

# ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

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Study on Life History of Social Construction of  
Haji in Sasak Community, Lombok, NTB**

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the Rights for Religion for Transgender**

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# Scientific Paradigm Towards *World-Class University*: Comparative Study on UIN Sunan Kalijaga Yogyakarta and UIN Maulana Malik Ibrahim Malang

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## Abstract

*The State Islamic University (UIN) Maulana Malik Ibrahim Malang's scientific paradigm of Integration depicted in "the tree of knowledge", describes the non-dichotomic scientific structure, placing the Qur'an and the Hadith as the source. With the support of a set of observations, experiments, and other scientific research procedures, the values of the Qur'an and Hadith are being articulated into scientific theories and concepts to be applied in the implementation of "Tri Dharma Perguruan Tinggi" (Three Pillars of Tertiary Education). While State Islamic University (UIN) Sunan Kalijaga has a scientific paradigm of the "Integration-Interconnection" which originated from the critical-philosophical study of the history of science, to be implemented in contemporary context. The formulation of the scientific paradigm is conceptualized in "the cobwebs of sciences" and applied in the academic policies and management in UIN Sunan Kalijaga. The scientific paradigm of UIN Maulana Malik Ibrahim Malang and UIN Sunan Kalijaga shares similarities in terms of non-dichotomous attitude towards science, either from the Islamic tradition, Western paradigm or other scientific traditions. The difference of both lies in the emphasis of paradigm formulation. While UIN Sunan Kalijaga emphasizes some aspects of integration, UIN Maliki puts the openness attitude of Islam to all kinds of science as the point of accentuation. With regard to the application of the scientific paradigm of UIN Maulana Malik Ibrahim Malang and UIN Sunan Kalijaga for the development of a world-class university, according to researchers, both are potential subject to the development toward world-class university. It is due to the openness nature both have for the development of sciences and to the higher possibility of public usage of both for community development.*

**Keywords:** *scientific paradigm, UIN Sunan Kalijaga, UIN Maliki, world-class university*

## Abstrak

Paradigma keilmuan Integrasi UIN Maulana Malik Ibrahim Malang yang digambarkan dalam bentuk Pohon Ilmu menggambarkan struktur keilmuan non dikhotomis dimana Alqur'an dan Hadis sebagai sumbernya. Dengan bantuan observasi dan eksperimen serta serangkaian prosedur penelitian ilmiah lainnya, nilai-nilai Alqur'an dan Hadis dikembangkan menjadi teori dan konsep ilmu pengetahuan untuk kemudian diterapkan dalam dalam pelaksanaan Tri Darma Perguruan Tinggi. Sementara UIN Sunan Kalijaga memiliki paradigma keilmuan "Integrasi-Interkoneksi" yang berangkat dari telaah kritis-filosofis terhadap sejarah ilmu kemudian didialektikakan dengan konteks kontemporer. Formulasi dari paradigma keilmuan tersebut dikonsepsikan dengan "jaring laba-laba keilmuan" dan diaplikasikan dalam kebijakan akademik dan manajemen di UIN Sunan Kalijaga. Kedua, Paradigma keilmuan UIN Maulana Malik Ibrahim Malang dan UIN Sunan Kalijaga memiliki persamaan pada aspek sikap non-dikotomis terhadap ilmu pengetahuan baik yang bersumber dari tradisi Islam maupun dari Barat atau tradisi keilmuan lain. Perbedaan paradigma keilmuan UIN Maulana Malik Ibrahim Malang dan UIN Sunan Kalijaga terletak pada titik tekan formulasi paradigmanya. Jika UIN Sunan Kalijaga menekankan aspek integrasi, UIN Maliki Malang lebih pada sifat keterbukaan Islam terhadap segala jenis keilmuan. Ketiga, berkaitan dengan penerapan paradigma keilmuan UIN Maulana Malik Ibrahim Malang dan UIN Sunan Kalijaga bagi pengembangan world class university,

menurut hemat peneliti kedua-duanya potensial untuk dikembangkan pada World Class University. Argumennya, karena keduanya punya sifat terbuka untuk pengembangan berbagai keilmuan dan dapat digunakan bagi pengembangan masyarakat secara lebih luas.

**Kata Kunci:** *paradigma saintifik, UIN Sunan Kalijaga, UIN Maliki, universitas kelas dunia*

## Introduction

Some universities in Indonesia have gained government support for the velocity towards *world-class* universities. In 2009 seventeen (17) universities gained fully-covering fund from government, especially prominent university in Indonesia, among them are Universitas Indonesia (University of Indonesia), Gadjah Mada University (UGM), Bandung Institute of Technology, Bogor Agricultural Institute, Airlangga University, Diponegoro University, and Brawijaya University. The government fund has big number, for example 70 billion rupiahs for UGM for obtaining the state of *world-class university*.<sup>1</sup>

Among PTKIN (Perguruan Tinggi Agama Keagamaan Islam Negeri/State Islamic Universities) are only two named for potential towards *world-class university*; UIN Syarif Hidayatullah Jakarta and UIN Maulana Malik Ibrahim Malang. The two have good track record in public services for foreign students and international guests. Besides, they have gained institutional accreditation earlier than other UINs. UIN Maliki Malang is known as young Islamic university yet convincing to obtain the state of *world-class university* (WCU), while UIN Sunan Kalijaga widely known as one of the oldest Islamic universities and giving birth to alumni leading state Islamic universities is not convincing yet. The very fact is an interesting subject to study.

