
Implementation of Islamic Values in Learning in Islamic College

Arlina¹, Haidar Putra Dulay², Ihsan Satriya Azhar³

^{1,2 & 3} Universitas Islam Sumatera Utara, Medan, Indonesia.

* Correspondence to: arlina@uinsu.ac.id

Abstract: This study aims to describe the application of Islamic values in the learning process at three Islamic universities in Medan City, namely UISU, UMSU, and UINSU. The informants in this study numbered 18 people, namely 2-3 lecturers in each faculty, who were selected purposively based on their relevance in the application of Islamic values in the general learning process. The approach used is descriptive qualitative, with data collection techniques through interviews, observations, and documentation of lecturers and students from various faculties. The results of the study indicate that the Islamic values applied in learning include 19 main values such as discipline, responsibility, mutual respect, and tolerance. The process of internalizing these values takes place in stages starting from the stage of knowing, feeling, to acting. Each university has a different pattern of implementation, ranging from non-formal approaches to integration into the official curriculum. Although effectiveness varies between institutions, overall implementation shows a positive direction towards learning based on Islamic values that are integrated with mastery of knowledge.

Keywords: Islamic values; Implementation; learning; college.

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INTRODUCTION

Islamic education on the world stage has experienced periods of progress and setbacks. Recently, criticism of the pattern of development of Islamic sciences has received much attention in Indonesia (Siregar, 2014). Then reform efforts emerged in the field of education with a focus on the integration of knowledge (Saihu et al., 2022). And currently there is a regrettable dichotomy in education in the Islamic world, namely a system, namely religious education which is completely separated from secular sciences and secular education which is also equally separated from religion (Umar & Sukarno, 2022), even though this compartmentalization is contrary to the concept of Islamic education. which are actually and makes it impossible for the products of both systems to represent Islam as a comprehensive and integrated vision of life (Iqbal, 1978). Seeing that the content of educational values is completely vague and too Western-flavored, recently there has been talk about the Islamicization of science. In this sense it can be said that the Islamization of science is an alternative-strategic solution (Ikhwan, 2014). Based on the description above with various formulations from various experts, as well as historical evidence (Sujaya, 2022), it can be concluded that essentially knowledge in Islam is divided into two types, namely knowledge that comes from revelation and knowledge that comes from humans. Scientific practices like this have been applied by Muslim society in classical times.

The echo of the Islamic mission of knowledge is also a spirit that was born at the World Conference on Islamic Education (Mundzir, 2022), whose figures were Al Faruqy,

H.H. Bilgrami, Sayed Ali Ashraf, and others. Several thoughts have developed regarding the Islamization of science, some agree and some do not. However, what is clear is that in the Islamic world (Sastramayania & Sabdah, 2016), the concept of knowledge integration has developed in the sense of uniting perennial knowledge with acquired knowledge (Hussien et al., 2021). Almost all Islamic universities in the Islamic world have developed this concept. Even Al Azhar University, which has long been known as a university for religious sciences, has now developed into a university that develops multi-disciplinary knowledge. In Indonesia in the last ten years since the establishment of the State Islamic University (UIN), it began with the establishment of the Syarif Hidayatullah State Islamic University (UIN) in 2002 and was then followed by the establishment of other UINs, whose basic scientific concept is the integration of science (Ikhwan, 2014).

The potential belief in the Islamic system which can surpass the Western scientific system which is currently experiencing an identity crisis is what then gives new awareness to Muslims to make efforts to Islamize science (Adiwisastra et al., 2020). Efforts towards scientific integration began in the 9th century, although they experienced ups and downs. During the time of Al-Farabi (born 257 AH/890 AD), the idea of the unity and hierarchy of knowledge which emerged as a result of traditional research into epistemology and was the basis for research flourished and found its place. No matter from which channel, people seeking knowledge get that knowledge (Ma'arif et al., 2022; Bakar, 1998). Thus, Al-Farabi's idea of scientific integration was carried out based on Islamic revelation from the teachings of the Koran and Hadith.

