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THE IDEALISM DIALECTICS OF ISLAMIC HIGHER INSTITUTE IN THE WORKING SPACE PRAGMATISM'S VIEWPOINT IN EAST JAVA INDONESIA

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ABSTRACT

The State Islamic Religious College certainly has an idealism as an Educational Institution, but it must be dynamic when it clashes with the demands of the pragmatic working space. The curriculum as vital values of the State Islamic Religious College turns out to be transformed towards its ideality when dealing with a working space. The existence of a Vocational Education system is a reality. However, the Islamic Economics and Business Faculty which is still not vocational has a dilemma in this dialectic. Hence, the Indonesian National Qualification Framework is a form of compromise between the demands of the regulation of the State Islamic Religious College, the vocational education system, and the demands of the working space. Dynamization remains the spirit of curriculum transformation. Due to some obstacles including campus academic regulations and bureaucracy, the transformation process is a long dialectic process between the campus academic community and with parties outside the campus including the world of work.

INTRODUCTION

The discourse on Islamic religious colleges has existed since the discourse was rolled out by Munif Mulkhan who stated that Islamic religious higher education had no philosophical foundation, theory and learning technology.¹

The realm of regulation related to various higher education systems in Indonesia has been stated in Law Number 20 of 2003 on the National Education System, that education programs in higher education includes academic education (bachelor, master, and doctoral), professional/specialist education and vocational education (diploma).²

The definition of academic education is a higher education system directed at the mastery and development of a certain scientific, technological, and artistic discipline, while academic education includes Undergraduate, Master, and Doctoral education program.³

On the other hand, professional education is the higher education system after undergraduate program to prepare students to master special skills. The graduates of professional education get a professional degree, like when someone takes the accountant profession, so he has an S.E. Ak. as his degree title⁴ Meanwhile, Vocational education is a higher education system directed at mastering certain applied skills. Vocational education includes Diploma I (D1), Diploma II (D2), Diploma III (D3), and Diploma IV (D4) program. The graduates of Vocational education get a vocational degree, such as A.Ma (Associate Expert), A.Md (Associate Expert).⁵

Based on the existing regulations, the interesting part is the disciplines in the economic and business cluster⁶. In the realm of majors⁷, economics and business are actually in the realm of academic education. Yet, because the terms will be needed by employment, the vocational educational system must be a necessity as responding to market demands for the sake of preparing a competent personnel in the Islamic economic and business sectors for both monetary and real sector in accordance with the need of working space market.

That phenomenon can be traced within a campus that is quite popular, such as Airlangga University, Surabaya that applies Vocational school. A decree stipulated in the Law of the Republic of Indonesia No. 12 of 2012 in the Article 16 has clarified three viewpoints of vocational education, namely: (1) vocational education is a Higher Education diploma program that prepares students for jobs with certain applied skills until the students can reach the applied undergraduate program; (2) vocational education as referred to Paragraph (1) can be developed by the Government

¹ Suyadi and Sutrisno, "A GENEALOGICAL STUDY OF ISLAMIC EDUCATION SCIENCE AT THE FACULTY OF ILMU TARBIYAH DAN KEGURUAN UIN SUNAN KALIJAGA" in journal of al jami'ah Al-Jāmi'ah: Journal of Islamic Studies - ISSN: 0126-012X (p); 2356-0912 (e) Vol. 56, no. 1 (2018),30.

² <https://www.finansialku.com/apa-bedanya-pendidikan-akademik-profesi-dan-vokasi/>. September 27, 2017.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ In the context of the College, it was known as the Department of Islamic Economics and Business, but in the context of IAIN and UIN it was known as the Faculty of Islamic Economics and Business.

⁷ Department nomenclature was if the State Islamic Religious College was in the form of STAIN, however, if it was in the form of IAIN or UIN then was known the Faculty nomenclature.

until the applied Master program or applied Doctoral program; and (3) the development, coordination, and supervision of vocational education are within the Ministry's responsibility. The keyword of the vocational system is applied science. It refers to a discipline applied by the working space.⁸

Not all colleges have enough competence and resources to implement the Vocational education system in Higher Education including the State Islamic Religious College (PTKIN) in East Java Province. Many regulations and provisions surround its establishing.

The curriculum is a holy book of learning or academic activity on campus. Besides, the curriculum is the spirit that will determine the dynamic movement of a university, including the State Islamic Religious College.

