

## **THE DYNAMICS OF THOUGHT AND POLICY OF CLASSIFICATION OF SCIENCES IN INDONESIAN ISLAMIC RELIGIOUS COLLEGES**

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**Abstract:** *The idea of the classification of science in Islamic Religious Colleges in Indonesia can be traced historically from the spirit of the establishment of Islamic tertiary institutions in this country, which from time to time transformed dynamically to find the ideal format of sciences. The spirit of the classification of science is basically related to efforts to bring up integralistic sciences, which no longer focuses solely on the pure religious sciences, but also accommodates general sciences. The writing of this paper uses a combination of library research and field research. The aspect of the literature to be investigated is about the policies of the Indonesian government related to the classification of science in Islamic tertiary institutions in Indonesia. In the implementation aspect, it took place in three campuses: UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta and UIN Maliki Malang. An important finding from this research is that the implementation of the policy on science sciences at Islamic Religious Colleges in Indonesia is not completely smooth sailing. Strong resistance from below on the spirit of uniformity of nomenclature turned out to have an impact on the revocation of Minister of Religion Regulation No. 36/2009 concerning Determination of Science and Academic Degrees in the Environment of Religious Higher Education. Finally, PMA 33 Year 2016 no longer talks about the uniformity of faculty nomenclature, this regulation only talks about the names of study programs and academic degrees that are obtained.*

**Keywords:** *Dynamics, Policy, Thought; Sciences Classification; Islamic University*

### **Introduction**

The idea for the establishment of Islamic Universities in Indonesia began to emerge in the early 20th century. This spirit seems to arise from a strong desire among Muslims to establish Islamic educational institutions that can produce intellectual and intellectual scholars who are scholars, considering that at that time there was a strong gap between intellectuals who were the output of Western (Dutch) educational institutions and scholars who in fact the product of the pesantren.

The realization of the idea of establishing an Islamic educational institution that could accommodate the intellectual and clerical side was in the spirit of reforming the Islamic education system by Islamic organizations at that time such as Jam'iyat al Khair in Jakarta in 1905, Sarekat Islam in Yogyakarta in 1912, Al Irsyad in Jakarta in 1915, the Islamic Community Association in Majalengka in 1917, Persis in Bandung in 1923, and Nahdlatul Ulama in Surabaya in 1926.<sup>1</sup>

At the second al Islam Congress forum, the Indonesian A'la Islamic Council (MIAI), which consisted of 25 Islamic Organizations, Satiman, one of the members of the congress, was voiced for the establishment of a university. Subsequently, on January 29, 1943, the following programs were produced by MIAI leaders: 1) Building a Grand Mosque as a symbol for Indonesian Muslims; 2) Establishing an Islamic university; and 3) Build a central Islamic treasury office (Baitul Mal) to receive zakat and distribute it to people in need. Although it has been planned and made into a program, the ideas voiced by MIAI until the end of Dutch colonialism have not been realized.<sup>2</sup>

The spirit and program of establishing an Islamic educational institution, which has not been successful, was continued by Masyumi, who politically received support from Japan. Through the founding committee led by Moh. Hatta, then in 1945, precisely 27 Rajab 1364 H or July 8, 1945 along with the commemoration of the Isra Mi'raj of the prophet Muhammad saw, the Islamic College (STI) was established at the Central Immigration Office Gondangdia, Jakarta.<sup>3</sup>The 27th Rajab was chosen, because the founders at that time hoped for tafa'ul (good wishes) so that STI would become a symbol of the sanctity of the descent of the command to pray and could achieve ever-increasing progress. At the ceremony, the following addressees were: Prime Minister of Japan PJM Gunseikan, Kenkoku Gagkuintyoo, Ika Daigakutyoo, K.H. Abdul Kahar Muazakkir, Ir. Soekarno, and K.H. A. Wachid Hasyim.<sup>4</sup>

In its development, to improve the effectiveness and function of STI, there is a thought to turn STI into a university. This realization was realized on March 22 with the establishment of the Indonesian Islamic University (UII) with several faculties, namely: 1) Faculty of Religion; 2) Faculty of Law; 3) Faculty of Economics; and 4) Faculty of Education. From the very beginning, the academic vision of Islamic universities has been outlined. In Mohammad Hatta's speech, it was emphasized that in Islamic universities, religious knowledge would be integrated with general science.<sup>5</sup>However, STI's academic physique is more religiously oriented. This condition arises because the STI curriculum imitates the curriculum of the Faculty of Ushuluddin, Al Azhar University (Egypt).<sup>6</sup>

After the government tried to establish Islamic universities, different developments occurred. STI which transformed into UII into a private university,

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<sup>2</sup>Djauhari Muhsin et al., *Sejarah Dan Dinamika Universitas Islam Indonesia* (Yogyakarta: Badan Wakaf UII Yogyakarta, 2002), 24.

<sup>3</sup>One form of this Japanese support, namely the Ministry of Religion, the Government of the Japanese Armed Forces, provided assistance of Rp. 100,000, - (one hundred thousand rupiah) which is intended for the purposes of the opening ceremony and initial education capital.

<sup>4</sup>Supardi et al., eds., *Setengah Abad UII Sejarah Perkembangan Universitas Islam Indonesia* (Yogyakarta: UII Press, 1996), 22.

<sup>5</sup>The full text of the speech delivered by the Vice President of the Republic of Indonesia who is also the Chairman of the First STI/UII Curator Board, Dr. Moh. Hatta can be seen in the book half century UII. LookSupardi et al., 33–36.

<sup>6</sup>Akh Minhaji and Kamaruzzaman Bustamam-Ahmad, *Masa depan pembedangan ilmu di perguruan tinggi agama Islam* (Yogyakarta: Ar Ruzz, 2003), 40–41.

managed by a waqf body, as for state universities, the government took a different policy. Non-Islamic universities in Yogyakarta at that time were nationalized and given the name UGM. As for the Islamic group, the State Islamic College (PTAIN) was established. His rationalization that there is a need for functional personnel in the Ministry of Religion of the Republic of Indonesia is an important background for the establishment of Islamic religious colleges. To meet these needs, the UII Faculty of Religion was separated and transformed into a State Islamic College (PTAIN). This change is based on Government Regulation (PP) No. 34 of 1950 on August 14, 1950.<sup>7</sup>

In the 1950s, due to the need for functional staff in the field of Islamic religion teachers in accordance with the demands of modernity, the Ministry of Religion established the Academy of Religious Sciences (ADIA) in Jakarta. ADIA was founded on June 1, 1957 with the aim of educating and preparing civil servants to obtain academic and semi-academic education certificates so that they become religious teachers, both for public schools, vocational schools, and religious schools. Subsequently, ADIA transformed into IAIN Syarif Hidayatullah Jakarta, so that the anniversary of ADIA June 1, 1957 was designated as the anniversary or Dies Natalis of UIN Syarif Hidayatullah Jakarta.<sup>8</sup>