To discuss about WCU is to assess the Higher Education Management. Nevertheless,

<sup>1</sup> Kompas, 20 May 2009. See also: Edi Subhan, "Mempertanyakan Orientasi World-Class University", in [http://www.academia.edu/407822/Mempertanyakan\\_Orientasi\\_World\\_Class\\_University](http://www.academia.edu/407822/Mempertanyakan_Orientasi_World_Class_University), access date 15 September 2015.

this paper focuses on the academic management, more precisely at the epistemological aspect of scientific paradigm *civitas academica* underlying it. The scientific paradigm is the leading factor to the *civitas academica* in understanding reality on which lies a hope to develop an episteme to formulize the blue print of the academic system of the university. This very way of understanding reality gives birth to *hikmah* (wisdoms) shaping and forming attitudes that are in line with normative values of Islam in both moral and social level.<sup>2</sup>

Having same state of State Islamic University, UIN Sunan Kalijaga and Uin Malang share similarities yet have some differences in their respective scientific paradigm. This is worth to study further, more precisely in terms of strength and weakness, including the influence on university development strategy in obtaining WCU. With those underlying background, this paper focuses on answering these questions: a) what are the scientific paradigms of UIN Maulana Malik Ibrahim Malang and UIN Sunan Kalijaga? b) what are the similarities they share and the differences both have? And c) how could their respective paradigms be applicable in developing *world-class university*?

Hence, this paper aims to explore further the scientific paradigm of UIN Maulana Malik Ibrahim Malang and UIN Sunan Kalijaga, and to compare the two in order to disclose similarities and differences, and to ultimately articulate *lesson learnt* regarding attempts to obtain WCU. *Lessons learnt* would be helpful to other universities and UINs particularly as they are striving to obtain the state of WCU.

<sup>2</sup> Compare to Kuntowijoyo, *Islam sebagai Ilmu* (Bandung: Teraju, 2005), 11-12.

Academic publications that connect scientific paradigm and university management and world-class university is lack. The existing publications only discuss the making of scientific paradigm among Islamic universities. Among the publications are that by M. Amin Abdullah, et al., Achmadi, Ahmad Zainul Hamidi, Azyumardi Azra, dan Zainal Abidin Bagir, et al.<sup>3</sup> Other works being in circulation are those initiating and questioning the concept of WCU; that by Qi Wang, Ying Cheng, and Nian Cai Liu entitled *Building World-Class Universities: Different Approaches to a Shared Goal*, published by Sense Publisher in Rotterdam in 2012 is a good example. Therefore, the existence of academic papers strictly based on research method discussing scientific paradigm, Islamic universities management and world-class university is in need.

Theoretically, paradigm is the way one view his/herself and environment. This influences the way one think and behave. Paradigm also means a set of assumption, concept, values and practices applied in viewing reality by a particular community, especially in an academic or intellectual discipline. Kuntowijoyo, citing Thomas Kuhn, defined paradigm as construction of knowledge that enables one to comprehend a particular reality, since social reality is basically constructed by certain *modes of thought* or *modes of inquiry*, both of which in turn would produce certain *mode of knowing*.<sup>4</sup>

<sup>3</sup> The paper of M. Amin Abdullah, et al., is entitled *Menyatukan Kembali Ilmu-Ilmu Agama dan Umum: Upaya Mempersatukan Epistemologi Islam dan Umum*, published by Sunan Kalijaga Press in 2003. Achmadi's contribution in *Ideologi Pendidikan Islam: Paradigma Humanis Teosentris*, published by Pustaka Pelajar in 2008 share the same core. However, Ahmad Zainul Hamidi wrote "Menilai Ulang Gagasan 'Islamisasi Ilmu Pengetahuan' sebagai Blue Print Pengembangan Keilmuan UIN", and Azyumardi Azra wrote "Reintegrasi Ilmu-Ilmu dalam Islam", both of which are contributions in *Integrasi Ilmu dan Agama: Interpretasi dan Aksi*, edited by Zainal Abidin Bagir, et al., published by Mizan in 2005.

<sup>4</sup> Kuntowijoyo, *Islam sebagai Ilmu*, 11-12.

Scientific paradigm in university becomes then a philosophy of knowledge that occupies very urgent position, which is the core assumption from which methods (process and procedures), theoretical frames, role of logic, and validity standard of science, basic principles, and subject-object relations originate.<sup>5</sup> This means that scientific paradigm is to be so influential in terms of how academic activities would run. In other words, how would the university run the system is determined by the underlying scientific paradigm. The more inclusive the paradigm is characterized by, the more inclusive the university system will be.