According to Doll (quoted by Sukmadinata), the curriculum does not only represent a change in its substantive and process emphasis, but also in the scope of a narrow concept towards the broader concept. On the other hand, the development of a learning curriculum is based on a set of theoretical and practical rationales that underlies the formulation of competency standards, basic competencies, and indicators in the curriculum. In this case, Erickson states that the curriculum preparation system must be carried out in a coherent, balanced, and systematic manner to develop skills in knowledge, understanding, and ability to do. Furthermore, Erickson explains that the system design must be aimed at four components include: a) the results obtained by students; b) critical content, key concepts and key understandings; c) main processes and skills; and d) quality measurements to measure performance in accordance with the established standards. Therefore, the transformation in the curriculum, especially in the Department of Islamic Economics and Business (FEBI) towards a state of perfection has become a necessity.⁹

In the dynamic level of learning transformation on campus, the orientation is that students as a concrete output from a learning process on campus both in the normative level stated in the campus accreditation forms and in the contextual assessments under the human consciousness. The quality of the campus can be seen from the quality of alumni in the community. The actual role of the alumni will show the value and dignity of a campus.

In terms of economic and business, the liberalization starts to occur.¹⁰ It means that there is a freedom for everyone to be an Islamic and conventional economist and businessman. This is a challenge and opportunity for the Faculty of Economics and Islamic Business. It needs to find a breakthrough to create a harmony between the demands of the marketplace and the State Islamic Religious College.

Education (include vocational education) has an important role in the realm of complete human development and the development of Indonesian society. Human development must be carried out in its entirety to produce eligible and competent people to play an active role in

⁸ <http://vokasi.unair.ac.id/new/sejarah-vokasi/>. September 27, 2017.

⁹ *Ibid.*

¹⁰ Miftahul Ulum, "Memahami Dasar Filosofi Hukum Ekonomi Islam", 'Anil Islam, Vol. 10, No. 1 (Juni, 2017), 62.

developing Indonesian society. The success and failure of the role of vocational education can be measured from the balance of two objectives, namely the development of the individual and the development of Indonesian society as whole.¹¹ The example of this certain fact is the banking business.

In line with the above phenomenon, especially in the national context, it is common that the majority of bank/banker employees at the Indonesia Bank (BI) are alumni of the Institute of Agriculture Bogor IPB, so that the IPB which was originally the "*Institut Pertanian Bogor*" was spelled out as the "*Institut Perbankan Bogor*", because the majority of employees at the Indonesia Bank are the alumni of the institute.

In a discussion form on the mapping of banking profession which the researchers have followed, there arisen a question on how the phenomenon of the IPB's alumni who dominate banks, especially the Indonesia Bank (BI). In the forum, BI answered that one of the reasons for this phenomenon was the fact that the IPB's alumni with their education background at agricultural education have turned out to have been observed for approximately 3 to 5 years as bankers compared to other alumni in banking institute. It was reasonable that one of the abilities of the IPB's alumni was their competence in remembering a number of laws and provisions regarding the roots, kinds of roots, and others relating to the details of trees as one of their educational background capacities. This capacity of competence was necessary to control a bank with a very detailed information. Based on this empirical evidence, the IPB's alumni are considered and rated competent in the banking industry, even though they have never studied a banking.

Correspond to such evidence, there are only two choices for State Islamic Religious Colleges whether to become ivory towers with an authority to be a primary foundation to be ready to contribute. In the context of the Faculty of Economics and Islamic Business, the transformation of the curriculum being applied in the Faculty of Economics and Islamic Business needs to be formulated seriously to print alumni that closely correspond the demands of the working space world.

This transformation and evaluation are compulsory carried out, because there is essentially a serious and mutual relationship between the State Islamic Religious College with working space world. Both need one another to fulfill their strengths and weaknesses. The State Islamic Religious College has an interest in providing the material closely to the world of the labor market, so that it needs laboratories directly and indirectly, so that students of the Faculty of Economics and Islamic Business can do practical work and research the working space they will pursue. In fact, the officers at the faculty also needs the working space market to channel the alumni.

Besides, the working space requires breakthroughs in science and technology to improve its performance. The leap of economic activity in the working space is a necessity, and it needs to hold the world of Islamic State Religious College.

¹¹ Slamet PH, "The Role of Vocational Education in Economic Development", *Journal of Educational Horizons*, Juni 2011, Th. XXX, no. 2, p.189.

The State Islamic Religious College certainly has implicit ideals for its vision and mission. The State Islamic Religious College will implement strategic steps to improvise and qualify itself. The idealistic values of a State Islamic Religious College will be a matter that must be maintained and preserved as a unit to produce quality and integrity of scholars.