Natsir's efforts to integrate the Islamic education system were realized by establishing an Islamic education institution, which combined two curricula, the curriculum used by traditional schools which contained more general lessons (Taufik, 2020). Not much different from the ideas developed by Harun Nasution in his efforts to unite the dichotomy of Islamic religious sciences and general sciences in Islamic higher education institutions (Darwis et al., 2022). There are at least two main reasons for the weakness of this approach. First, the different scientific roots between religious sciences and general sciences. Second, the modernization and Islamization of science through curricula and institutions, even though it is carried out to create integralism and integration of Islamic and Islamic sciences. In general, there will always be a scientific dichotomy (Halik, 2022).

Thus, the paradigm of integration of religious sciences and general sciences emerged as a form of concern among some Muslim thinkers regarding the very dominant threat to non-Muslim views, especially the views of Western scientists, so that Muslims must save the identity and authority of their religious teachings (Ariese, 2021). There are at least four problems resulting from the dichotomy of general sciences and religious sciences (Mundzir, 2022), including: First, the emergence of ambivalence in the Islamic education system; where up to now, institutions such as Islamic boarding schools and madrasas have portrayed themselves as Islamic educational institutions with a *tafaqquh fi al-din* style which considers *mu'amalah* issues not of their own making; Meanwhile, the modernization of the education system by incorporating the general education curriculum into these institutions has changed the image of Islamic boarding schools and madrasas as *tafaqquh fi al-din* institutions (Surana, 2017). Second, the emergence of a gap between the Islamic education system and Islamic teachings. The ambivalent education system reflects a dichotomous view that separates Islamic religious sciences and general sciences. Third, there is a disintegration of the Islamic education system, where each system: (modern/general) Western and religious (Islam) remains adamant in maintaining its

independence (Hussien et al., 2021). Fourth, the emergence of inferiority in the management of Islamic educational institutions. This is because the Western education system, which does not respect cultural and moral values, has become a benchmark for the progress and success of our nation's education system (Taja et al., 2021).

Thus, the paradigm of integration of religious sciences and general sciences emerged as a form of concern among some Muslim thinkers regarding the very dominant threat to non-Muslim views, especially the views of Western scientists, so that Muslims must save the identity and authority of their religious teachings. The potential belief in the Islamic system which can surpass the Western scientific system which is currently experiencing an identity crisis is what then gives new awareness to Muslims to make efforts to Islamize science.

The concept of knowledge integration has emerged in the Islamic world (Sa'dullah, 2021), initiated by experts such as Ismail Raji AlFaruqi, Ziauddin Sardar, Muhammad Naquib Al Attas, Hasan Langgulung, Ali Asraf and others. Each of these experts expressed their concept of knowledge integration. Especially in Indonesia, various opinions have emerged regarding the concept of knowledge integration, for example the tree of knowledge initiated by UIN Maulana Malik Ibrahim. The spider network concept was initiated by UIN Sunan Kalijaga, and the concept of transdisciplinary science was initiated by UIN North Sumatra and others. To implement knowledge integration in Islamic higher education, it must comprehensively incorporate Islamic values into every main component of education; curriculum, educators, students, objectives, facilities, management and learning.

Internalizing Islamic values in learning can be seen from three stages of the learning concept (Syarif, 2020), namely pre-learning, learning process and post-learning (Alfando et al., 2023). The internalization of Islamic values can be seen in the Semester Learning Plan (RPS), where Islamic values are placed in learning outcomes, final abilities to be achieved, study materials, learning forms, learning time and learning experiences, as well as the process learning and evaluation (Erwin & Uus, 2022; Lukis, 2016).

The above suggests that the implementation of the Islamic education curriculum has a strategic portion in completing the general education curriculum, meaning that the learning process between general education and religion is the main axis in creating human resources who understand science and technology, so that added value is obtained by students by carrying out learning (Adiwiastara et al., 2020). Islamic insight, directing students to better morals, morals and behavior, can foster interest and awareness. This is believed because every student has their own culture and that culture is very close to them (Virgiawan, 2020). Starting from this line of thinking, it is necessary to carry out an academic study by conducting research to look at the learning models implemented at Islamic universities in the city of Medan. Therefore, the research carried out is an input for creating a learning model concept that is relevant to Islamic values.

