sunankalijaga Yogyakarta on October 14, 2004, and followed by UIN Syarif Kasim, UIN Alaudin Makassar, and UIN Sunan Gunung Djati Bandung. With the change of IAIN to UIN, this university which initially developed Islamic sciences then also developed non-Islamic sciences. This can be seen from the concrete steps to eradicate the dichotomy of religious knowledge and generally test the integration of both.

All state Islamic tertiary institutions that convert to Islamic universities emphasize the integration of the two scientific groups and make the values of Islam in the Qur'an and the Hadith the basis. But the translator in the steps of operational education is not entirely the same. UIN Jakarta formulates in the language of reintegration of religious and general science at the level of ontology, epistemology and axiology. UIN Sunan Kalijaga uses an integrative-interconnected approach in the field of subjects formulated with the scientific paradigm of "Spider Web" science, in which the Qur'an and the Sunnah are central. UIN Malang translates it in the form of "Tree of Science". UIN Syarif Kasim translates in "Islam in Discipline".

Apart from the differences in the formulation of its integration, the labeling of Islam to the development of science and the name of the university, all faced the challenge of showing significant differences with other universities so that the Islamic label itself becomes meaningless. Islam and Islamic Studies become names without meaning. Even if UIN does not have advantages that deserve to be appreciated, it does not rule out the possibility that Islam as an institution will be carried over by negative ratings.

3. Islamic Studies Studies in General Universities (PTU)

No less interesting in the study of Islamic studies in Indonesia is the emergence of interdisciplinary and interfaith studies outside PTKI or in collaboration with PTKI which also gave birth to institutions that intensively discuss Islamic Studies themes. If the interdisciplinary character can be chosen in other studies, but the interfaith character in Islamic Studies is something unique. This is inseparable from the existence of the Center of Religious and Cross-Cultural Studies (CRCS), a graduate school that is trained by John Raines and Alwi Shihab, who began conducting lectures in September 2000 at Gajah Mada University (UGM) Yogyakarta. This school is a center of study that seeks to see religion in Indonesia by using cross-cultural studies methods, without having to question which religion is right and wrong, but looks for what can be learned by each of the followers of other faiths. to enrich his own spirituality (Reines, 2003).

From CRCS, one of the fields of study is the relation of religion and science born in Yogyakarta Society for Science and Religion (MYIA) in March 2003, with the main mission of developing constructive science and religion discourse. The main

issue in various discussions and publications is the integration of religion and science with interdisciplinary and interfaith characters with members from various disciplines and religions both UGM, UIN Sunan Kalijaga, Sanata Dharma Catholic University, Duta Wacana Christian University and Satya Wacana Christian University.

The emergence of this institution is in line with Indonesia's plurality in various aspects. Discussions and publications that are developed give a nuance that is richer than previous discussions and publications. The presence of this institution contributed to a new passion in the world of Islamic Studies at PTU, as well as providing a rich and mutually enriching dialogue between various disciplines and religions in a constructive and inclusive manner. Openness and mutual learning today are significant advances in the development of Islamic discourse which is not infrequently very exclusive both scientifically and religiously. From various discussions and publications one can see that the integration of religion and science is very complex, not just a matter of religious statements into science or incorporating scientific findings into science.

CRCS publications in the form of Relief journals, or collaboration with other institutions such as UIN Sunan Kalijaga or Mizan publishers make various ideas about the discourse publicly available. Because it is not uncommon for discussions to be limited so that without publication in the form of journals or books it is difficult to be read by the wider community. CRCS published books from a variety of discussions, seminars, workshops carried out include Science, Ethics and Religion, Attitude to the Screen of Nature and Humans (Yogyakarta: CRCS, 2006), Integration of Science and Religion, Interpretation and Action

(translation of God, Life and Cosmos , Cristian and Islamic Perspective, Ted Peters, Muzafar Iqbal, Syed Nomanul Haq, CRCS and Mizan collaboration).