On the other hand, the working space is a highly pragmatic. Not all reality is in accordance with the theory being taught in college. Thus, the vocational system is a transformation that attempts to provide a curriculum management that will be able to answer the opportunities and challenges of the dynamics in the Faculty of Economics and Islamic Business. Although there is a clear boundary between the vocational system with the bachelor system, but knowing various systems is a necessity.

The vocational system is a reference tool for conducting studies that can be critical for the curriculum transformation that has been and will be implemented by the academic community of the State Islamic Religious College in the curriculum transformation of the Faculty of Economics and Islamic Business. This is the appeal of this research as a reflection to find a breakthrough from the existing dynamics. The contact either contradictory or harmony is a new breakthrough for the State Islamic Religious College to open in-mind that the academic community does not live in the ivory tower of the higher institution, but it must contribute and intermingle with the community as well as the working space as the final target of the learning process.¹² The process of imposition will make the entire academic community aware that the reality on the ground is not in line with what is on the concept of higher education people.

RESEARCH METHODS

A. Research Method and Approach

The approach used in this study was a qualitative approach. This study had a tendency to uncover and formulate field data in the form of a complete verbal narrative and describe the original reality as well as to conduct an analysis on it. Likewise, this study sought to answer and reveal the freedom/liberalization of anyone with any educational background that could enter to register and even qualify to become a banker. The data were certainly suitable to be approached with qualitative research method.¹³

This study was certainly included in the form of field research, because this research was directed at empirical reality in the community, so that one of the data collection methods used observation and depth-interviews and documentation.¹⁴

The orientation of this study emphasized on the phenomenology perspective¹⁵ namely interpretation and emic analysis¹⁶ in the form of

¹² Miftahul Ulum, "*Fikih Organisasi (Reaktualisasi Sejarah Nahdlatul Ulama (NU) di Indonesia)*", Al-Insyiroh Jurnal Studi Keislaman, Vol. 5, No. 2 (September 2019), 61.

¹³ As explained by Mouton and Marais adapted by Nanang Martono, *Social Research Methods; Key Concepts*, (Jakarta: Raja Grafindo Persada, 2015), p. 212.

¹⁴ *Ibid.*, p. 217.

¹⁵ Actually, in qualitative research there were five variants namely narrative, phenomenology, grounded theory, ethnography, and case studies. In this context, researchers were more likely to use narrative and phenomenology. The problem of phenomenology can be explored more deeply in Sri Soeparto, "Husserl's Phenomenology as the basis of Developing Philosophy and Basis of Determining the Truth", *Journal of Philosophy* (Yogyakarta: Foundation of the Faculty of Philosophy Development of UGM October 30, 1999

expressions and symbols.¹⁷ Meanwhile, the concepts used were several concepts related to the transformation of the Islamic economic and business curriculum in response to the demands of employment as a market for alumni of Islamic economics and business.

B. Data Sources

The primary source in this study was the policymakers at the State Islamic Religious College in East Java Province that was related to curriculum substances, such as the dean and Vice Dean I in the academic field. Meanwhile, the secondary sources were other parties related to the curriculum of the Faculty of Economics and Islamic Business, such as experts from both the lecturers and from the working space where as Users of the alumni of the Faculty of Economics and Islamic Business in East Java Province.

After observed, there were seven State Islamic Religious Colleges in East Java, and that the researchers determined three State Islamic Religious Colleges, namely: (1) the representatives from the cluster of Islamic State Universities were Faculty of Economics and Islamic Business UIN Sunan Ampel Surabaya which consisted of five study programs, namely Accounting, Sharia Economics, Economics, Management and Management of *Zakat* and *Waqf*. Therefore, the study program that fit the theme of this study was the Sharia Economics study program as the oldest study program as well; (2) the cluster of the State Islamic Institute was IAIN Jember had four study programs, namely Sharia Banking, Sharia Economics, Sharia Accounting, and Management of *Zakat* and *Waqf*. From these four study programs, the researchers took Sharia Banking study program; (3) the cluster of changes/transfer of status from the State Islamic Academy to the State Islamic Religious Institute, namely IAIN Madura which had three study programs, namely Sharia Banking, Sharia Economics, and Sharia Accounting. From these three study programs, the researchers took the Sharia Banking study program, because it was the oldest program with its second accreditation.

Table 1. Research Data Source

No	Name of State Islamic Religious College	Study Program
1	UIN SUNAN AMPEL Surabaya	Sharia Economics
2	IAIN Jember	Sharia Banking
3	IAIN Madura (originally STAIN Pamekasan)	Sharia Banking

C. Data Analysis

series), p. 88-101. About the Degree of Truth of Phenomenology can be seen in Lark Moutakas, *Phenomenological Research Methods* (California: SAGE, Thousand Oaks, 1994), p. 26.