METHOD

This study uses a qualitative descriptive approach, with a snowball sampling technique, namely lecturers and students randomly at three Islamic universities in the city of Medan. Data collection techniques through interviews, observations, and documentation studies. The subjects of the study consisted of lecturers of general courses (non-religious) who teach in several faculties at three Islamic universities, namely: 1) Islamic University of North Sumatra (UISU): Faculty of Law and Faculty of Engineering; 2)

Muhammadiyah University of North Sumatra (UMSU): Faculty of Agriculture and Faculty of Teacher Training and Education (FKIP); 3) State Islamic University of North Sumatra (UINSU): Faculty of Science and Technology (Saintek) and Faculty of Social Sciences (FIS). The informants in this study were 18 people, 2-3 lecturers from each faculty, who were selected purposively based on their relevance in the application of Islamic values in the general learning process.

RESULT AND DISCUSSION

Islamic Values in learning in higher education

The application of Islamic values education as a form of education carried out in learning makes it easier for students to receive lessons and follow what is directed by the lecturer so that there is a change in attitude in students, making students disciplined, obedient, honest, and responsible. Based on the results of data analysis, the findings of this research are divided into two, first regarding Islamic values applied in learning and second, models of application. The Islamic values that are applied and internalized in learning are (1) Respect, (2) Entering on time, (3) Greetings, (4) Explanation of material, (5) Apologizing, (6) Saying *bismillah*, (7) Appreciation, (8) Giving trust, (9) Giving understanding, (10) Strengthening, (11) Attendance discipline, (12) Saying *hamdalah*, (13) Taking notes, (14) Giving assignments, (15) Responsibility, (16) Togetherness, (17) cooperation, (18) Self-confidence, and (19) Tolerance.

From the data found in the field, it is clear that the lecturers have tried to apply commendable Islamic morals in their teaching, just as the Prophet also applied them in his teaching to his friends. In its implementation, lecturers apply it by conveying these values and also directly practicing Islamic values so that they create a positive impression on students so that they apply them to themselves.

Lecturers consistently demonstrate respect and appreciation toward students directly in the classroom, accompanied by polite and courteous behaviour. The integration of Islamic values into the teaching of general subjects is evident, as reflected in practices such as offering greetings, reciting prayers, and embedding relevant Islamic principles—such as honesty and discipline—into the subject matter. As a result, the dichotomy between religious and general education is gradually diminishing in the learning environments of the three Islamic universities in Medan. Despite the integration of Islamic values, the academic rigor and scientific contributions expected from lecturers remain intact. This integration is supported by a high level of discipline, particularly in adherence to punctuality for assignments and class schedules. The patience demonstrated by lecturers positively influences students, with the internalization of values being reinforced through example. Consequently, teaching in these institutions does not separate ethics from instruction, nor religion from daily life.

The implementation of Islamic values at the three Islamic universities in Medan (UISU, UMSU, and UINSU) has generally progressed gradually, starting from knowing moral values, to internalizing them emotionally, and finally applying them in real-life actions.

Table 1. Comparison of the Implementation of Islamic Values in Three Universities

Aspect	UISU (<i>Hukum & Teknik</i>)	UMSU (<i>Pertanian & FKIP</i>)	UINSU (<i>Saintek & FIS</i>)
Institution Type	Private, public Islam	Private, Muhammadiyah based	State, Islamic-based (PTKIN)
Implementation of Islamic Values	Non-formal, through preaching activities and	Structured through cadre programs and religious	Integrated into the curriculum and faculty activities