Aside from CRCS publications, Mizan publisher is one of the publishers who publishes many books on the discourse of the integration of religion and science, especially from foreign books which certainly enrich Islamic Studies at PTU. Works by Barbour, Hought, S.H. Nasr, Huston Smith, Golshani and others. In the development of this discourse, works appear in book form such as those written by Mulyadhi Kartanegara, Science Integration, A Holistic Reconstruction (Arsyi [Mizan group]: 2005), with a distinctive philosophical perspective, which is heavily reliant on Islamic philosophy and the experience of Muslim scientists in its heyday while criticizing the West, not based on the Qur'an which is still ideal-conceptual as is usually done by classical Islamic scholars (Syamsuddin, 2012, pp. 92-94).

C. Islamic Studies Studies at IAIN Purwokerto

1. Academic Implementation Structure in Islamic Studies Studies at IAIN Purwokerto

Structurally the implementation of Islamic Studies studies at IAIN Purwokerto is implemented in five faculties. The faculty is an element of academic implementation in the study of Islamic studies at IAIN Purwokerto in the form of academic and professional education in various branches of Islamic and other scientific fields such as, technology, social sciences, culture, languages, arts and others. The faculty at IAIN Purwokerto is led by a dean, assisted by three Vice Deans, Head of Departments, Department Secretaries, Heads of Study Programs, Laboratories and Lecturers. The five faculties are the Tarbiyah and Teacher Training Faculty

(FTIK), the Da'wah and Communication Faculty, the Shariah Faculty, the Islamic Economics and Business Faculty (FEBI), and the Ushuluddin Adab and Humanities (FUAH) Faculty.

The Faculty of Tarbiyah and Teacher Training has five departments with seven study programs, namely the Islamic Religious Education (PAI) program with the Islamic Religious Education (PAI) study program. Department of Arabic Language Education (PBA) with Arabic Language Education Study Program (PBA). Department of Islamic Education Management (MPI), with Islamic Education Management (MPI) study programs. Department of Madrasah Education with Madrasah Ibtida'iyah Teacher Education Study Program (PGMI) and Early Childhood Islamic Education Study Program (PIAUD). Finally, Tadris majors with Tadris Mathematics (TMA) and English Tadris (TBI) study programs.

The faculty of da'wah and communication consists of three departments with four study programs, namely the Islamic Communication and Broadcasting (KPI) department, with the Islamic Communication and Broadcasting (KPI) study program. Department of Islamic Guidance and Counseling (BPI) with Islamic Guidance Counseling (BPI) study program, and Department of Islamic Community Development (PMI) with Islamic Community Development (PMI) and Da'wah Management (MD) study programs.

The Syari'ah Faculty at IAIN Purwokerto has three majors with four study programs namely the Sharia Sciences department which consists of two study programs namely Islamic Family Law (HKI) and Comparative Schools (PM). Islamic Criminal and Politic Law Department with Islamic Constitutional Law (HTNI) study programs. Mu'amalah

Department with Sharia Economics Law (HES) study program.

The Faculty of Economics and Business Islam consists of two majors and three study programs. Department of Islamic Economics (EI) with Sharia Economics (ES) study programs and Zakat Waqf (ZAWA) study programs. Department of Banking with the Sharia Banking Management (MPS) study program. The next faculties are Ushuluddin Adab and Humanities (FUAH), which have three undergraduate majors, namely the Study of Al-Qur'an and Interpretation (IAT), the Department of Religious Studies (SAA), and the Department of Islamic Cultural History (SKI).

2. Coverage of Subjects in Islamic Studies Studies at IAIN Purwokerto

The scope of courses in Islamic Studies at IAIN Purwokerto can be classified according to al-Ghazali's theory where science is classified as religious (shari'ah) and intellectual ('aqliyah) or science which is a convergence of both. AL-Ghazali also divided science into theoretical and practical sciences. In other terms al-Jabiri uses the term bayani epistem for religious science in the classification of al-Ghazali, whereas al-Jabiri intellectual science calls it the bayani episteme.

Of all the subjects taught to students, the scientific family including studies of Islamic Studies at IAIN Purwokerto, namely (Academic Guide IAIN Purwokerto 2019-2020, pp. 119-194):

- a. Al-Kalam Knowledge
- b. Al-Fiqh Knowledge
- c. Usul Al-Fikih Knowledge
- d. Al-Akhlak Wa Al-Tasawuf
- e. Al-Tafsir
- f. Ulum Al-Qur'an
- g. Al-Hadits
- h. Ulum Al-Hadis
- i. Qawaid Al-Fiqh
- j. Arabic Language Knowledge

The nine courses are spread throughout the Faculties and Departments with varying SKS weights. In addition to the nine courses above, students are also required to pass Al-Qur'an Writing (BTA) and Worship Experience Practices (PPI). So, even though non-SKS, BTA and PPI also become compulsory subjects for IAIN Purwokerto students (Syamsuddin, 2012, pp. 95-100).