¹⁶ Ahmad Fedyani Saifuddin, *Contemporary Anthropology is a Critical Introduction to the Paradigm* (Jakarta: Prenada Media, 2005), p. 92.

¹⁷ Miftahul Ulum, "The Concept Of Maslahah By Al-Imam Malik And Al-Imam Al-Tuqi (Comparatif Studi of Maslahah Al-Imam Malik and Al-Imam Najm al-Din Al-Tuqi)", *Veteran Law Review*, Vol. 2, No. 1 (Mei 2018), 60.

The analysis was a process to explain, interpret and understand more deeply the research data to be able to predict future events¹⁸ and can reveal the meaning of research data will be obtained from the data analysis stage.¹⁹

The workings of the analysis used instructions from Huberman and B. Miles, viz.²⁰ *First*, data reduction by selecting all data by simplifying and cutting out existing data in accordance with the small themes related with the research topic. *Second*, the categorization of the data that had been reduced according to the research topic that was the dynamics of the *Kyai's* ideas (perspective) on economics. *Third*, verification was to make conclusions (researchers' interpretation of the data).

D. Data Validation

The process of validity checking was to examine the eligibility and the credibility of data. This process involved some steps, namely:

1. Increased and extended the intensity of attendance in conducted research. This needed to be done, because the research location was spread out in Madura, so that the calculation of sufficient time would increase the quality of this research.
2. Deepened observations of the research field.
3. Triangulation, namely by using several data sources. This way could be done by interviewing more than one informant, so that the results of the research were a reality, not a coincidence.

RESEARCH RESULT

A. Transformation of Economics and Islamic Business Curriculum in a Demand for the Working Space of State Islamic Religious Colleges in East Java Province

The curriculum should contain graduate competency standards that are structured in the main competencies, supporters, and others that support the achievement of objectives, the implementation of the mission, and the realization of the vision of the study program. The curriculum contains courses, modules, and blocks that support the achievement of graduate competencies and gives students the freedom to broaden their horizons and deepen their expertise according to their interests, and is equipped with course/module/block descriptions, syllabi, learning plans and evaluations. The curriculum must be designed based on its relevance to the objectives, scope, and depth of the material, the organization that encourages the formation of hard skills and personality and behavior skills (soft skills) that can be applied in a variety of situations and conditions.

Curriculum transformation is understood as a set of plans and arrangements regarding the objectives, content, and learning materials (Maselena et al., 2019) as well as the methods used to guide learning activities to achieve certain educational goals, including in the departments/faculties of Islamic economics and business, was a necessity.

¹⁸ Ian Dey, *Qualitative Data Analysis a User-Friendly Guide for Social Scientist* (London: Routledge, 1993), p. 30.

¹⁹ Burhan Bungin, *Qualitative Research in Communication, Economics, Public Policy and other Social Sciences* (Jakarta: Prenada Media Group), p. 44.

²⁰ Norman K. Denzin dan Yvona S. Lincoln, *Hand Book of Qualitative* (London: Routledge, 1993), p. 429.

In the context of the curriculum departments/faculties that have been applied are the 2004 curriculum, the 2006 curriculum, and the 2010 curriculum. However, according to the Republic of Indonesia's Presidential Regulation No. 8 of 2012 and the application of the Ministry of Education and Culture Regulation No. 73 of 2013 concerning the application of the Framework Indonesian National Qualifications, the Indonesian National Qualifications Framework curriculum is a compulsory for the State Islamic Religious College.²¹

The curriculum was not just a list of courses outlined in the syllabus that can be taken directly from the table of contents. The curriculum should include philosophy (vision and mission), educational goals, and content of the study program. The curriculum must also contain the planned impact of learning outcomes in the form of competencies for the present and the future.

A simple way to consider curriculum was to look at the curriculum from four phases, namely content, methods, objectives, and evaluation. Generally, the curriculum has interrelated components, namely (1) objectives, (2) material, (3) methods, (4) organization, and (5) evaluation. The curriculum has a very important role in the education of students. There are at least three kinds of curriculum roles that are considered very important, namely (1) conservative role, (2) critical-evaluative role, and (3) creative role. These three roles are equally important and need to be applied in a balanced manner.