The next development in 1998-1999 which marked a change in PTKIN in Indonesia was the existence of a knowledge integration mandate in the form of a wider mandate, which allowed IAIN to open public study programs under the religious faculty. This later became the forerunner of the birth of UIN. The realization is Psychology and Mathematics Study Program at the Tarbiyah Faculty and Economics and Islamic Banking Study Program at the Sharia Faculty. IAIN Jakarta then officially changed to UIN in 2002 which was then followed by IAIN Yogyakarta and STAIN Malang the following year.<sup>9</sup> Until 2022, the number of PTKIN that is under responsibility Ministry of Religion there are 58 institutions which are divided into three categories: There are 29 campuses in the form of State Islamic University (UIN), 24 campuses in the form of State Islamic Institute (IAIN), 7 campuses in the form of State Islamic College (STAIN).<sup>10</sup>

The idea of studying science at Islamic Religious Universities (PTKI) in Indonesia can be traced historically from the spirit of establishing Islamic universities

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<sup>7</sup>Rifai Shodiq Fathoni, "Sejarah Perguruan Tinggi Islam Di Indonesia," *Wawasan Sejarah* (blog), September 15, 2018, <http://wawasansejarah.com/sejarah-perguruan-tinggi-islam/>.

<sup>8</sup>Haidar Putra Daulay, *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam di Indonesia*, ke-5 (Jakarta: Kencana, 2018).

<sup>9</sup>Direktorat Jenderal Pendidikan Islam, *Pedoman Integrasi Ilmu Di Perguruan Tinggi Keagamaan Islam* (Jakarta: Direktorat Jenderal Pendidikan Islam, 2019), 1.;Hasbi Indra, "Pendidikan Tinggi Islam Dan Peradaban Indonesia," *Al-Tahrir: journal of Islamic Thought* 16, no. 1 (June 24, 2016): 109–32, <https://doi.org/10.21154/al-tahrir.v16i1.317>.

<sup>10</sup>"Daftar perguruan tinggi Islam negeri di Indonesia," in *Wikipedia bahasa Indonesia, ensiklopedia bebas*, August 22, 2019, [https://id.wikipedia.org/w/index.php?title=Daftar\\_perguruan\\_tinggi\\_Islam\\_negeri\\_di\\_Indonesia&oldid=15470082](https://id.wikipedia.org/w/index.php?title=Daftar_perguruan_tinggi_Islam_negeri_di_Indonesia&oldid=15470082).

in this country over a long period of time, which from time to time continues to transform dynamically to find the ideal format for the field of science. This effort can be traced to the establishment of the Islamic College in 1945, which later transformed into UII, and then into PTAI (Islamic Higher Education) and ADIA (Academy of Religious Sciences) and subsequently gave birth to IAIN, which later started from 2002 to give rise to UIN, which in the field of science is much richer when compared to the previous condition.

The spirit of the field of science is basically related to efforts to create integralistic science, which is no longer solely focused on pure religious sciences, but also accommodates general sciences, even more so there is a spirit of integrating (integration) between these two fields of science, which is currently part of the identity of an inseparable part of the establishment of UIN.<sup>11</sup>

The existence of general science and religion simultaneously in PTKI Indonesia is expected to be a big capital in this integration effort. The integration of knowledge is expected to bridge the scientific gap which is quite problematic among Muslims today, which divides strictly between those who are engaged in traditional Islamic sciences and those who study the modern sciences of Western products.<sup>12</sup>

Policy-wise there are a number of regulations issued in the spirit of the integration of science and religion. Regulation of the Minister of Religion (PMA) RI No. 36 of 2009 concerning the field of science and technology and Regulation of the Minister of Religion of the Republic of Indonesia Number 33 of 2016 concerning Academic Degrees for Religious Higher Education which was born as a response to the widespread opening of general study programs, it is very clear that it is very necessary to integrate scientific fields in religious universities.

The history of the transformation of IAIN/STAIN into UIN in the historical range of Islamic Religious Colleges gave birth to many very dynamic government policies, which sometimes change and change in just a matter of short years.<sup>13</sup> These various policy changes are certainly a separate note that can become an important document in the history of the field of science at Islamic Religious Universities in Indonesia.<sup>14</sup>

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<sup>11</sup>M. Amin Abdullah, *Islamic studies dalam paradigma integrasi-interkoneksi: sebuah antologi* (Yogyakarta: SUKA Press, 2007).

<sup>12</sup>M. Zainal Abidin, "Filsafat Ilmu-Ilmu Keislaman Integralistik: Studi Pemikiran Kuntowijoyo," *Ilmu Ushuluddin* 13, no. 2 (2014): 119–34.; Muhammad Zainal Abidin, "PENGISLAMAN ILMU VS PENGILMUAN ISLAM: Studi Model Penerapan Ilmu Integralistik Pada Perguruan Tinggi Keagamaan Islam Di Indonesia," *ABHATS: Jurnal Islam Ulil Albab* 2, no. 2 (September 27, 2021): 115–33, <https://doi.org/10.20885/abhats.vol2.iss2.art3>.

<sup>13</sup>Ibnu Hasan, "Meninjau Ulang Kebijakan Pemerintah Bidang Pendidikan Tinggi Keagamaan Islam," *Islamadina: Jurnal Pemikiran Islam* 0, no. 0 (June 10, 2016): 1–20–20, <https://doi.org/10.30595/islamadina.v0i0.1322>.

<sup>14</sup>Wardani, "Agenda Pengembangan Studi Islam Di Perguruan Tinggi: Mempertimbangkan Berbagai Tawaran Model Integrasi Ilmu," *Khazanah: Jurnal Studi Islam Dan Humaniora* 13, no. 2 (2016), <http://jurnal.iain-antasari.ac.id/index.php/khazanah/article/view/770>.

Not to mention, if we trace the long history of the establishment of Islamic Universities in Indonesia, which started from the days leading up to independence, the spirit to advance Muslims through the establishment of educational institutions in the form of universities was felt and became a strong spirit when recently the existence of UIN became more widespread and gave strong hope in realizing what was the initial ideals of the establishment of Islamic Higher Education. This article intends to discuss several issues as follows: 1) How is the dynamics of policy thinking in the classification of sciences in the Islamic intellectual treasures? 2) How is the continuity and development of policies in the classification of science at Islamic Religious Universities (PTKI) in Indonesia? 3) How is the implementation of policies in the classification of sciences at State Islamic Religious Universities (PTKIN) in Indonesia?