3. Student Responses to Islamic Studies Subjects

Islamic Studies studies at IAIN Purwokerto basically include the study of creed, about fiqh and about moral science. The three structures of knowledge that then produce scientific derivation underneath such as kalam science, comparative religion, science of the Qur'an, interpretation, hadith science, hadith interpretation, Arabic, Arabic grammar, balaghah, fiqh of worship, fiqh muamalah, fiqh jinayah, Siyasa Jurisprudence, Jurisprudence, Sufism, the history of Islamic civilization and so on. Various scientific studies within the scope of Islamic Studies are special studies that are typical of the State Islamic University maupus Private University (PTKIN / PTKIS) that require qualified scientific supplies to conduct studies in various fields of scientific study of Islamic sciences (Islamic Studies).

In the context of Islamic Studies studies at IAIN Purwokerto, especially for students with various educational and scientific backgrounds, naturally there are various interesting variants that emerge to be investigated, one of which is student interest in science within the scope of Islamic studies. As a comparison, general science was chosen to see the extent of students' interest in the general sciences. This general science in the context of comparison has a very important position because the stock of knowledge needed to conduct studies is different from

conducting studies of the Islamic Studies family, because science in the study of Islamic sciences requires capable Arabic language skills because the sources are almost all speak Arabic. While general science is not the case, this knowledge has been obtained since elementary school level and uses Indonesian language instruction which is mastered by everyone

in Indonesia, even more so in the world of education.

To see various patterns of student interest that emerged, in presenting the data of this study following the background patterns the students chose IAIN Purwokerto as a place of study. The interest of IAIN Purwokerto students on Islamic Studies studies can be seen from the following table:

a. Students who want to explore religious knowledge

The interest of students with backgrounds who want to deepen Islamic religious knowledge on scientific studies in the Islamic Studies family can be seen in the following table:

5 Liked Lessons		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	50 (89%)	6 (11%)	Lecturer	14 (28%)	Student Interest	2 (33%)
2			Practical benefits	11 (22%)	Convenience Level	2 (33%)
3			Convenience Level	11 (22%)	Practical benefits	1 (17%)
4			Academy benefits	8 (16%)	Practical benefits	1 (17%)
5			Student Interest	4 (8%)		
6			Theological reason	2 (4%)		

From the data table it can be seen that students with a background who want to explore Islamic science are more interested in courses in the category of Islamic Studies family, as many as 89% of respondents as for the factors underlying the interests of these students sequentially from the most dominant factor are lecturers, practical benefits of the course, the level of ease of the course, academic benefits of the course, student interest in the course and theological reasons. While students in this category are interested in general subjects as much as 11%. As for the background factors in sequence are the students' interest, the level of ease of the course, the practical benefits of the course, and the academic benefits of the course.

The subjects that are not interested in students with a background of wanting to deepen the science of Islam can be seen from the following table:

5 Lessons that is not liked		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	27 (48%)	29 (52%)	Difficulty level	19 (70%)	Difficulty level	17 (59%)

2	Lecturer	5 (19%)	Lecturer	9 (31%)
3	Student Interest	3 (11%)	Student Interest	3 (10%)

From the data table above it can be seen that students with a background who want to deepen the Islamic sciences are not interested in the types of courses in the general subjects category, as many as 29% of student respondents with background factors sequentially, namely the level of subject difficulty, lecturer factors, and student interest towards subjects. The students' interest in the subjects in the Islamic Studies family was 27% of the number of student respondents. The background factors in sequence, namely the level of difficulty of the course, lecturer teaching factors, and factors of student interest in the subject.

b. Students failed to enter PTU

One interesting thing is that many of IAIN Purwokerto students who are students failed to be accepted at PTU. Related to this the researcher also extracted information as follows:

5 Liked Lessons		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	24 (54%)	21 (46%)	Lecturer	9 (36%)	Lecturer	10 (48%)
2			Student Interest	8 (32%)	Student Interest	5 (24%)
3			Convenience Level	5 (20%)	Convenience Level	3 (14%)
4			Practical benefits	2 (8%)	Practical benefits	2 (10%)
5			Academy benefits	1 (4%)	Academy benefits	1 (5%)

From the data table, it can be seen that students with a background not accepted at PTU are more interested in courses in the category of Islamic Studies family, as many as 24% of respondents as for the factors underlying the student's interest sequentially from the most dominant factor are lecturers, interests students on the course, the degree of ease of the course, the practical benefits of the course, the academic benefits of the course. While students in this category are interested in general subjects as much as 21%. As for the background factors in sequence are the students' interest, the level of ease of the course, the practical benefits of the course, and the academic benefits of the course.

The subjects that are not interested in students with backgrounds not accepted at PTU can be seen from the following table:

5 Lessons that is not liked		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	32 (70%)	14 (30%)	Difficulty level	13 (41%)	Difficulty level	8 (57%)
2			Lecturer	9 (28%)	Lecturer	5 (36%)
3			Educational background	8 (%25)	Student Interest	1 (7%)

4	Student Interest	2 (6%)
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From the data table above, it can be seen that students with a background not accepted at PTU are not interested in the types of courses in the Islamic Studies category, as many as 70% of student respondents with background factors sequentially, namely the level of subject difficulty, factors of teaching lecturers, educational backgrounds, and student interest in subjects that are low. The students' interest in the subject in general subjects is 30% of the number of student respondents. The background factors in sequence, namely the level of difficulty of the course, lecturer teaching factors, and factors of student interest in the subject.

c. Students with backgrounds follow the wishes of parents

5 Liked Lessons		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	10 (59%)	7 (41%)	Lecturer	4 (40%)	Student Interest	4 (57%)
2			Practical benefits	3 (30%)	Lecturer	3 (43%)
3			Student Interest	3 (30%)		

From the data table it can be seen that students with background following the wishes of parents are more interested in courses in the category of Islamic Studies family, as many as 59% of respondents as for the factors underlying the interests of these students sequentially from the most dominant factor are lecturers, benefits practical from the subject, student interest in the subject. While students in this category are interested in general subjects as much as 41%. As for the background factors in sequence are the students' interest in the subject and lecturer factors.

The subjects that are not interested in students with the background following the wishes of parents can be seen from the following table:

5 Lessons that is not liked		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	6 (35%)	11 (65%)	Difficulty level	4 (67%)	Lecturer	6 (55%)
2			dosen	2 (33%)	Difficulty level	5 (45%)

From the data table above, it can be seen that students with a background of following the wishes of parents are not interested in the types of courses in the general subjects category, as many as 65% of student respondents with background factors sequentially, namely the level of difficulty of the subjects, lecturer factors. The students' interest in the subject in Islamic Studies is 35% of the number of student respondents. The background factors in sequence, namely the factors of teaching lecturers, and the level of subject difficulty.

d. Students with a background in Geographic Factors and Affordable Education Costs

5 Liked Lessons		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	6 (40%)	9 (60%)	Lecturer	4 (67%)	Lecture	3 (33%)
2			Student Interest	2 (37%)	Student Interest	3 (33%)
3					Practical benefits	3 (33%)

From the data table, it can be seen that students with background who want to explore Islamic science are more interested in courses in the category of general subjects, as many as 60% of respondents as for the factors underlying the interests of these students sequentially from the most dominant factors are lecturers, student interest in the subject, and the practical benefits of the subject. While students in this category are interested in Islamic Studies subjects by 40%. As for the background factors in sequence are the lecturers 'and students' interests.

The subjects that are not interested in students with the background of geographical factors and affordable education costs can be seen from the following table:

5 Lessons that is not liked		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	7 (47%)	8 (53%)	Lecturer	3 (43%)	Lecturer	3 (38%)
2			Difficulty level	2 (29%)	Difficulty level	3 (38%)
3			Student Interest	2 (29%)	Student Interest	2 (25%)

From the data table above, it can be seen that students with a background in geographical factors and affordable education costs are not interested in the types of courses in the general subjects category, as many as 53% of student respondents with factors that are backgrounded sequentially, namely the factors of teaching lecturers, the level of subject difficulties, and students' own interests are low on subjects. The students' interest in the subject in Islamic Studies is 47% of the number of student respondents. The background factors in sequence, namely the factor of the teaching lecturer, the level of difficulty of the course, and factors of student interest in the course.

e. Students with a background of their own desires (Student, 2019).