The changing from IAIN/STAIN (State Islamic Institute/Higher Education) to UIN (State Islamic University) implies the substantive change in terms of the academic culture. The Shifting of Scientific Paradigm is one of the necessities it implies, since the former paradigm would not be able anymore to accommodate scientific structure and system developed in UIN that have become *full-fledge university*. As UIN constitute university religious-based university, this leads us to the discussion between science and religion.

The way science and religious integrate to each other in a university system could be explained with several concepts and theories by these experts. The discourse on the way science and religion, or logic and belief (*iman*) has emerged and been in circulation among modern Muslims. It is an open secret that the glory ages of Islam witnessed the integration between science and religion. This makes the changing from IAIN/STAIN to UIN bring along the slogan of "reintegration" not "integration".

Among the most famous scholars to talk about the relation between religion and

<sup>5</sup> Muhammad Azhar, "Telaah Reflektif Pemikiran Amin Abdullah: Dari Epistemologi ke Teori Aksi," dalam Moch Nur Ichwan & Ahmad Muttaqin (ed.), *Islam, Agama-Agama dan Nilai Kemanusiaan: Festrchrift untuk M. Amin Abdullah* (Yogyakarta: CISForm UIN Sunan Kalijaga: 2013), 49.

science are Ian Barbour and John F. Haught. Barbour disclosed four ways to view the relation; independence, conflict, dialogue and integration.<sup>6</sup> The independence type sees science and religion as two different things that should be in different boxes. Each one has the authority in each field. The second type is known as conflict as it argues the two would be in conflict with each other when put in the same box. The third is called dialogue, arguing the possibility of the two to communicate. This type leads ultimately to the fourth type, integration.<sup>7</sup>

Barbour's concept resembles with that of John F. Haught (1995). The latter categorizes the relation between Science and Religion into four types; conflict, contrast, contact, and confirmation.<sup>8</sup> The distinctive point of Haught's concept is that he sees the four types as a set of journey. The first comes of blurred limitation of science and religion; the two is considered vying to answer the same questions, and one should choose which answer to take. Hence he/she needs to divide them, contrast them. The further step is to make them contact, and ultimately confirm, each other. To confirm is to base science along with its metaphysic assumptions on religious basis on reality which lead ultimately to "God".<sup>9</sup>

Using these two typologies, this paper analyzes and further compares the framework or scientific paradigm of UIN Sunan Kalijaga (known as *integrated-interconnected paradigm*) and UIN Maliki Malang (known as *tree of knowledge*). As comparative research, it employs guides derived from Amin Abdullah's theory on *three ingredients of religious studies*. The three, Abdullah says, are theology, social sciences,

and humanities.<sup>10</sup> Both of UIN Sunan Kalijaga and UIN Maliki Malang have these three 'ingredients' yet dissent in interpreting and applying them.

In terms of world-class university, the theory employed is that of Altbach and Salmi; *world-class universities are academic institutions committed to creating and disseminating knowledge in a range of disciplines and fields, delivering of elite education at all levels, serving national needs and furthering the international public good*.<sup>11</sup> In general, the definition of WCU is a mechanism to rank universities in international level. WCU refers to rank mechanism applied by *Times Higher Education (THE)*, *Quacquarely Symonds (QS)*, *Webometric*, dan *Institute of Higher Education of Shanghai Jiao Tong University*.

Muhamed Zairi, a management expert from aTQM College, Dubai, asserts in his paper that a world-class university is widely acknowledge as an excellent institution, in which best staffs (lecturers) work and into which staffs from other universities move. These best staffs would in turn attract best students. This process runs auto-catalytic.<sup>12</sup> Zairi further says that WCUs are mostly research universities giving good training, to which someone dedicate and spend one's time. The basic foundation to build such an environment is best staffs and lecturers.<sup>13</sup>

Hence, the essential factor characterizes WCU is staff quality, research reputation, and increasing network. In another occasion, the characterizing factor includes to have numerous disciplines, be exceptional in technology, apply good management, be able to encounter virtual challenges, run open and global-oriented system.<sup>14</sup>

<sup>6</sup> Ian Barbour, *Religion in An Age of Science* (New York: HarperCollins Publisher, 1990), 4.

<sup>7</sup> Zainal Abidin Bagir, *Integrasi Ilmu dan Agama. Interpretasi dan Aksi* (Yogyakarta: Suka Press, 2005), 17-21.

<sup>8</sup> John F. Haught, *Perjumpaan Sains dan Agama, Dari Konflik ke Dialog*, (trans.) Fransiskus Borgias (Bandung: Mizan Pustaka, 2004), 1-2.

<sup>9</sup> Haught, *Perjumpaan Sains dan Agama*, 23.

<sup>10</sup> Presented paper in National Symposium of Scientific and Conference of Study on Religions in Hotel Wisma Aji Yogyakarta, 14 November 2014.