## **Method**

This paper is the result of a combined research of library research and field research. The literature aspect to be studied is about the Indonesian government's policies related to the classification of sciences at Islamic religious universities in Indonesia. Various regulations along with existing developments and changes are of particular concern in this research. In particular, the Decree of the Minister of Religion No. 110 of 1982, Stipulation of the Division of Islamic Religious Sciences in the Universities of Religion and Regulation of the Minister of Religion of the Republic of Indonesia No. 36 of 2009 concerning the Determination of Religious Affairs and Academic Degrees in Religious Universities and Regulation of the Minister of Religion of the Republic of Indonesia Number 33 of 2016, which is a further development of PMA 36 of 2009 concerning the Division of Science and Academic Degrees in the Religious Higher Education environment will be the main source of study material on the literature aspect in addition to various other literatures.

In the aspect of implementation of this policy in the field of science and efforts to integrate knowledge, field research will be carried out which takes place in three campuses: UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta and UIN Maliki Malang. Data collection was carried out using observation, in-depth interviews with officials and former officials as well as other relevant parties. There are several stages of steps taken in the preparation of this research, namely: (1) data collection; (2) data interpretation; and (3) writing. The historical approach is useful when parsing policies in the field of science at PTKN. The philosophical approach is useful when analyzing the implementation of policies in the field of science with an integralistic development effort, namely science that is intellectually relevant (coherence-consistency of ideas) and also socially relevant (correspondence of ideas).

## **Results and Discussion**

### **1. The Classification of Science in Islamic Treasures**

Coherence-consistency in the study of the philosophy of science is part of the parameter or measure of a truth. In other contexts it can also be used to see the

continuity and change of a science, which is a natural part of a thought that should exist. In the case of policy in the field of science, of course, it must be interpreted to what extent the policy has coherence-consistency with previous thoughts that discussed the field of science.

There are many Muslim thinkers who have special attention to the field of science. They are al Farabi, Ikhwan al Shafa, Ibn Sina, Ibn al Haytham, al Ghazali, Ibn an Nadim, Ibn Khaldun, Ibn Hazm, and Thasy Kubri Zadah in the classical era of the Islamic world.<sup>15</sup> The many and varied descriptions of thoughts or ideas from previous Muslim scientists related to the field of science show concern for the development of science. A simple classification pioneered by al Kindi and Jabbar bin Hayyan,<sup>16</sup> followed by al Farabi's more serious effort in describing the development and distribution of knowledge in his time. Then there was Ibn Sina, the Ikhwan al Shafa, and Ibn Haytham who also did the same work. These figures are known as the peripatetic group which has a continuity of thought with Aristotle.

The existence of continuity with Greek thought or in this case Aristotle does not necessarily make stagnation in this field.<sup>17</sup> Despite having a strong influence from the previous phase, they also have a distinctive offering, and this is what makes an important contribution to their thinking. This contribution is an acknowledgment of the existence of the religious sciences as part of a scientific discourse that must be developed.<sup>18</sup>

This important fact, for example, can be seen in al Farabi's thought which classifies science into two major groups, namely: *'aqliyyah* (intellectual) and *naqliyyah* (doctrinal), which is then called philosophy and religious science. Philosophy is further divided into two parts, theoretical and practical. Part of the theoretical sciences are metaphysics, mathematics, and physics and logic (as a science and as a tool). While the division of practical knowledge is ethics and politics.<sup>19</sup> Likewise on Ikhwanul al Shafa divides knowledge into three groups, namely; First, knowledge of adab/literature, namely knowledge that is obtained through the efforts of the soul and mind in depth; second, knowledge of the Shari'a is the most noble knowledge, namely knowledge that

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<sup>15</sup>Muhammad Zainal Abidin, "Dinamika Pemikiran Klasifikasi Ilmu Dalam Khazanah Intelektual Islam Klasik," *Jurnal Ilmiah Ilmu Ushuluddin* 20, no. 1 (2021): 1–14.

<sup>16</sup>Asep N. Musadad, "Klasifikasi Ilmu Pengetahuan Dalam Perspektif Jābir Bin Ḥayyān," *Kanḡ Philosophia: A Journal for Islamic Philosophy and Mysticism* 5, no. 2 (2015), <https://doi.org/10.20871/kpjipm.v5i2.126>.

<sup>17</sup>Edith Hall, "‘Master of Those Who Know’: Aristotle as Role Model for the Twenty-First Century Academician," *European Review; Cambridge* 25, no. 1 (February 2017): 3–19, <http://dx.doi.org/10.1017/S1062798716000429>.

<sup>18</sup>Isna Fistiyanti and Mutty Hariyati, "Sejarah Klasifikasi Ilmu-Ilmu Keislaman Dan Perkembangannya Dalam Ilmu Perpustakaan," *Pustakaloka* 9, no. 1 (July 25, 2017): 147–64, <https://doi.org/10.21154/pustakaloka.v9i1.977>.

<sup>19</sup>Humaidi, *Paradigma Sains Integratif Al Farabi* (Jakarta: Sadra Press, 2015).

has been conveyed by the prophets through revelation; third, philosophical knowledge, which is a collection of the achievements of human knowledge.<sup>20</sup>

Meanwhile, Ibn Sina divides the knowledge of wisdom into two main categories, each of which has branches and branches. First, the category of pure theoretical sciences. The goal is to gain convincing beliefs about a state of being whose existence does not depend on human actions, but on mere thought. This type of knowledge is further divided into three parts, namely: the lowest science, called physics, the middle science called *riyadhi* science or mathematics, and the highest science called divine science (divinity). It is conceivable, that divine knowledge becomes the highest phase that can be achieved by human intellect. Don't just stop at the theoretical, Wisdom is every true knowledge and all useful action, so science is organized into two broad categories, theoretical science and practical science.<sup>21</sup>

The figures mentioned above are seen as having a strong continuity with the Greek tradition, so they are called and criticized by an Najjar as a conventional group. Furthermore, there are other figures who offer a more original field of knowledge to the figures of al Ghazali, Ibn an Nadim, Ibn Khaldun, Ibn Hazm, and Thasy Kubri Zadah.<sup>22</sup>

Al Ghazali is known to divide knowledge into two, namely *Fard 'Ain* which deals with faith, charity, prohibition and *Fardhu Kifayah* which is studied sufficiently.<sup>23</sup> *Fardhu 'Ain* includes knowledge that must be possessed, including the meaning of prophethood, the meaning of revelation, angels, mizan, sirat, Satan's enmity with angels, and so on. This classification is based on all the hidden meanings; therefore, they are asked to look for them. Meanwhile, *Fardhu Kifayah* is a science related to the representation of certain authorities that do not have to be shared.<sup>24</sup>

Furthermore, Ibn an Nadim's research effort can be seen as a classification model that grows from the reality of Islamic thought more authentically. This business then grew and developed into the figure of Ibn Hazm and culminated in Ibn Khaldun whose classification model gave a clearer color and pattern of Islamic thought. Thasy Kubri Zadah offers a more comprehensive classification of Islamic scientific heritage. In his work, entitled *Miftah as Sa'adah*, he documented the sciences that exist within the circle of Islamic culture with the most extensive and inclusive classification system

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<sup>20</sup>Seyyed Ahmad Hosseinee and Mehdi Amiri, "Classification of Sciences in Ikhwan al-Safa and Farabi," *History of Philosophy* 22, no. 2 (March 2015): 1.