Aspect	UISU (<i>Hukum & Teknik</i>)	UMSU (<i>Pertanian & FKIP</i>)	UINSU (<i>Saintek & FIS</i>)
Faculty Focus	moral development Students' social morals and ethics have not yet been integrated with engineering knowledge.	activities Character formation of prospective teachers, Islamic ethics in agriculture	Integration of Islam in social sciences and science and technology (still developing)
Lecturer Role	As a personal moral example	The main driver of cadre formation and habituation of Islamic values	Integrating values into the formal curriculum
Implementation Challenges	The integration of secular science and Islamic values has not yet been unified	There is still a separation between Islamic values and academic learning in vocational courses.	The integration of Islamic epistemology with modern science is not yet optimal
General Effectiveness	Medium (depending on individual and community initiatives)	High (due to Muhammadiyah's ideological and structural support)	High in social faculty, moderate in science and technology

The three Islamic universities in North Sumatra (UISU, Umsu, and UINSU) demonstrate varying approaches in implementing Islamic values within academic settings. UISU, as a private general Islamic institution, adopts a nonformal approach through moral development and da'wah activities, but has yet to structurally integrate Islamic values into technical disciplines. Umsu, affiliated with Muhammadiyah, employs a more structured implementation via cadre development programs and religious activities, showing high effectiveness due to strong ideological and organizational support. UINSU, a state Islamic university (PTKIN), is working to integrate Islamic values into both the curriculum and faculty activities, particularly effective in the social sciences but still facing challenges in science and technology fields, where the integration of Islamic epistemology with modern science remains a work in progress.

Thus, the three universities emphasized that the application of Islamic values holistically does not require separate courses, but can be effectively embedded in the standard learning process. This finding supports the contextual learning model and underlines the importance of institutional policies in maintaining value-based education.

Application of Islamic Values in Learning

As a form of integrating Islamic values into learning, open activities by saying greetings and praying, then making an appreciation of the day's learning. This is by associating it with the attributes of Allah or verses of the Qur'an that allude to it material to be studied and so on. However, it is possible to integrate Islamic values into learning in higher education starting from paying attention to the material, methods, learning activities, and evaluation techniques by the lecturer's learning.

Likewise, the application of Islamic values in learning is seen from the extent to which Islamic values are applied in the learning components (Nadeem A et al., 2021). First, Educators, several important indicators that educators must have, namely: 1) Competence; 2) Commitment to carrying out their duties well; 3) Have commendable qualities (*akhlakul karimah*); 4) Can design and apply the internalization of Islamic values in learning; 5) Educate sincerely (work seriously, prioritize conscience and professionalism). Second, Learners: 1) Have moral character; 2) Study seriously, prioritizing scientific achievements, not diplomas; 3) Mental willingness to link the knowledge learned with Islamic values; 4) Willingness to practice Islamic teachings; 5) Prepare your future well.

Third, Curriculum: 1) Explicitly designed links between curriculum material from certain subjects and Islamic values; 2) Linking Islamic values in each achievement of learning objectives; 3) It is visible in the RPP or RPS regarding its relationship to Islamic values at each meeting; 4) In implementing an integrated curriculum between intracurricular, co-curricular, extracurricular, and hidden curricular; 5) The curriculum content consists of affective, cognitive, and psychomotor achievements. Fourth, Learning process. 1) Start learning in an Islamic atmosphere, greetings, and reading verses from the Koran or hadith that are relevant to the subject matter; 2) Use polite language (*qaulan karima*) during the learning process; 3) Relate the subject matter to Islamic values; 4) Open dialogue and discussion about the learning material presented, and educators must enliven the atmosphere of the discussion; 5) At the close of the lesson, the teacher closes it with prayer or reading a short verse or surah. Fifth, Evaluation; 1) Evaluation is carried out daily, weekly, monthly, or semi-annually; 2) The evaluation philosophy must be prioritized, namely carried out objectively to measure the level of students' mastery of what has been taught; 3) Instil honesty in students in evaluation; 4) It is important to instil in students an attitude of self-evaluation so that students can change their way of learning which does not support the mastery of knowledge; 5) Instilling an attitude towards educators and students regarding the importance of evaluation as an effort to improve the quality of education.

That the lecturers have tried to apply commendable and Islamic morals in their teaching, just as the Prophet also applied them in his teaching to his friends. In its implementation, lecturers apply it by conveying these values and also directly practicing Islamic values so that they create a positive impression on students so that they apply them to themselves (Ali et al., 2021). Lecturers demonstrate respect and appreciation for students directly in the classroom, along with consistently displaying polite behavior.