<sup>11</sup> Altbach, P. & Salmi, J. (eds.), *The Road to Academic Excellence: The Making of World-Class Research Universities*, (Washington: The World Bank, 2011).

<sup>12</sup> Mohammed Zairi, paper, 2009, 1.

<sup>13</sup> Mohammed Zairi, paper, 2.

<sup>14</sup> Mohammed Zairi, paper, 5.

Methodologically speaking, this paper is under qualitative research category. The very category observes a particular fact as it is and further interprets it, makes it more understandable.<sup>15</sup> This paper is also comparative in nature, comparing two or more subjects and objects. The objects are UIN Maulana Malik Ibrahim Malang and UIN Sunan Kalijaga Yogyakarta, while the subjects are the key persons in both scientific paradigm and university paradigm, more precisely those involved in agenda to obtain WCU. The data compiled comes of observation, in-depth interview, and documentation, to be analyzed further, categorized into patterns, categories, with one core basic narrative.<sup>16</sup>

There are two steps to work with; data reduction and data exploration. The former includes choosing, categorizing, and sorting data compiled. The latter is to explore the data, make them clearer and deeper. The further step is verifying data, cross-checking them to another data, in order to assess their validity. The last step is contextualizing data, combining field data with literature ones.

## Flashback of UIN Sunan Kalijaga and UIN Maulana Malik Ibrahim

### History and Management Development

Universitas Islam Negeri (State Islamic University) Sunan Kalijaga is the first State Islamic Higher Education in Indonesia. As the oldest, its history constitute the longest and can be divided into four periods; Pre-independence, Independence Revolution (1951-1960), post-Independence Revolution or Establishment Period (1960-1972), The Establishment of academic foundation (1972-1996), stabilization of academic and management (1996-2001), institution development period (2001-2010),

<sup>15</sup> Denzin N. and Lincoln Y. (eds.), *Handbook of Qualitative Research* (London: Sage Publication Inc., 2000), 3.

<sup>16</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2002), 190.

period of 'togetherness and welfare' (2010-2014).

In the first period, precisely on 8 July 1945 was established Sekolah Tinggi Islam (STI)/ Islamic Higher School in Jakarta, led by Prof. Abdul Kahar Muzakkir. As the capital of Indonesia moved to Yogyakarta in revolution era, the STI also moved to Yogyakarta and on 10 March 1948 changed its name into Universitas Islam Indonesia (UII)/ Islamic University of Indonesia. UII then became Perguruan Tinggi Agama Islam/ State Islamic Higher Education formally on 26 September 1951 with three departments; Department of *Dakwah* (later became Faculty of Ushuluddin), *Qodlo* (later became Faculty of Shari'a), and *Education* (later become Faculty of Tarbiyah). PTAIN became Institut Agama Islam Negeri (IAIN)/ State Islamic Institute or al-Jami'ah al-Islamiyah al-Hukumiyah since Perpres no. 11/1960 was decreed.

The Establishment period was marked by the official announcement of IAIN on 14 August 1960. In this period did happen the separation of IAIN. IAIN Yogyakarta was later named IAIN Sunan Kalijaga. The establishment of academic foundation began in 1972 when IAIN Sunan Kalijaga underwent an adjustment and added the number of its faculties; Faculty of *Adab* (literature), *Dakwah* (Islamic Missionary), *Shari'a*, *Tarbiyah* (Education), and *Ushuluddin* (Basis of Religion). Graduate School was established in this period, in academic year 1983/1984. The Stabilization of Academic and Management Period is known also as 'Transformation Period', marked by the transformation from State Islamic Institute (IAIN) Sunan Kalijaga to State Islamic University (UIN) Sunan Kalijaga, announced officially on 14 October 2004. The latter period, the period of 'togetherness and welfare', UIN Sunan Kalijaga established Faculty of Islamic Economy and Business, precisely in 2012.

State Islamic University Maulana Malik



Ibrahim Malang was established officially in 2004, as Surat Keputusan Presiden (Presidential Decree no. 50 on 21 June 2004. Given the idea of leaders in East Java to establish a Islamic higher education under control of Department of Religious Affairs, the Minister of Religious Affairs established the Committee for Establishing IAIN Branch for Surabaya through Minister of Religious Affairs Decision Letter no. 17/1961. The letter appointed the committee to establish Faculty of Sharia in Surabaya and Faculty of Tarbiyah in Malang. Both of faculties are branches of IAIN Sunan Kalijaga Yogyakarta and were officially announced at the same time by Minister of Religious Affairs on 28 October 1961. On 1 October 1964 was established Faculty of Ushuluddin in Kediri through Minister of Religious Affairs Decision Letter no. 66/1964. Later, these three faculties were to be united structurally under a State Islamic Institute (IAIN) Sunan Ampel which was established through Minister of Religious Affairs Decision Letter no. 20/1965. Since then, Faculty of Tarbiyah Malang constituted faculty branch of IAIN Sunan Ampel. Through Presidential Decree no. 11/1997, in the mid of 1997, Faculty of Tarbiyah Malang IAIN Sunan Ampel became State Islamic Higher School (STAIN) Malang, along with the changing of institutional state of all 33 faculties branch among IAIN throughout Indonesia.