<sup>21</sup>Usep Mohamad Ishaq and Wan Mohd Nor Wan Daud, "Ibn Al-Haytham's Classification of Knowledge," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 1 (June 26, 2017): 189–210, <https://doi.org/10.14421/ajis.2017.551.189-210>.

<sup>22</sup>Abd al-Majid an-Najjar, "Klasifikasi Ilmu-Ilmu Dalam Pemikiran Islam Antara Pandangan Konvensional Dan Pandangan Orisinal," in *Metodologi Islam Dan Ilmu-Ilmu Tingkah Laku Serta Pendidikan*, ed. Ath Thayyib Zainal Abidin (Jakarta: Media Dakwah, tt), 324–40.

<sup>23</sup>Iis Uun Fardiana, "Integralisme Ilmu Dalam Islam (Sejarah Perkembangan Dan Klasifikasi)," *QALAMUNA - Jurnal Pendidikan, Sosial, Dan Agama* 9, no. 1 (2017): 1–22.

<sup>24</sup>Fistiyanti and Hariyati, "Sejarah Klasifikasi Ilmu-Ilmu Keislaman Dan Perkembangannya Dalam Ilmu Perpustakaan," 156–57.

of methods ever known in Islamic thought. Generally, the classification model that emerged later after Ibn Khaldun and Thasy Kubri Zadah cites the thoughts of the two figures.<sup>25</sup>

According to Ibn Khaldun, there are two divisions of knowledge: naqliyah and aqliyah. Part of the naqliyah are sciences such as the Qur'an and the science of the Qur'an, Tafsir, hadith and hadith science, law, ushul fiqh, and fiqh, theology, mysticism and language; while aqliyah is based on reason or rational propositions such as logic, natural science, metaphysics, mathematics.<sup>26</sup> Whereas in Thasy Kubri Zadah the division of knowledge is associated with the hierarchy of existence, namely: *kitabab* (writing), *'ibarah* (expressions), *adzbhan* (thoughts) and *a'yan* (characters). All knowledge deals with these four levels. At the first three levels, science is related to tool science. While at the fourth level, the sciences related to include practical science and theoretical science.<sup>27</sup>

## 2. Regulatory Policy in the Classification of Science

In all determinations of the change from IAIN to UIN, there is an important mandate stated in the Presidential Regulation as the basis for development considerations, namely to meet the demands of the development of science and technology, the process of integrating Islamic religious knowledge with various scientific clumps and realizing quality human resources.<sup>28</sup> The integration of science itself is defined as an idea or movement that was born from thinking about the fact of the separation (dichotomy) between the religious sciences and other sciences.

The return of science and religion in parallel and complementary positions is increasingly widespread with the RI Law Number 12 of 2012 concerning Higher Education, which in article 10 paragraph (1) states that, "The clump of science and technology is a collection of trees, branches, and scientific rating that is compiled systematically. Furthermore, in paragraph (2) it is stated that: "The cluster of science and technology as referred to in paragraph (1) consists of: the clump of religious sciences, the clump of humanities, the clump of social sciences, the clump of natural sciences, the clump of formal science and the clump of applied sciences."<sup>29</sup>

Reflecting on the thoughts about the field of science put forward by the thoughts of previous Muslim scientists when it is associated with the policy of the field

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<sup>25</sup>Abd al-Majid an-Najjar, "Classification of the Sciences in Islamic Thought Between Conventional Views and Original Views," in *Islamic Methodology and Behavioral and Educational Sciences*, ed. Ath Thayyib Zainal Abidin (Jakarta: Media Da'wah, tt).

<sup>26</sup>Salminawati, *Basis Ontologis Klasifikasi Ilmu Dalam Perspektif Islam (Studi Tentang Pemikiran Al-Farabi, Al-Ghazali, Dan Ibnu Khaldun)*, 2012.

<sup>27</sup>an-Najjar, "Klasifikasi Ilmu-Ilmu Dalam Pemikiran Islam Antara Pandangan Konvensional Dan Pandangan Orisinal," 346–47.

<sup>28</sup>Mujiburrahman Mujiburrahman, "Dari IAIN Ke UIN Pangeran Antasari: Tantangan Dan Peluang Di Tengah Arus Perubahan Sosial Dan Budaya," *Khaṣanah: Jurnal Studi Islam Dan Humaniora* 12, no. 1 (2017).

<sup>29</sup>"UNDANG-UNDANG REPUBLIK INDONESIA," accessed October 26, 2019, <http://www.jdih.kemenkeu.go.id/fullText/2012/12TAHUN2012UU.HTM>.



of science as formulated in several regulations related to this issue, it can be stated as follows: *First*, there are a number of regulations that have been issued by the ministry of religion related to the field of science, which span the long journey of PTKI's existence in Indonesia. The Minister of Religion Decree specifically discusses at least 3 pieces, namely: Decree of the Minister of Religion of the Republic of Indonesia No. 110 of 1982 concerning the Division of Islamic Religious Sciences; Regulation of the Minister of Religion of the Republic of Indonesia Number 36 of 2009 concerning the Determination of the Division of Science and Academic Degrees in the Universities of Religion; and Regulation of the Minister of Religion of the Republic of Indonesia Number 33 of 2016 concerning Academic Degrees for Religious Higher Education. The number of regulations that discuss the field of science is a form of dynamic development of regulations issued by the Ministry of Religion of the Republic of Indonesia.

At KMA RI 110 in 1982, it was stated that the area of Islamic religious knowledge covered 8 (eight) main areas, namely: 1) Islamic Teaching Resources; 2) Basic Islamic Thoughts; 3) Islamic Language and Literature; 4) Islamic History and Civilization; 5) Islamic Social Institutions; 6) Islamic education; 7) Islamic Da'wah and 8) Modern Developments in Islam. KMA RI 110 in 1982 Judging from the continuity with previous ideas related to the field of science in the Islamic world, it seems that it is still in one area, namely the sciences that are nukilan (naqliyyah) and have not touched the aspects that are aqliyyah (science). This lack of attention to the pure sciences can be seen because the position of IAIN is limited to studies that are "purely religious." In this case the terminology of science which is divided into two, religious knowledge and general science is clearly visible. Religious knowledge is studied at IAIN while general science is studied at public campuses, without any effort to reconcile or integrate them according to the proper meaning of science itself according to Islamic treasures.