In addition, there are four types of curriculum, namely (1) the hidden curriculum, (2) the actual curriculum, (3) a whole curriculum, and (4) the public curriculum. There are three sources that underlie the formulation of curriculum objectives, namely (1) empirical sources, (2) philosophical sources, and (3) sources of learning materials. Empirical sources, namely those related to the demands of today's life, and the characteristics of learners who develop dynamically and have physical and social needs, as well as personal wholeness. In the creative learning model, there are some efforts to organize the contents of the teachings and learning activities, so that active learning can take place. Active learning includes (1) discovery learning; (2) problem-based learning; (3) contextual learning; (4) independent learning; (5) cooperative learning; and (6) concept-mapping learning.²²

The curriculum as a guideline for organizing learning activities to achieve the goal of higher education (the Law on Higher Education No. 12/2012: the Article 35) really needs to be designed, so that the desired output by an educational institution can be controlled as well as possible. One of the efforts to control this output is through the preparation of the curriculum in accordance with the market needs of the graduates and mandate users listed in the vision and mission of the institution.

1. Relevance to Stakeholders' Demands and Needs

Responding the mandate of the vision and mission of the Academy and department, the process of preparing the curriculum of the Sharia

²¹ Guidelines for Implementing the STAIN Pamekasan Education System 2015, p. 21.

²² Euis Amalia dan M. Nur Rianto Al Arif, "The Suitability of Islamic Economics Learning in University with the Needs of Human Resources in the Sharia Finance Industry in Indonesia", *Journal of Inference: Journal of Religious Social Research*, year 2013, vol. 7, no. 1, p. 140.

Banking study program also pays attention to input from stakeholders, namely students, lecturers, managers, government, Islamic financial institutions and institutions, and the wider community as "the users of graduates".

The expectations of the stakeholders are held in the curriculum review and redesign. In the activities carried out in 2015 and 2016 that included stakeholders, Sharia Banking practitioners as well as experts from State Islamic University (UIN) of Sunan Kalijaga Yogyakarta and State Islamic University (UIN) of Sunan Ampel Surabaya, also input from the activities of the Sharia Banking Bachelor Association. This is implemented to pay attention to the interests and needs of related parties, so that the curriculum of the Sharia Banking study program is marketable according to the development and demands of the organization and the community. Thus, the resulting curriculum is in accordance with the expectations and interests of stakeholders.

2. Curriculum Structure and Content (Extent, Depth, Coherence, Structuring/Organization)

The chronology of selection and formation of courses in the Sharia Banking study program as explained in the previous point produces a variety of courses that can be divided into several groups of courses, namely: Basic Courses, General Courses, Main Courses, and other subjects, which held in various semesters starting from the first semester to the eighth semester.

3. Degree of Integration of Learning Materials (Intra and Interdisciplinary)

Each course is described and elaborated into a syllabus that describes the subject matter or study subject. The subjects or study subjects in the syllabus have links to one another, so that between parts or subjects form a tight intertwined intra-course integration. Intra-course integration is needed, so that students have a map of understanding (mind-map) of lecture material that is good (systematic), easily understood by students and reconstructed more meaningful (meaningful learning).

The organization of courses that are programmed is well-structured by taking into account the interrelationship of the subjects, both making certain subjects as the basic/foundation for other subjects, making certain courses as supporting other subjects as well as certain courses as comparators/alternative competencies of the subjects of another lecture. The structure of the basic-advanced material and the "prerequisites" in curriculum development is very important, so that the integration among courses (disciplines) is created. For example, the Financial Institution Field Practice course may only be attended by students who have passed a banking practice course.

4. Local Curriculum that Fit the Needs of Closest Community and the Institutional Internal Interests

In accordance with the mission carried out to integrate general science and Islamic sciences, a number of courses characterized by Islamic knowledge are given to students as compulsory subjects such as *Tawheed* Sciences, Introduction to Islamic Studies, *Ulumul Qur'an*, *Ulumul Hadith*, and *Fiqh Muamalah*. The courses are held in the first and second semester.

In assisting to meet the needs of the community for banking practitioners and Sharia economic activists, the implementation of Community Service Program was designed to facilitate students to learn to interact independently with the community and blend in their economic activities as well as to provide field experience for students to play an active role and contribute to Public. The Subjects Community Service Program is held in the seventh semester and held in August of the current year and distributed in villages in four districts (Pamekasan, Bangkalan, Sampang, Sumenep).

The implementation of Community Service Program outside the effective month of lectures is intended, so that students are not constrained by the conflicting agenda of other course programs and focus more on gaining field experience, so that they become independent individuals who are ready to participate positively in carrying out their roles as graduates of the Sharia Banking study program. In its implementation, students arrange community development programs that cover the fields of education, religion, and economics. As in 2015, the Community Service Program uses a combined method of Participant Action Research and *Mosque-Basedwa Posdaya*.