UIN Maulana Malik Ibrahim gained popularity for its leap from STAIN to UIN, even if there was an intermediary era when STAIN Malang was named Universitas Islam Indonesia-Sudan (UIIS/ Islamic University of Indonesia-Sudan) as an implementation of Indonesian cooperation with Sudan. The UIIS was officially announced by Vice President Hamzah Haz on 21 July 2002. After all the struggles, on 21 June 2004 was announced officially the transformation of STAIN (UIIS) Malang to University by Coordinating Minister

for People Welfare and interim Prof. H.A. Malik Fadjar, M.Sc. and Minister of Religious Affairs Prof. Dr. H. Said Agil Husin Munawwar, M.A. on behalf of President on 8 October 2004.<sup>17</sup>

### Core Values and Distinctive Points

The characteristic of UIN Sunan Kalijaga is signaled in its 'vision and mission'. Its vision is "to be prominent and in the forefront in combining and developing Islamic studies for civilization". Through that vision one can assess how far UIN Sunan Kalijaga has implemented what so-called *Tri Dharma Perguruan Tinggi* (three dharmas of higher education) in certain period. UIN Sunan Kalijaga's vision points at an aim to be a reference university for future Islamic and scientific inquiries.

To be "the prominent" is the first development step for UIN Sunan Kalijaga. Being prominent implies an aim to be substantive and having high level of competitiveness. Its prominent will be built upon academic works that are substantial and able to compete in both national and international level.

Being "in the forefront" is the second step, implying innovative and substantial, renowned, and well-thought-of. UIN Sunan Kalijaga ascertains its character of being prominent and in the forefront by developing five shoring-up pillars; 1) Education, 2) Research, 3) Service, 4) Student, 5) Institutional. Each of these pillars are

<sup>17</sup> The most strategic momentum benefitting for Chairperson of STAIN Malang, Prof. Dr. H. Imam Suprayogo. This is accounted in his daily memo: when Director General of Islamic Institution, Dr. Husni Rahim, planned to invite the rector of IAIN Jakarta, IAIN Bandung, IAIN Surabaya, IAIN Pekanbaru, and IAIN Yogyakarta. Knowing the plan, Imam Suprayogo asked his permission to get involved. Rahim did not give any permission since STAIN Malang was too young to be a university. Nevertheless, Imam Suprayogo insisted and was ultimately allowed only as listener. Suprayogo's reason was due to the establishment of secular department in STAIN Malang. Besides, STAIN Malang also had Strategic Development Plan for the next 10 years, including the changing of institutional state from Higher Education to University. Samsul Hady, *Konversi STAIN Malang Menjadi UIN Malang*, 31.

encouraged to show an innovative and creative works that make UIN Sunan Kalijaga a referral for Islamic studies in global level in 2036.

In purpose of giving brief concept of such characters, UIN Sunan Kalijaga formulates three core values: 1) integrative-interconnective; not dichotomy, especially for science, friendly to diversity, cooperative and intersectional, (2) dedicative-innovative: dedicative, trusted, pro-quality, active in inquiries and movements, creative, innovative; not only routinely and frequently work, (3) inclusive-continuous improvement; open, accountable, and committed to changes and continuity.

Core values of UIN Maulana Malik Ibrahim Malang are defined in its vision and mission, and university traditions in a way that guides, motivates, and encourages each of *civitas academica* the institution has. The vision of UIN Malang is becoming a leading Islamic university in education, teaching, research, and community service to produce graduates who have spiritual depth, grandeur character, breadth of knowledge, and maturity of the professional as well as a center of 'Islam' science, technology, and art and the development-trigger of society. Whereas its mission is to make students have spiritual depth, nobility character, breadth of knowledge, and professional maturity; to provide services and awards to academics, especially experts on science and technology as well as art that are 'Islamic'; to develop science, technology, and art through academic and scientific research, and; to uphold, practice, and provide exemplary life rooted on Islamic values and noble culture of Indonesia.

The most distinct character of UIN Maliki, as a result of scientific development model it employs, is a demand for all its members to master Arabic and English, for which the university is called bilingual university. Towards those ideals, the university is developing a *ma'had* or *pesantren* model in which the first year

students must live. Hence, its education models seem to be the synthesis of university and pesantren educational tradition. Employing the model is one of its attempts to produce graduates qualified as *intellectual ulema* and/or *ulama intellectual*.

### **Important Figure behind the Transformation towards State Islamic University**

While appreciating the merits of its founders, Sunan Kalijaga State Islamic University awards Prof. Dr. H. Amin Abdullah as the most important and influential figure during the transformation era from IAIN to UIN in 2000. He is known as the greatest thinker and the most important decision maker the university ever engaged with, considering his status as the rector and professor as well as his world-wide reputation. Amin Abdullah is laid the philosophical foundation and a new spirit for UIN Sunan Kalijaga, mainly for his the integration-interconnection paradigm. During two periods of his leadership, Abdullah had succeed establishing a scientific paradigm known later as integrating-interconnecting paradigm, later becoming core value and the distinctive of UIN Sunan Kalijaga.