The policy of the Regulation of the Minister of Religion of the Republic of Indonesia Number 36 of 2009 concerning the Determination of the Field of Science and Academic Degrees in the Higher Education Environment gives another nuance to the field of science. At the time this policy was born, there were already a number of UINs under the Ministry of Religion. The absence of existing regulations makes PMA RI 36 of 2009 must be determined as soon as possible.

PMA RI 36 of 2009 divides knowledge into five main branches, namely: 1) Religion; 2) Humanities; 3) Social Sciences; 4) Science; 5) Technique. In the category of religious knowledge consists of: 1) Usuluddin, which includes the Science of the Qur'an and Tafsir, Science of Hadith, Science Creed, Morals and Sufism, Comparative Religion, and Philosophy of Religion; 2) Sharia; covering Family Law (Akhwal Syakhsiyyah), Islamic Criminal Law (Jinayah), Constitutional Law (Sayasah), Comparative Schools, Sharia Economic Law (Muamalah), Zakat and Waqf, and Falak Sciences; 3) Adab, which includes Islamic History and Culture as well as Arabic Language and Literature; 4) Da'wah, covering Da'wah Management, Islamic

Community Development, Islamic Guidance and Counseling, Islamic Communication and Broadcasting; 5) Tarbiyah, which includes Islamic Religious Education, Arabic Language Education, Islamic Education Management, Madrasah Ibtidaiyah Teacher Education, Raudathul Athfal Teacher Education, Islamic Basic Education Science, Islamic Early Childhood Education.

Furthermore, because there is a part of science that has not been accommodated, the Regulation of the Minister of Religion of the Republic of Indonesia Number 33 of 2016 is set again which is enthusiastically accommodated the shortcomings that exist in PMA RI 36 of 2009, especially those related to academic degrees which are indicators of mastery in a particular field of science, which received a lot of responses from the campus world. Although PMA 33 Year 2016 specifically talks about academic degrees at Islamic Religious Colleges, it also explicitly discusses the scientific nomenclature presented in the names of study programs, some of which have changed from PMA 36 Year 2009 which had been previously determined. At PMA 33 of 2016 it was stated that there were 54 scientific fields (Study Programs) under the auspices of the Ministry of Religion of the Republic of Indonesia.

For the record: First, there are a number of regulations that have been issued by the ministry of religion related to the field of science, which span the long journey of PTKI's existence in Indonesia. The Minister of Religion Decree specifically discusses at least 3 pieces, namely: Decree of the Minister of Religion of the Republic of Indonesia No. 110 of 1982 concerning the Division of Islamic Religious Sciences; Regulation of the Minister of Religion of the Republic of Indonesia Number 36 of 2009 concerning the Determination of the Division of Science and Academic Degrees in the Universities of Religion; and Regulation of the Minister of Religion of the Republic of Indonesia Number 33 of 2016 concerning Academic Degrees for Religious Higher Education. Second, the number of regulations that discuss the field of science is a form of dynamic development of regulations issued by the Ministry of Religion of the Republic of Indonesia. Special attention from the government in the form of issuing a number of regulations or policies related to the field of science is a form of response to scientific developments that occur at Islamic Religious Colleges (PTKI) in Indonesia. The change in status from STAIN/IAIN to UIN is part of the spirit of the field of science, whose ultimate goal is the integration of religious sciences and other sciences. Third, the field of knowledge that can be seen in policies or regulations issued by the government in several cases, especially in PMA RI Number 36 of 2009 and its revision to PMA Number 33 of 2016 shows that there are complications in terms of preparation, so that instead of being a reference in the management of PTKIN even cause problems, so it is necessary to issue a regulatory revision. This fact provides the fact that in making regulations, even though it involves many parties, sometimes it is not based on a strong philosophical and social basis, so that it has recently been determined that it must be immediately revised because it is not in accordance with the factual conditions that exist in the PTKI environment. Fourth, the spirit to provide guidance on efforts to integrate knowledge in PTKI in the form of field of science in turn must be adjusted to the factual conditions on campuses in the PTKI environment.

In fact, it cannot be denied that there are many differences in many Islamic religious universities, especially in the level of implementation in the field. So that in the following section of this paper will discuss specifically related to the implementation of the field of science.

### **3. Implementation of the Classification of Science**

In every decree for the establishment of UIN, there is a mandate that is always given, namely the mandate to integrate knowledge by formulating relations, attitudes, and identities of higher education institutions that embed Islamic terms. In particular, this is then stated in the guidelines for implementing the integration of knowledge in Islamic Religious Universities as stated in the Decree of the Director General of Education 2498 of 2019. This decision of the Director General of Education is a follow-up to the mandate of Law no. 20 of 2003 concerning the National Education System, Law Number 12 of 2012 concerning Higher Education, Permendikbud Number 154 of 2014 concerning Clusters of Science and Presidential Decrees of the Republic of Indonesia such as Decree of the President of the Republic of Indonesia Number 031 dated May 20, 2002 concerning Licensing for Institutional Changes from IAIN/STAIN to UIN.<sup>30</sup>

Each campus then translates the efforts to integrate the knowledge into various forms and methods. From UIN Jakarta, there is a figure Azyumardi Azra (Rector 2000-2008) who introduced the term reintegration which implies the paradigm of reunification of something that was once united.<sup>31</sup> UIN Yogyakarta under Amin Abdullah (Rector 2002-2010) introduced integration-interconnection which is a scientific paradigm formulated through the analogy of a spider's web. In this paradigm, the character of the integration of science is illustrated through the interrelationships, intersections, and inevitability between the sciences by placing the source of religious knowledge as the central point of the relationship between sciences.<sup>32</sup> Next from UIN Malang, there is also a figure of Imam Suprayogo (the first Chancellor of UIN Malang), who offers a tree of knowledge. This metaphor aims to show that science supported by religious values is expected to grow, develop and operate strongly and provide great benefits.<sup>33</sup> The idea of integrating knowledge, which was developed at various PTKIN campuses in Indonesia, can be seen more effectively in the description of the field of science in the form of faculties and Study Program each of these campuses, especially

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<sup>30</sup>Direktorat Jenderal Pendidikan Islam, *Pedoman Integrasi Ilmu Di Perguruan Tinggi Keagamaan Islam*.

<sup>31</sup>Azyumardi Azra, "Reintegrasi Ilmu-Ilmu Dalam Islam," in *Integrasi Ilmu Dan Agama : Interpretasi Dan Aksi*, ed. Zainal Abidin Baqir, Jarot Wahyudi, and Afnan Anshori (Bandung: Mizan, 2005), 203–12.