5. Optional Subjects Referring to the Expectation/Needs of Students Individually/Specific Students' Groups

The 2017 curriculum provides 32 optional courses offered with the obligation to take students as many as 10 credits, namely courses designed to support the ability of Sharia Banking students to develop their knowledge and competencies in the Islamic family and Islamic economics focus with the focus on Sharia Banking and Sharia Financial Institutions.

6. Opportunities for Students to Develop Themselves

Regarding the continuation of study, developing personal knowledge, gaining knowledge and understanding of specific material in accordance with the field of study, developing transferable skills, are oriented towards career, and obtaining jobs.

The curriculum designed by the Sharia Banking study program has provided broadest opportunities for students graduated from Sharia Banking study program to continue their studies to the master's level of study in the Sharia Banking study program or Islamic Economics study program.

The design of Curriculum of the Sharia Banking study program, Department of Economics and Islamic Business', STAIN Pamekasan enable graduated to develop careers as practitioners of Islamic financial institutions both in Sharia banking, Sharia cooperatives as well as in Sharia capital markets and other Sharia financial institutions. The curriculum of the Sharia Banking study program also equips students to explore the ability of students to prepare themselves to become educators in the field of economics and Sharia banking both as teachers, trainers, and analysts. Additional competencies contained in the 2017 curriculum also give graduates the possibility to develop careers as entrepreneurs, Sharia economic activists, and researchers.

7. Learning Mission

To realize the learning mission and develop students' competencies, the study program organizes the following activities:

- a. Public Lecture

- b. Workshop for Scientific Writing
- c. Workshop for Anti-Plagiarism
- d. SPSS Workshop (Quantitative Data Analysis Tool)
- e. Pre-Practice Workshop for Field Experience of Islamic Financial Institutions

B. Transformation of the Curriculum of State Islamic Religious College in East Java in the Perspective of Vocational System

In detail, it can be formulated that the objectives of vocational education include four main dimensions, namely: (1) developing basic human qualities which include the quality of thinking power, power of heart, physical power; (2) developing instrumental/functional qualities, namely mastery of science, technology, art, and sports; (3) strengthening identity as the Indonesian nation; and (4) maintaining the survival and development of the world.²³

So that the understanding of the vocational system of curriculum transformation within the Faculty of Economics and Islamic Business in East Java State Islamic Religious College was easy to read, it will describe the standard, namely: *First*, developing the basic qualities of students includes the quality of thinking ability, spirit power, and physical power that can be specified as follows. The development of the quality of thinking includes analytical, deductive, inductive, scientific, critical, creative, reasoning, lateral, and systems thinking. The development of heart power includes faith and piety towards God the Almighty, compassion, courtesy, integrity, honesty and cleanliness, respect to others, behave, be dignified, be responsible, tolerate differences, discipline, craft, ethics, aesthetics, and many other dimensions of the heart. The development of physical power includes health, endurance, stability, and skills.

The curriculum transformation that has been progressing, and continues to be carried out by the State Islamic Religious College actually systemically leads to physical and spiritual integrity, inside-outside, intellectual and emotional questions. It is not only outward competence that needs to be achieved, but values and attitudes are also the attentions of the Indonesian National Qualifications Framework as the final point of curriculum transformation. The perfect form has inspired the curriculum designers of the State Islamic Religious College in East Java Province. Thus, the first standard of the vocational system can emerge the red thread of the curriculum at the Faculty of Economics and Islamic Business in the State State Islamic Religious College in East Java.

Second, developing instrumental/functional quality/mastery of science and technology, arts and sports which includes mono-disciplinary, multi-disciplinary, interdisciplinary, cross-disciplinary, both soft scientific disciplines (sociology, history, economics, politics, culture, etc.) as well as hard scientific disciplines (mathematics, physics, chemistry, biology, and astronomy) and their applications, namely construction of technology, manufacturing, transportation, telecommunications, technology, biotechnology, energy, and materials). Meanwhile, mastery of art includes dance, music, sound, craft, art and their combinations.

²³ Slamet, *the Role of Education*, p. 189.

The transformation of the curriculum also requires scientific integrity given to students, so expecting multi-talent is also possible. In more specific, it can be read in the main competencies, additions, and choices from the graduate profile. It has become a necessity to be sustained and supported by a curriculum structure that has a clear thread with an expected profile. Thus, this standard has also been met by curriculum transformation that is being carried out by the Faculty of Economics and Islamic Business within the State Islamic Religious College in East Java Province.