In the context of UIN Maulana Malik Ibrahim, the transformation owes to Prof. Dr. Imam Suprayoga, most known with his strong leadership character. He had been the university rector for 16 years, and during this lengthy leadership he had led the university to the forefront of leading Islamic universities in Indonesia. The university recently gets nominated as promising candidate for World Class University of Indonesia. The strength of Suprayoga's leadership is indicated by his bravery to put even himself at risk and protect his colleagues. His creativity enables the university not to heavily reckon on national budget and to take breakthrough decisions with great implications. Some of them are to cover

all the costs one needs to run a pilgrimage, awarding the lecturers that complete doctoral, cars for those producing certain number of academic writings, both undergraduate and master scholarship for students memorizing the whole Qur'an, etc. Suprayogo recruited problem lecturers from neighboring universities and heal' them.<sup>18</sup> Not only in managerial and negotiation capability, suprayoga is also known for his unusual scientific paradigm, later named as tree of knowledge, now becoming underlying academic paradigm of UIN Malang.

Therefore, both UIN Sunan Kalijaga Yogyakarta and UIN Maliki Malang have important figures with high influential in transforming era. Both figures are known for their brevity, strong and charismatic leadership, and expertise in respective fields.

Scientific Paradigm of UIN Sunan Kalijaga Yogyakarta and UIN Maulana Malik Ibrahim Malang

### Scientific Paradigm and Structure

The transformation from STAIN/IAIN to UIN indicates the existence of academic project. UIN Sunan Kalijaga is known with its integrative-interconnective paradigm. Its project is to put the components of triangle of knowledge; *hadarah al-nass*/ religious science resulted from texts, *hadarah al-'ilm*/ social and natural sciences, and *hadarah al-falsafah*/ ethical and philosophical science, in dialogue. Hence, the development of its education is not dichotomic.<sup>19</sup> Such an approach is about to reconcile the so-called Islamic and modern sciences, in a hope for united, integrative-interconnective science.

Scheme of interconnected entities as an academic project of UIN Sunan Kalijaga refers to each families of science and their own limitations.

<sup>18</sup> Personal interview with Imam Suprayoga, Malang, October 23, 2015.

<sup>19</sup> Bermawiy Munthe, dkk., *Sukses Belajar di Perguruan Tinggi: Sosialisasi pembelajaran di Perguruan Tinggi bagi Mahasiswa Baru UIN Sunan Kalijaga* (Yogyakarta: CTSD UIN Sunan Kalijaga, 2015), 12.

Hence, they all must dialogue, cooperate each other and take benefit from methods and approaches employed by the neighboring families to fill in their gaps.<sup>20</sup> This scheme is echoed by the triangle of knowledge of UIN Sunan Kalijaga, each one of three corners (three former *hadarahs*)<sup>21</sup> of which represents a cohesive academic paradigm, strengthens and enriches one another. The triangle demands all subjects in UIN Sunan Kalijaga curriculum get the spirit mirrored. Such an approach would not, to them, secularize God or alienate human being from themselves, their community, and environment. Otherwise, the reintegrated epistemology is expected to solve conflicts extreme secularism and negative fundamentalism enjoy, let alone rigid understandings radical ones. All of these components lead towards the prosperity for all regardless of ethnic, race, religion and groups.<sup>22</sup> This nature is resulted from Qur'an and Sunna, after being observed through diverse lenses and methods. Those two components inspire sciences in subsequent layers, namely classical, natural, social, humanities science as well as contemporary ones. This concept is termed spider web of knowledge in UIN Sunan Kalijaga.<sup>23</sup>

<sup>20</sup> Bermawiy Munthe, dkk., *Sukses Belajar di Perguruan Tinggi*, 13.

<sup>21</sup> Bermawiy Munthe, dkk., *Sukses Belajar di Perguruan Tinggi*, 13.

<sup>22</sup> M. Amin Abdullah, "Etika Tauhidik sebagai Dasar Kesatuan Epistemologi Keilmuan Umum dan Agama (dari Paradigma Positivistik-Sekularistik Ke Arah Teoantroposentrik-Integralistik)", in M. Amin Abdullah, et al., *Menyatukan Kembali Ilmu-Ilmu Agama dan Umum: Upaya Mempersatukan Epistemologi Islam dan Umum*, (Yogyakarta: Sunan Kalijaga Press, 2003), 12.

<sup>23</sup> M. Amin Abdullah, "Etika Tauhidik", 13-14.