5 Liked Lessons		The Background Factor				
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	10 (77%)	3 (33%)	Student Interest	5 (50%)	Student Interest	1 (33%)

2	Lecturer	3 (30%)	Lecturer	1 (33%)
3	Practical benefits	2 (20%)	Practical benefits	1 (33%)

From the data table, it can be seen that students with a background of their own desires are more interested in courses in the category of Islamic Studies family, as many as 77% of respondents as for the factors underlying the interests of these students sequentially from the most dominant are the factors of student interest in the subject, lecturer factors, and practical benefits of the course. While students in this category are interested in general subjects as much as 33%. The background factors in sequence are students' interest in the subject, lecturer, and the practical benefits of the course.

The subjects that are not interested in students with their own background can be seen in the following table:

5 Lessons that is not liked The Background Factor						
No.	Islamic Studies	General Lessons	Islamic Studies	Total	General Lessons	Total
1	10 (77%)	3 (33%)	Student Interest	5 (50%)	Lecturer	2 (67%)
2			Lecturer	3 (30%)	Difficulty level	1 (33%)
3			Difficulty level	2 (20%)		

From the data table above it can be seen that students with a background of their own desires are not interested in the types of courses in the category of Islamic Studies as many as 77% of student respondents with background factors in sequence, namely student interest, teacher lecturer factors, and the level of difficulty of the course. The students' interest in the subject in general subjects is 33% of the student respondents. The background factors are sequentially, namely the lecturer lecturers and the difficulty level of the subjects.

Based on the data above, the view of IAIN Purwokerto students on Islamic Studies courses is measured through two parameters namely in terms of quantity and in terms of student interest in the course. In terms of quantity of views on Islamic Studies courses measured through the instrument whether the number of Islamic Studies courses in terms of numbers is sufficient and does not need to be added, or less and need to be added, or too much and need to be reduced in terms of numbers. As for the views in terms of student interest in subjects measured in terms of subjects with the highest interest in the Islamic Studies class and in terms of understanding of these subjects, are they very good (very understanding), good (understanding), not good (not understanding).

The students' views on Islamic Studies courses in terms of quantity can be seen in the following table:

No.	Student Choosing IAIN Purwokerto	Background	Total Islamic Studies Courses					
			enough	%	Less	%	Too much	%
1	Deepening Islamic science		41	27%	14	9%	1	1%
2	Not accepted by PTU		36	24%	1	1%	9	6%

3	Geographical and cost	14	9%	0	0%	3	2%
4	Following the wishes of parents	13	9%	2	1%	0	0%
5	of his own will	10	7%	0	0%	3	2%
6	Academic interest	3	2%	0	0%	0	0%
7	Total	117	78%	17	11%	16	11%

From the above data it is known that the majority of students with six backgrounds choosing IAIN Purwokerto as a place of study stated that the number of Islamic Studies courses is considered sufficient and does not need to be added, this view was expressed by 117 students or 78% of the total number of respondents. Students with no background were accepted at PTU with the view that the Islamic Studies makul at IAIN Purwokerto was considered too much and needed to be reduced. This view was expressed by 9 students or 6% of student respondents.

The students' interest and level of student understanding of Islamic Studies courses at IAIN Purwokerto can be seen in the following data table:

No.	Subjects	Student Category Based on Entrance Background					
		Student I	Student II	Student III	Student IV	Student V	Student VI
1	Al-Fikih	30	34	10	10	8	2
2	Ushul Fikih	13	9		3	2	1
3	Kaidah Fikih	3	5	2			1
4	Al-Hadits	8	8	3	1		
5	Ulum Al-Hadits	9	7	2			
6	Ilm Al-Kalam	17	7	6	4	4	1
7	Al-Akhlak WaTasawuf	31	23	10	11	9	
8	Tafsir/Ilmu Tafsir	10	5	2	1	1	
9	Qur'an literacy test	9	8	2	3	3	1
10	Arabic	18	8	2	3	3	2
11	Islamic philosophy	11	7	5	3	3	
12	Ulum Al-Qur'an	3	4	2	3	3	1
13	SKI / Islam history	6	4	5	3	3	
14	No-thing likes		3				
Understanding Level		Good	Good	Good	Good	Good	Very good