Third, strengthen the identity (character) as the Indonesian who love the motherland through the four pillars of Indonesian's life, namely Pancasila, the 1945 Constitution, the Unitary Republic Indonesia, and Unity in Diversity, has remained loyal and maintain the integrity of the Unitary Republic Indonesia. Being faithful to the Unitary Republic of Indonesia can be proven by (1) understanding, realizing, making conscience, obliging conscience, loving and acting real in maintenance and maintaining the integrity of the Unitary Republic of Indonesia; (2) be able to ward off when there is a conflict between values due to globalization that has plagued and undermined the integrity of the Unitary Republic of Indonesia; and (3) preserving the noble values of the Indonesian and at the same time being open-minded to friction with the progress of other countries.

It is clearly legible in the basic values, even in all faculties and departments as basic values as the spirit of the Indonesian National Qualification Framework. It is about the difference between State Islamic Religious Colleges in Indonesia and Universities in other parts of the world. The existence of a strong spirit of nationalism and sense of loving the motherland is a hidden curriculum, but it has been actualized seriously and truly in the curriculum structure of the Indonesian National Qualification Framework as a form of transformation since the previous period.

Fourth, maintaining the survival and development of the world described as (1) maintaining the survival and development of the world through existing collective institutions (the United Nations and its branches); (2) maintaining sustainable world development from an environmental, economic and socio-cultural perspective; and (3) reactively, actively, and proactively maintaining the survival and development of the world, both from an economic, political, environmental and socio-cultural perspective..

This fourth standard may need attention from the transformation of the existing curriculum because it was this standard that is difficult to actualize by the Faculty of Economics and Islamic Business in the State Islamic Religious College East Java. Actually, reactive attitude has become a common desire, but it is difficult to design an up-to-date curriculum in accordance with the demands and developments of the period. It is also limited by the existence of regulations, the bureaucracy system on campus was one of them about the curriculum. There is a series of processes that must be gone through to change the curriculum. The spirit already exists in the Indonesian National Qualification Framework, but it cannot be as dynamic as the changing demands and challenges of the outside world. Hopefully in the future dynamics in the curriculum can occur, especially the Faculty of Economics and Islamic Business.

Dialectics of State Islamic Religious Colleges with the Working Space in the Concept of *Link* and *Match*

The transformation of the curriculum in the vocational system perspective was in line with the link and match theory that has been implemented by many universities that already have their own vocational faculties. *Link* and *Match* theory is a process of extracting the right potential in accordance with the needs of the working space at this time and in the future, where the *Link* and *Match* policy are expected that the orientation of education will no longer be supply-minded, but evolve into demand-minded according to the needs of the job market.²⁴

In addition, this *Link* and *Match* policy can reduce the unemployment rate as mainly caused by graduates who are not ready or less competent and required by the job market, so that this research can open the way for more concrete work in the working space.

The presence of the *Link* and *Match* theory policy becomes an answer to the problem of a gap (mismatch) between educational qualifications and employment violations, because the real tendency of the education system in Indonesia is merely to produce graduates with little regard for the ability of a graduate, so that not a few of the graduates who work are not in accordance with the field taken while the study process.

The collaboration between educational institutions and industry largely determines the success of a vocational education system, especially in providing input on standardization and competence, and that the *Link* and *Match* policy have been very successful in providing benefits to graduates' ability to deal with the job market. If success is greatly assisted by the collaboration between the order of education policymakers and related industries.²⁵

The problem of alleviating this gap can be interpreted as the suitability of what has been produced by universities with the response against the working space. It means that by looking at how great the capacity of the job market for college graduates. It can be said that there is compatibility between these. However, if higher education graduates are very small, the contributors to the higher unemployment rate. It means that there is a problem of relevance between education and the working space. It indicates that the criteria and qualifications of competencies needed by the working space is not met by college graduates.

This problem is also related to the economic system. The universities which produce graduates who are expected to be absorbed by the workforce every time have turned out to present new phenomena as part of the unemployment problem itself. Besides, the qualifications and competencies needed by the business and industry are not well fulfilled by universities.²⁶

²⁴ Eka Prihatin Disas. "Link and Match as Vocational Education Policy", *Journal of Educational Research*, year 2018, p. 232.

²⁵ Septiana Dewi Cahyanti, Mintasih Indriayu, Sudarno. "Implementation of Link and Match Program with Business World and Industrial World on Marketing Graduates of SMK Negeri 1 Surakarta". *Journal of Business and Economic Education*, year 2018, vol. 4, no.1, p. 4.

²⁶ Muslih. "Analysis of the Effectiveness of the Internship Program to Synchronize Link and Match Colleges with the Industrial World", *Journal of Management and Business*, year 2014, vol. 14, no. 01, p. 69.