Figure 1

'Jaring Laba-laba Keilmuan' Cobweb of Science for Integrated-Interconnected Paradigm by M. Amin Abdullah

Through the web, Abdullah criticized the coverage of scientific activities in Islamic Higher Educations in Indonesia, which focused only on first and second layers in the web (referring to theology, philosophy, Islamic mysticism, hadith, history, Islamic jurisprudence, tafsir, and languages). It gets worst when comes to the classical humanities nature of the methods. General speaking, IAINs are not able yet to get deep into the contemporary social and humanities science, represented in the second line in the web, (Anthropology, sociology, psychology, philosophy and theories as well as approaches proposed). As a consequence, there is a huge, somewhat unbridgeable gap between classical and newly Islamic sciences benefitting social, humanities and even natural modern and contemporary sciences. All the more, social, political, economy, religious, military, gender, ecological, and other issues included in contemporary yet postmodern humanities issues represented in the third line are left untouched.<sup>24</sup> The proposed paradigm demands

<sup>24</sup> M. Amin Abdullah, "Etika Tauhidik", 13-14.

to be applied in various levels, ranging from philosophical, methodological, to strategic.<sup>25</sup>

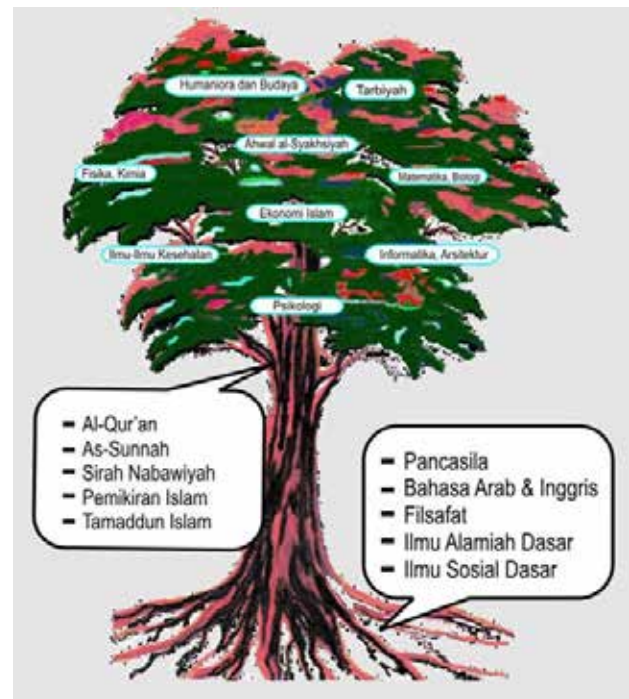


Figure 1.

'Pohon Keilmuan' Tree of Knowledge, UIN Maliki Malang

The scientific paradigm and structure of UIN Maliki Malang (henceforth UIN Maliki) is best illustrated in the tree of knowledge. The concept is coined by Imam Suprayogo, rooted to the principal values of Islamic universities. The strong roots represent the scientific foundation. This component refers to Arabic and English, civic educations, philosophy, and natural science, not to mention social sciences.<sup>26</sup> The stem illustrates the core component of the scientific structure built in UIN Maliki, namely Islamic sciences. The core principals are al-Qur'an, sunna, history of the prophet, Islamic thought, and the understanding of Muslim

<sup>25</sup> Bermawiy Munthe, dkk., *Sukses Belajar di Perguruan Tinggi*, 15-17.

<sup>26</sup> UIN Malang, *Prospektus UIN Malang* (Malang: UIN Malang, 2012), 7.

communities.<sup>27</sup> The branches are representing other sciences in development; (1) education, (2) sharia, (3) humanities and cultural sciences, (4) psychology, (5) economy, and (6) science and technology. The fruits and flowers epitomize graduates and benefit the university produces; piety and intellectuality<sup>28</sup> or in Islamic language *ilm, iman, and amal salih*.<sup>29</sup> As suprayogo stated, fresh fruits only come from trees that have strong root, dense stems, branches, leaves. So is the incomplete, atomistic science, producing fruits unexpected, individual rather than social piety.<sup>30</sup>

UIN Maliki defined 9 aspects from the tree of knowledge to be implemented, realized, and developed. They are named 9 principals of the university; (1) professors and lecturers, (2) mosque serving not only as symbol, (3) pesantren in which the spirituality and morality are built, (4) library, (5) laboratory, (6) classes, (7) offices as administration services, (8) art and sports centers, (9) budgetary resources.<sup>31</sup>

The tree of knowledge paradigm shares the similar values with those of web of knowledge by Amin Abdullah, Kuntowijoyo, and other Muslim intellectuals. The values read as the serious attempt to integrate and shave the dichotomy between religious and non-religious science. UIN Maliki is on the opposite of those categorizing religious and non-science, for such the category is problematic. The general term is antonym of specific, while religious is not a binary pair of common, given the width and universal nature of Islam. As a consequence, religious science is scripture-rooted, and common science is human-produced. These

two distinct kinds of science are worth to observe simultaneously. The difference lays simply on their respective status; while the former is individually obliged, the second one is communally. This means one could choose only one among the second group of sciences.<sup>32</sup>