From the data table above, it can be seen that the subject which is most sought after by students of IAIN Purwokerto in the scope of Islamic Studies is Jurisprudence. This subject is in great demand because of two aspects, namely aspects of practical benefits and academic benefits. The practical benefit of fiqh knowledge is applied knowledge practiced in daily life, while the academic benefit of fiqh is knowledge that is the basis and the common thread of all Islamic Studies scholarship at IAIN Purwokerto. The second subject of most interest is Moral Tasawuf. This course is in great demand because it can be accepted by all students with a variety of scientific backgrounds because the presentation of this course does not use too many operational terms in Arabic and is narrative with a social approach, so this material is easily accepted by all students.

From the data table above, it can be seen that the subject which is most sought after by students of IAIN Purwokerto in the scope of Islamic Studies is Jurisprudence. This subject is in great demand because of two aspects, namely aspects of practical benefits and academic benefits. The practical benefit of fiqh knowledge is applied knowledge practiced in daily life, while the academic benefit of fiqh is knowledge that is the basis and the common thread of all Islamic Studies scholarship at IAIN Purwokerto. The second subject of most interest is Moral Tasawuf. This course is in great demand because it can be accepted by all students with a variety of scientific backgrounds because the presentation of this course does not use too many operational terms in Arabic and is narrative with a social approach, so this material is easily accepted by all students.

The students' views on mastery of Islamic science for every graduate of IAIN Purwokerto can be measured through two parameters, namely students' views of graduate scientific standards, and students' views of the existence of BTA-PPI tests at IAIN Purwokerto. The view regarding the BTA-PPI test is very important to measure because BTA-PPI is the most basic ability of IAIN Purwokerto students which includes the ability to read, write and memorize juz 30 of the Qur'an, as well as an understanding of the practice of daily worship practices.

The data from students' views on Islamic science standards for IAIN Purwokerto graduates are as follows:

No.	Student Background	Qur'an literacy test		Mastery of Islamic Science Graduates	
		Agree	No Agree	Agree	No Agree
1	Explore Islamic science	45	11	56	0
2	Not accepted by PTU	39	7	44	2
3	Geographical and cost	10	7	17	0
4	Parents wish	14	1	15	0
5	Own Will	12	1	13	0
6	Interest Academy	3		3	
Total		123(83%)	27 (17%)	148 (98%)	2 (2%)

From the above data it can be concluded that basically all IAIN Purwokerto students agree with the standard that IAIN Purwokerto graduates must master good Islamic science, but the basic standard of Islamic science at IAIN Purwokerto in the form of the BTA-PPI program at IAIN Purwokerto not all students agree with the program although the majority agreed with the BTA-PPI program as a standardization program for IAIN Purwokerto graduates.

D. Conclusions

The view of IAIN Purwokerto students on Islamic Studies courses is measured through two parameters, namely in terms of quantity and in terms of student interest in the course. In terms of quantity of views on Islamic Studies courses, as many as 78% of respondents or the majority of IAIN Purwokerto students stated that the number of Islamic Studies courses was sufficient and there was no need to increase the number. As for the view in terms of student interest in a course measured in terms of the subjects with the highest interest in the Islamic Studies class and in terms of understanding of the course, the average student chooses a fiqh and akawawuf course. This subject is in great demand because of two aspects, namely aspects of practical benefits and academic benefits. The practical benefit of fiqh knowledge is applied knowledge practiced in daily life, while the academic benefit of fiqh is knowledge that is the basis and the common thread of all Islamic Studies scholarship at IAIN Purwokerto. The second subject of most interest is Moral Tasawuf. This course is in great demand because it can be accepted by all students with a variety of scientific backgrounds because the presentation of this course does not use too many operational terms in Arabic and is narrative with a social approach, so this material is easily accepted by all students.

IAIN Purwokerto students' interest in subjects in the scope of Islamic Studies studies, can be said to be high, where 77% of respondents are interested in various Islamic Studies courses. These interests are motivated by various factors, including lecturer factors, educational background, level of ease of study, practical benefits of the course, student's own interest in the course and academic benefit factors of the course.

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