<sup>32</sup>M. Amin Abdullah, *Islamic studies dalam paradigma integrasi-interkoneksi: sebuah antologi* (Yogyakarta: SUKA Press, 2007).

<sup>33</sup>Imam Suprayogo, *Universitas Islam unggul: refleksi pemikiran pengembangan kelembagaan dan reformulasi paradigma keilmuan Islam* (Malang: UIN-Malang Press, 2009).

those developed within the State Islamic University. The Ministry of Religion itself as a regulator related to the field of science has issued a number of Decrees / Regulations related to this issue, namely: Decree of the Minister of Religion of the Republic of Indonesia No. 110 of 1982 concerning the Division of Islamic Religious Sciences;<sup>34</sup> Regulation of the Minister of Religion of the Republic of Indonesia Number 36 of 2009 concerning the Determination of the Division of Science and Academic Degrees in the Universities of Religion; and Regulation of the Minister of Religion of the Republic of Indonesia Number 33 of 2016 concerning Academic Degrees for Religious Higher Education.

The problem of implementing this field of knowledge at various PTKIN campuses is not all in accordance with the provisions described in the various regulations that have been set, especially in the latest regulation, PMA 33 of 2016. There are various policies at the implementation level carried out by each PTKIN that do not all of them are uniform and make references to various regulations that have been set by the Ministry of Religion. Efforts to organize faculty and Study Program in the PTKIN environment, it was not entirely smooth. The strong resistance from the bottom to the spirit for uniform nomenclature turned out to have an impact on the repeal of the Minister of Religion Regulation Number 36 of 2009 concerning Determination of the Field of Science and Academic Degrees in Religious Higher Education Environments. Finally PMA 33 Year 2016 no longer talks about the uniformity of faculty nomenclature, this regulation only talks about the names of study programs and academic degrees they have earned.

In the field, as described in the table, the naming of faculties is not entirely the same between the three main campuses of PTKIN, UIN Jakarta, UIN Yogyakarta, and UIN Malang. This difference is of course related to the history of each campus which is also not the same. For example, at UIN Maliki Malang, there is no Ushuluddin Faculty, which on other campuses is considered to be the core of science within UIN. It seems the opening Study Program in the PTKIN environment it is no longer purely describing the model of the field of science in the Islamic intellectual treasures. But there are many related factors, especially the availability of human resources and the needs of the existing market. It is generally understood that Study Programs Certain market-oriented or commonly referred to as general sciences are more easily attracted by the public, and in turn increases the number of students studying at PTKIN.

A further impact of this is that purely Islamic scientific areas are no longer the *prima donna*, and this if not managed properly can make pure religious studies only on the periphery. This is even more so if the campus figures who initiated the change to UIN are decreasing, and the dominance of the leadership lies with them Study Program general, then the concern is worth pondering.

Another problem is related to the spirit of integration of science and religion which is the main goal of the establishment of UIN. Policies in the field of science

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<sup>34</sup>Iskandar Zulkarnain Salam and Zarkasji Abdul, eds., *Pembidangan Ilmu Agama Islam Pada Perguruan Tinggi Agama Islam Di Indonesia* (Yogyakarta: Balai Penelitian P3M IAIN Sunan Kalijaga, 1995).

have a strong passion for this issue. This must be followed up at each UIN to continue to think about the issue of integration of this knowledge, considering the challenges at each UIN are not the same. Here, will be explained the main three State Islamic University which transformed from IAIN to UIN in the beginning as below:

### ***UIN Syarif Hidayatullah Jakarta***

UIN Jakarta has combined religious knowledge and general science as its scientific characteristics, as a center for the study of the integration of science and religion which is transformed in its curriculum, research, education and teaching. UIN Syarif Hidayatullah is a window for Indonesian Islamic studies, and this is the distinction that distinguishes it from the scientific style at other UINs. The presence of the figures of UIN Syarif Hidayatullah gave its own color in the distinctiveness of the concept of scientific philosophy that was carried.

These figures include Mulyadi Kartanegara in the study of Islamic philosophy, Kautsar Azhari Noor in the study of religions, Nurcholish Madjid even known as the "carriage" towing the thought renewal movement, Quraish Shihab in the field of Tafsir al-Qur'an, Harun Nasution (deceased) in the renewal of Islamic thought, Din Syamsuddin, Bahtiar Effendy, Saeful Mujani in political studies (Islam), Mulyanto and Husni Rahim in education, Satria Effendi (deceased), Atho Mudzhar and Masykuri Abdullah in Islamic law studies, Zakiyah Daradjat (deceased) in psychology counseling and Islamic religious guidance, and Azyumardi Azra in the field of history (and Islamic politics), as well as other figures. The presence of these figures creates a picture of the thoughts and scholarship developed at UIN Syarif Hidayatullah, namely Indonesian Islamic intellectuals who are tolerant, moderate, and use the approach of integrating science into Islamic studies.

Based on the Decree of the Chancellor of UIN Syarif Hidayatullah Jakarta Number 864 of 2017 regarding guidelines for the integration of knowledge at UIN Syarif Hidayatullah, it can be seen that several key scientific philosophies held at UIN Syarif Hidayatullah, namely in the implementation of all matters related to the vision, mission and goals of UIN Syarif Hidayatullah need to be knowledge integration is carried out. Therefore, UIN Syarif Hidayatullah developed a guide to the integration of knowledge as a reference for optimizing the realization and development of the integration of knowledge in academic activities. The implementation of the integration in question is applied to all activities within the Syarif Hidayatullah State Islamic University. In Article 2, it is stated that UIN Syarif Hidayatullah understands the integration of science as the unification of Islamic religious knowledge and other sciences, so that the sciences are not contradictory and dichotomous. In addition, the integration of science is also interpreted as the Islamization of knowledge, this is in line with the idea of science promoted by Sayyed Hosein Nasr, where the concept of

integration of Islam and science is based on monotheism, which is a basic element in Islamic religious knowledge.<sup>35</sup>

In relation to the development of the concept of integration of knowledge, UIN Syarif Hidayatullah strives for various programs to achieve the goals, namely the creation of integration of religious and other sciences, the growth of new knowledge through the implementation of study programs, the creation of lecturers in various fields, increasing recognition of the international scientific community and users. graduates on scientific and educational outcomes at UIN Syarif Hidayatullah, as well as increasing collaboration with international universities.<sup>36</sup> The clusters of knowledge that were developed as the foundation of scientific philosophy at UIN Syarif Hidayatullah, are: 1) Clumps of religious knowledge; 2) Clump of humanities sciences; 3) Cluster of social sciences; 4) Clump of natural sciences; 5) Clumps of formal science; and 6) Cluster of applied sciences.