The above matter is a gap that can be overcome by curriculum transformation in accordance with the round of the demands of the working space as explained in this study, so that unemployment can be gradually reduced by the results of graduates in accordance with the round of the working space today; not only the main problem regarding ethical values which have been fostered long ago by the State Islamic Religious College. Therefore, competence and skills can be supported by the existence of friendly and professional working ethics.

Dialectics of State Islamic Religious Colleges with the Working Space in the concept of Dialectics

The contradiction or in layman's terms, the conflict between the State Islamic Religious College and the working space is an interesting study in the term of dialectics, because dialectics is highly focused on conflict and contradiction between various levels of social reality. There are various approaches that can be used as a tool to understand the dialectics between State Islamic Religious Colleges and the working space, namely:²⁷

1. Reciprocal Relations.

Dialectical relations does not only flow from one direction as it deals with causation. It means that one factor can affect other factors, but it can also be one of factors that will affect several factors simultaneously; both the preceding or subsequent factors, because there is an interconnected or reciprocal relationship between several factors.²⁸

From this perspective, the dialectics between the State Islamic Religious College and the working space will be through reciprocal relationships. Higher education requires an injection of work experience so that State Islamic Religious Colleges can prepare alumni to enter the workforce. Thus, alumni are better prepared to enter the workforce.

On the other hand, in the context of working space, the prospective quality of employees is desirable, so that work performance can be better without incurring the cost of increasing the required competencies. Thus, it can be very effective way for the working space environment.

However, in contrast, the State Islamic Religious College is not able to prepare alumni to face the working space. When the State Islamic Religious College alumni work in a particular profession, they will require additional skills where the skills in turn become significant costs for companies.

2. Past, Present, and the Future Perspective

For dialectics of the past, the present time is something important to learn. What is the relationship between the State Islamic Religious College and the world of work in the past? This question needs to be studied further, and certainly with consideration to map policies and strategic steps for the Islamic State Religious College and the working space. As in the past, both the State Islamic Religious Colleges and the working space are not highly important to relate, because they all have different characters. Yet, today, it may be the core of the State Islamic Religious College that needs to be re-examined. Moreover, it will be projected in the past.

²⁷ George Ritzer, *Theory of Sociology; from Classical Sociology to Developments Postmodern Recent*, Translation by Saut Pasaribu et.al., Yogyakarta: Pustaka Pelajar, 2014, pp. 73-77.

²⁸ Ibid., p. 76.

In this context, it is interesting to find a compiling point between the contradictions of the transcendental State Islamic Religious College and the profane working space. These two worlds resemble water and oil. They have a highly different character, but cannot be separated eventually. The State Islamic Religious College requires the working space as a distribution of its products, while the working space requires professional and qualified personnel from the State Islamic Religious College. These two entities will be brought together in a reciprocal and nuanced atmosphere of the past, present, and future, so that this dialectic continues to run, as well as the curriculum at the State Islamic Religious College becomes a guide that must be dynamic according to the demands of the times.

Thus, studying dialectics in the past to determine policies in the present and design future policies is an interesting dialectical design.

CONCLUSION

Curriculum transformation as a set of plans and arrangements regarding the objectives, content, and learning materials as well as the ways used as a guide for organizing learning activities to achieve certain educational goals, including in the departments/faculties of Islamic economics and business, is a necessity. In the context of the curriculum, departments/faculties that have been applied are the 2004 curriculum, the 2006 curriculum, and the 2010 curriculum. However, in accordance with the presidential regulation of the Republic of Indonesia No. 8 of 2012 and the application of the Ministry of Education and Culture's regulation of the Republic of Indonesia No. 73 of 2013 concerning the application of the Framework Indonesian National Qualifications, the Indonesian National Qualifications Framework curriculum is a compulsory for the State Islamic Religious College..

By looking in detail about the objectives of vocational education includes four main dimensions, namely: (1) developing basic human qualities which include the quality of thinking power, the power of heart, physical power; (2) developing instrumental/functional qualities, namely mastery of science, technology, art, and sports; (3) strengthening identity as the Indonesian nation; and (4) maintaining the survival and development of the world, it can be understood that the transformation of the curriculum at the Faculty of Economics and Islamic Business at the State Islamic Religious College has fulfilled several standards that serve the purpose of the Vocational system. However, there are difficult standards to fulfill, namely the dynamic adaptation of the curriculum system in the State Islamic Religious College to the conditions and demands of the outside world, including the working space itself. The dynamization remains the spirit of curriculum transformation. Yet, because there are some obstacles including regulations and academic bureaucracy on campus, the transformation process is not easy and fast as expected, but it is a timed dialectic between the academic communities on campus with other parties outside the campus.

The dialectics between the State Islamic Religious College and the working space is a reciprocal relationship.

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