Internalization of Islamic Values in Higher Education

Islam is a religion full of values. These values are contained in Islamic teachings which include aqidah, sharia and morals (Fatimah, 2019). Islamic values in the field of aqidah depart from the values contained in the arkanul iman (six pillars of faith). The values here are beliefs that lie within a person's heartstrings (Muhajir et al., 2020). What is a belief based on monotheism? Everything that is valuable in this area of faith is everything that is a pillar of faith. The truth of value here is the truth with Islamic aqidah. If it's not worth it, it means it's not worth it.

The values contained in the sharia are regarding what can and cannot be done, which are divided into five types: obligatory, sunnat, haram, makruh, permissible (Sari et al., 2020). Obligatory things that must be carried out must not be abandoned, such as prayer, fasting, zakat, hajj. There are things that are sunnah, something that is recommended to be done, if you don't do it you won't be burdened with sin, such as sunnah prayers, sunnah prayers and so on. Haram, something that must be abandoned, must not be done at all, such as gambling, drinking intoxicating drinks, etc. Makruh is something that is better left behind, if it is done without being burdened with sin (Sa'dullah, 2021). It's permissible, it can be done and it can be left behind.

Akhlakul Karimah values are values found in commendable behavior, both in relation to God, humans and the universe (flora and fauna). This value is in Islamic teachings. The idea of implementing Islamic values emerged after studying the background of various problems found in the tertiary sector which led to the spirit of implementing

scientific integration (Sastramayania & Sabdah, 2016). According to Ismail Raji' Faruqi, scientific integration is essentially the Islamization of science. This idea of the Islamization of science has had a large share in the establishment of Islamic universities in Islamabad, Pakistan and Kuala Lumpur, Malaysia, including in developing Islamic scholarship in the Western world. In America, Faruqi founded the International Institute of Islamic Thought, precisely in Washington in 1981 (Setyaningsih & Subiyantoro, 2017).

The Institute seeks to promote research in the field of Islamic studies throughout the world (Ariese, 2021). The aim is to stimulate Muslim scientists to find Islamic solutions to the life-thinking problems faced by Muslims in the modern world. This started from the awareness of Islam in the midst of global world struggles which are full of advances in technological science (Kurnia et al., 2018) and the problem of the dichotomy between Islamic knowledge and principles and the Islamic system in acting, thinking and behaving (Lubis, 2017). This scientific dichotomy as the cause of the prolonged decline of Muslims has been going on since the 16th to the 17th centuries, which is known as the century of stagnation of Islamic thought. The dichotomy of Islamic religious sciences and general sciences was also caused by Western colonialism over the Islamic world from the 18th to the 19th century, where Islamic countries were unable to resist the efforts made by the West, especially the injection of culture and its civilization. Ismail Al-Faruqi noted that there are at least 4 causes for the emergence of this dichotomy in the Islamic world from his perspective as an academic (Anshori, 2021): first, The separation of religion from life has given rise to an attitude of distancing Islamic thought from imitating modern times, just as modern thought takes advantage of Islamic thought. Taking the good essence of modern progress is also the basis for the contemporary progress of Muslims. Ismail noted that the life of Islamic universities that teach general knowledge no longer recognize religious practices and tend towards total secularization in all fields. There is little religious practice. Not matching the program to the Islamic schedule. Lectures that are supposed to start after morning prayers start at 8 o'clock, and lectures do not stop at all during midday and Asr prayers. Lectures are also not continued after Friday prayers. Lectures are not arranged weekly or monthly according to the Islamic monthly and annual schedule. Instead, take the (Haris et al., 2021) Western schedule. Even though Islamic universities talk a lot about the need for knowledge, teaching, and increasing business and progress in the economy and society, they rarely instill the need for efforts to seek divine blessing, namely asking for Islamic consciousness to wake up and talk about the current situation of Muslims. Even though Islam is a religion that covers all of life, it is rare to find Islamic universities that truly place Islam as the basis of thought for the lecturers and students they teach.