### ***UIN Sunan Kalijaga Yogyakarta***

UIN Sunan Kalijaga Yogyakarta in relation to the integration of science offers the concept of integration and interconnection, the ideas of which were later made into an anthology entitled: *Praxis Paradigm Integration-Interconnection and Transformation of Islamic Studies at UIN Sunan Kalijaga*,<sup>37</sup> This book can also be downloaded on the postgraduate page of UIN Sunan Kalijaga Yogyakarta.<sup>38</sup>

As of October 14, 2004, UIN Yogyakarta has implemented its education implementation process based on the integration-interconnection paradigm which was first proclaimed by Amin Abdullah as an answer to the transformation of IAIN into UIN. This scientific philosophy continues to develop along with the more advanced thinking to make this concept more operational in terms of both content and methodology. Integrative-interconnective is a term that has been so attached to UIN Sunan Kalijaga. Linguistically, integration comes from the verb to integrate, which means: "to join to something else so as to form a whole," or "to join in society as a whole, spend time with members of other groups and develop habits like theirs." It can also mean "to bring (part) together into a whole," or "to remove barriers imposing segregation upon (racial group)." It is from this verb to integrate that the noun integration is born and the adjective integrative and also integrated.

Another keyword is interconnection, which can be seen from two root words: inter and connect. Inter is a form of prefix which means between or among (a group).

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<sup>35</sup>“30-SK-Nomor-864-Tentang-INTEGRASI-ILMU-1.Pdf,” accessed October 26, 2019, <https://www.uinjkt.ac.id/wp-content/uploads/2018/01/30-SK-Nomor-864-tentang-INTEGRASI-ILMU-1.pdf>.

<sup>36</sup> “30-SK-Nomor-864-Tentang-INTEGRASI-ILMU-1.Pdf.”

<sup>37</sup>M. Amin Abdullah et al., *Praksis Paradigma Integrasi-Interkoneksi Dan Transformasi Islamic Studies Di UIN Sunan Kalijaga* (Yogyakarta: Pascasarjana UIN Sunan Kalijaga Yogyakarta, 2014).

<sup>38</sup>“Praksis Paradigma Integrasi-Interkoneksi\_ISI.Pdf,” accessed October 26, 2019, [http://pps.uin-suka.ac.id/attachments/category/55/Praksis%20Paradigma%20Integrasi-Interkoneksi\\_ISI.pdf](http://pps.uin-suka.ac.id/attachments/category/55/Praksis%20Paradigma%20Integrasi-Interkoneksi_ISI.pdf).

Meanwhile, connect is: to join, unite, or link, and from here comes the understanding of "to think of as related," "to associate in the mind." From this noun in the form of connection and adjective connected (perhaps more appropriate than connective because connective is definitely an adjective, while connected can be an adjective and can also be a verb). Therefore, the term is known as an integrated and interconnected approach or the integration and interconnection approach.<sup>39</sup> According to Anshori, the scientific paradigm of UIN Sunan Kalijaga is very closely related to the humanization of religion,<sup>40</sup> According to him, this is what has succeeded in bringing UIN Sunan Kalijaga with a new title as the initiator of the development of Islamic science with a scientific worldview of humanist integration-interconnection. The uniqueness of the Integration-Interconnection of Science is the right worldview in facing the era of global citizenship and cosmopolitan.

According to Amin Abdullah, integration-interconnection can be interpreted as a science that is interconnected with one another. Like the existence of conflict or independence, the relationship between religion and science is not comfortable to live in an increasingly complex life.<sup>41</sup> Many of the holes are trapping, full of risks, if the choice of the relationship between religion and science is conflict and/or independence. Ideally, the relationship between the two is much better leading to dialogue and Integration. Theoretically, taking inspiration from Ian G. Barbour and Holmes Rolston, III, there are 3 key words that describe the relationship between religion and science having a dialogic and integrative pattern, namely Semipermeable, Intersubjective Testability and Creative Imagination.<sup>42</sup>

### ***UIN Maliki Malang***

UIN Maliki Malang develops knowledge not only from scientific methods through logical reasoning such as observation, experimentation, surveys, interviews and so on. However, also from the Qur'an and Hadith, hereinafter referred to as the integration paradigm. Therefore, the position of the Qur'an, Hadith and Fiqh becomes very central in the framework of scientific integration.<sup>43</sup>

The scientific development model requires all members of the academic community to master Arabic and English. Through Arabic, it is hoped that they will be able to conduct Islamic studies through their original sources, namely the Qur'an

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<sup>39</sup>Akh Minhaji, *Tradisi Akademik Di Perguruan Tinggi* (Yogyakarta: SUKA Press, 2013).

<sup>40</sup>Anshori, *Integrasi Keilmuan Atas UIN Jakarta, UIN Yogyakarta Dan UIN Malang* (Yogyakarta: Pascasarjana UIN Sunan Kalijaga Yogyakarta, 2012).

<sup>41</sup>M. Amin Abdullah, *Multidisiplin, Interdisiplin & Transdisiplin, Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020).

<sup>42</sup>Amin Abdullah, "Religion, Science, and Culture" (International Conference "Islamic University: Distinctions and Contributions," Banjarmasin, 11 Agustus 2017). International Conference "Islamic University: Distinctions and Contributions" held by UIN Antasari Banjarmasin August 9-11, 2017 at Hotel Aria Barito, 3.

<sup>43</sup>Imam Suprayogo, *Memelihara "sangkar" ilmu: refleksi pemikiran dan pengembangan UIN Malang* (Malang: UIN-Malang Press, 2006).

and Hadith. Through English, they are expected to be able to study general and modern sciences device global communication. Therefore, this university is called a bilingual university. For this reason, ma'had or campus boarding schools were developed where all first year students had to live in ma'had. Therefore, education at this University is a synthesis between university traditions and ma'had or pesantren.<sup>44</sup>

UIN Maulana Malik Ibrahim Malang carries the concept of integrating its knowledge through the metaphor of the Tree of Science and the concept of Ulul Albab. UIN Maulana Malik Ibrahim adopted the opinion of Imam Ghazali regarding science according to its legal basis, namely fardhu Ain and Fardhu Kifayah. The sciences that are included in fardhu ain are Islamic religious sciences in the form of the Qur'an and hadith. Meanwhile, the sciences that are included in fardhu kifayah are those that are considered important and necessary to meet the needs of daily life, such as administration, medicine, education, economics and so on. Fardhu ain and fardhu kifayah laws are also used to provide direction for anyone who completes its program study at a certain level at UIN Maulana Malik Ibrahim Malang.<sup>45</sup>

From the perspective of the curriculum, the building of knowledge is integrative, namely between religious and general knowledge, using the metaphor of a tree that thrives, is dense, and shady. A sturdy tree is used to describe an academic building. A series of sciences that must be studied is described in the form of the tree. A tree, whatever its size, must grow on fertile soil. If an academic or scientific building is described through the metaphor of a tree, then the land where the tree grows is used as a cultural image, which must also be nurtured and fertilized continuously. Islamic education really needs cultural strength. Because according to the view of Islam, science must be practiced. There is no use of knowledge without producing charity. Therefore, exemplary. As a form of culture developed at UIN Malang, mosques and ma'had or Islamic boarding schools were built within the State Islamic University of Malang to create cultural strength in Islamic education, as well as create habituation to all levels within the campus, such as spiritual and moral values. Because it is really impossible to learn Islam, just through reading books in the library and research in the laboratory, these activities must be perfected with real activities in the mosque and in the ma'had.<sup>46</sup>

## Conclusion

As a final note from this article, it can be concluded: First, answering questions related to the dynamics of policy thinking in the field of science in Islamic intellectual treasures, it can be explained that the golden age of Islam was full of various thoughts related to the field of science. The foremost thinkers of them are al Farabi, Ikhwan al Shafa, Ibn Sina, al Ghazali, Ibn Haytham, Ibn an Nadim, Ibn Hazm, Ibn Khaldun, and

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<sup>44</sup>Suprayogo, *Universitas Islam unggul*.

<sup>45</sup>Imam Suprayogo and Rasmianto, *Changes in Islamic higher education: a reflection of the change from IAIN/STAIN to UIN* (Malang: UIN Malang Press, 2008).

<sup>46</sup>"Maulana Malik Ibrahim State Islamic University Malang," [www.uin-malang.ac.id](http://www.uin-malang.ac.id), accessed October 26, 2019, <https://www.uin-malang.ac.id/s/uin/profile>.



Thasy Kubri Zadah. In general, their thinking can be grouped into conventional thinking, which is colored by peripatetic ideas, which are influenced by the figure of Aristotle. We can see this in the thoughts of al Farabi, the Ikhwan al Safa, Ibn Sina, and Ibn Haytham. Others departed from the Islamic tradition which could be called the original group. Despite the differences in approach in the formulation of the field of science, Muslim scientists in the past had placed religious knowledge (*naqliyyah*) as a parallel part of philosophy (*aqliyyah*). These two types of knowledge in turn are an inseparable part of the development of the study of Islamic sciences, without any dichotomy at the applicable level, except for more on categorization.

*Second*, related to the policy of the field of science at Islamic Religious Universities (PTKI) in Indonesia, it can be explained that there are a number of regulations related to the field of science, which span the long journey of the existence of PTKI in Indonesia. The number of regulations that discuss the field of science is a form of dynamic development of regulations issued by the Ministry of Religion of the Republic of Indonesia. KMA RI 110 in 1982 divided knowledge into 8 (eight) main areas: 1) Islamic Teaching Resources; 2) Basic Islamic Thoughts; 3) Islamic Language and Literature; 4) Islamic History and Civilization; 5) Islamic Social Institutions; 6) Islamic education; 7) Islamic Da'wah and 8) Modern Developments in Islam. KMA RI 110 in 1982 seems to still be in one area, namely the sciences that are nukilan (*naqliyyah*) and have not touched aspects that are *aqliyyah* (science). This lack of attention to the pure sciences can be seen because the position of IAIN is limited to studies that are "purely religious." Next, the Regulation of the Minister of Religion of the Republic of Indonesia Number 36 of 2009 concerning the Determination of the Division of Science and Academic Degrees in the Universities of Religion divides knowledge into 5 (five) main branches, namely: 1) Religion; 2) Humanities; 3) Social Sciences; 4) Science; 5) Technique. In the category of religious knowledge, it consists of: 1) Usuluddin, which includes the Science of the Qur'an and Tafsir, Hadith Science, Aqidah Science, Moral Science and Sufism, Comparative Religion, and Philosophy of Religion; 2) Sharia; covering Family Law (Akhwal Syakhsiyyah), Islamic Criminal Law (Jinayah), Constitutional Law (Sayasah), Comparative Schools, Sharia Economic Law (Muamalah), Zakat and Waqf, and Falak Sciences; 3) adab, covering Islamic History and Culture as well as Arabic Language and Literature; 4) Da'wah, covering Da'wa Management, Islamic Community Development, Islamic Guidance and Counseling, Islamic Communication and Broadcasting; 5) Tarbiyah, which includes Islamic Religious Education, Arabic Language Education, Islamic Education Management, Madrasah Ibtidaiyah Teacher Education, Raudathul Athfal Teacher Education, Islamic Basic Education Science, Islamic Early Childhood Education. Lastly, the Regulation of the Minister of Religion of the Republic of Indonesia Number 33 of 2016 which enthusiastically accommodates the deficiencies that exist in PMA RI 36 of 2009, especially those related to academic degrees which are indicators of mastery in one particular field of science, which has received a lot of responses from the campus world. Although PMA 33 Year 2016 specifically talks about academic degrees at

Islamic Religious Colleges, it also explicitly discusses the scientific nomenclature presented in the names of study programs, some of which have changed from PMA 36 Year 2009 which had been previously determined. In PMA 33 of 2016 it is stated that there are 54 scientific fields (Study Programs) under the auspices of the Ministry of Religion of the Republic of Indonesia.

*Third*, related to the implementation of policies in the field of science at Islamic Religious Universities (PTKI) in Indonesia, it can be stated that efforts to organize faculties and Study Program in the PTKIN environment, it was not entirely smooth. The strong resistance from the bottom to the spirit for uniform nomenclature turned out to have an impact on the repeal of the Minister of Religion Regulation Number 36 of 2009 concerning Determination of the Field of Science and Academic Degrees in Religious Higher Education Environments. Finally PMA 33 Year 2016 no longer talks about the uniformity of faculty nomenclature, this regulation only talks about names Study Program and his academic degree. At the implementation level, there are various variants related to the nomenclature of faculties at the three main campuses of PTKIN, UIN Jakarta, UIN Yogyakarta, and UIN Malang. This difference is of course related to the history of each campus which is also not the same. For example, at UIN Maliki Malang, there is no Ushuluddin Faculty, which on other campuses is considered to be the core of science within UIN. It seems that the opening of study programs at PTKIN is no longer purely describing the model of the field of science in the Islamic intellectual treasures. But there are many related factors, especially the availability of human resources and the needs of the existing market. It is generally understood that certain market-oriented study programs or commonly referred to as general sciences are more easily attracted by the public. and in turn increase the number of students studying at PTKIN. A further impact of this is that purely Islamic scientific areas are no longer the prima donna, and this if not managed properly can make pure religious studies only on the periphery. This is even more so if the campus figures who initiate the change to become UIN is decreasing, and the dominance of the leadership lies with Study Program general, then the concern is worth pondering.

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