Second, Separation of morals from teaching. Starting from the influence of Western thought that knowledge and teaching are on one path and morals on another path. Westerners defend university specialization in science and teaching but distance it from morals, considering that the process of revealing and proving truth is independent of morals and that the research process will be damaged if morals are included in the research element. What prevails in the research laboratory is pure theoretical thinking. Likewise in terms of teaching by lecturers. Their goal is purely teaching, namely imparting pure truth, not improving the people (Rodhiyana, 2022). The two walk separately. In the form that teaching is the job of university lecturers while improving morals is the job of clergy and religionists. The idea of separating morals and science in the West emerged to free universities from the influence of the church.

Third, Separation of thought from action. We receive knowledge but rarely apply it in real life. Immersed in extreme tafakkur and Sufism to the point of giving too deep the idea of pure goodness in all fields (Rodhiyana, 2022), without paying attention to the fact that we are backward, especially in the political field. Forget the dictatorship of the rulers and escape from the laws of nature to the enchanting fantasy of chemistry. This often happens in universities where lecturers study from foreign countries who bring such thoughts.

Four, Another separation. Ismail notes that the relationship between universities and society has almost been completely severed. Universities are considered centers of superiority to society. Likewise, the relationship between lecturers and students was lost. Lecturers and students are a pair who only meet in the lecture hall and have no interaction. The lecturer gives the lecture and the students receive it to give it back during the exam. Lecturers do not know their students personally and cannot afford to do so because there are too many of them. Even if he could, he still refused to maintain his authority. There were no lecturers who invited their students home to study and paid attention to their academic achievements.

The problems above can only be resolved by the University, because it is a manager, educator, and instructor, through the educational activities it carries out where education is one of its main jobs (Garut et al., 2022). As for Islamization, it has been formed into at least four models, namely: First, the affirmation that religion (Islam) and science are integral, not a dichotomy; Second, build a hierarchy of science or classification of science. This science classification model has developed since the Abbasid era, pioneered by Al-Farabi, Al-Ghazali, Ibn Khaldun, and the modern era, namely Osman Bakar, Mehdi Nakosten, Fazlurrahman, Syed Naquib Al-Attas, and Ismail Rajiq Al-Faruqi; Third, mastery of Islamic sciences and modern sciences. This model is to see the relevance of Islamic and modern sciences, surveys, assessments, and decision-makers and then put it into textbooks or texts and socialize it; Theocentric-integralistic scientific spider web model as proposed by Amin Abdullah (Siregar, 2014). From this spider's web, Amin Abdullah wants to unite all knowledge in the world and wants to see the real condition of Islamic education in religious universities such as STAIN, IAIN and UIN. In reality, Islamic education at IAIN is dominated by the Al-Quran and Sunnah at the first level, at the second level; tafsir, hadith, *ushul fiqh*, jurisprudence, kalam science, philosophy, language. At the third level, it has not been able to develop contemporary humanities sciences such as sociology, anthropology, philosophy, psychology, economics, and others.

These four models of Islamization of science boil down to ontology, epistemology, and axiology. At the ontological level, there is no problem because the source of truth is God's absolute revelation. Science in Islam is always associated with monotheism, while science is secular because it leaves behind the reality of revelation. On an epistemological level, the way to gain knowledge is through the process of tarbiyah, taklim, and takdib both directly and indirectly. Miska Muhammad Amien calls it through revealed knowledge and inspired knowledge (Azmi & Syam, 2021).

CONCLUSION

The results of the study indicate that the application of Islamic values in learning at three Islamic universities in Medan City takes place in stages, starting from the introduction of values (knowing value), the appreciation of values (feeling value), to the implementation of values in real actions (moral action). These values have been integrated

into the learning process without the allocation of special courses, but are integrated with teaching materials and teaching methods. Each institution has a different approach: UISU through a non-formal approach, UMSU through a structured cadre program, and UINSU through integration into the curriculum. This implementation shows a tendency towards a contextual learning model that prioritizes harmonization between the transfer of knowledge and the formation of Islamic character.

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