The academic research in UIN Maliki is Quran-sunna-based.<sup>33</sup> In fact, Islamic sciences coming from Qur'an and hadith are not related to religious (cult),<sup>34</sup> but natural issues as well, not to mention *gaib* (that one is only demanded to put faith on), physical (physics, biology, chemistry, math), social (sociology, psychology, history, anthropology), and humanities (philosophy, language-literature, art). Hence, one Islamic higher education only focus merely on shari'a, religious fundamental texts and thoughts, da'wa (Islamic missionary), adab (art), and tarbiyah (education), it is said not to represent the real Islam whose nature is universal and blessing to all (*rahmatan lil 'alamin*).<sup>35</sup> It is upon the fundamentals, the Islamic education in UIN Maliki is implemented, for which it seems join both kinds of science, namely religious and common sciences.<sup>36</sup>

<sup>32</sup> Imam Suprayogo, *Tarbiyah Uli al-Albab: Dzikir, Fikr, dan Amal Shaleh: Konsep Pendidikan Universitas Islam Negeri Maulana Malik Ibrahim Malang* (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2009)

<sup>33</sup> Imam Suprayogo, *Paradigma Pengembangan Keilmuan di Perguruan Tinggi: Konsep Pendidikan Tinggi yang dikembangkan Universitas Islam Negeri Maulana Malik Ibrahim Malang* (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2012).

<sup>34</sup> Slide Power Point "Mengembalikan Kajian Islam Berparadigma Qur'an dan Sunnah Sebagai Upaya Melahirkan Peradaban Unggul (Dipersiapkan Sebagai Bahan Diskusi Terbatas di Kalangan Dosen UIN Maulana Malik Ibrahim Malang).

<sup>35</sup> Slide Power Point "Mengembalikan Kajian Islam". Lihat pula Imam Suprayogo, *Paradigma Pengembangan Keilmuan di Perguruan Tinggi: Konsep Pendidikan Tinggi yang dikembangkan Universitas Islam Negeri Maulana Malik Ibrahim Malang* (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2012).

<sup>36</sup> Slide Power Point "Mengembalikan Kajian Islam".

<sup>27</sup> UIN Malang, *Prospektus UIN Malang*, 7.

<sup>28</sup> UIN Malang, *Prospektus UIN Malang*, 7.

<sup>29</sup> UIN Malang, *Pedoman Pendidikan UIN Maulana Malik Ibrahim Malang* (Malang: UIN Malang, 2014), 5.

<sup>30</sup> Imam Suprayogo, *Pendidikan Berparadigma Al-Quran Pergulatan Membangun Tradisi dan Aksi Pendidikan Islam* (Malang: UIN Press, 2004), 51.

<sup>31</sup> Imam Suprayogo, *Universitas Islam Unggul Refleksi Pemikiran Pengembangan Kelembagaan dan Reformulasi Paradigma Keilmuan Islam* (Malang: UIN Press, 2009), 194.

## Scientific Paradigm and Management Development

the transformation the two UINs underwent with their own scientific paradigm influences on university management. In the institutional level, UIN Sunan Kalijaga develops new faculties under The Ministry of Education. On the basis of The Ministry of Religious Affairs Decision no 390 year 2004 on September 3, 2004 on Organizational and Procedure of UIN Sunan Kalijaga, UIN Sunan Kalijaga owns 7 Faculties in Undergraduate Level; Faculty of Literature, Faculty of Dakwah, Faculty of Sharia, Faculty of Education (Tarbiya), Faculty of Ushuluddin, Faculty of Science and Technology, Faculty of Social and Humanities. In 2012, UIN Sunan Kalijaga established Faculty of Islamic Economy and Business.<sup>37</sup> Beside Undergraduate Level, UIN Sunan Kalijaga also owns Graduate School consisting of Master (S2) and Doctoral (S3) programs. The doctoral program is divided into regular and international program, the latter has *Islamic thought and Muslim societies* (English program) and *Dirasat al-Islamiyyah wa al-'Arabiyyah* (Arabic program).

Whereas, UIN Maliki owns 6 faculties in undergraduate level Faculty of Tarbiya, Faculty of Sharia, Faculty of Humanities, Faculty of Economy, Faculty of Psychology, Faculty of Science and Technology, and one master program with 7 departments, and three departments on doctoral program, namely Doctoral Program on Education of Islamic Management, on Education of Arabic, on Education of Islam based on Interdisciplinary Studies.<sup>38</sup>

<sup>37</sup> Bermawiy Munthe, dkk., *Sukses Belajar di Perguruan Tinggi*, 6.

<sup>38</sup> Tim Penyusun Buku Pedoman Pendidikan Universitas Islam Negeri Maulana Malik Ibrahim Malang, *Pedoman Pendidikan 2015* (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2015).

## Scientific Paradigm and Ideal Type of Alumni

It is common for people to expect State Islamic Higher Education (SIHE) graduates to be intellectual ulema and/or ulema intellectual. One is called intellectual if she or he completed her/his higher education, whereas ulema is a term to call one who has knowledge, comprehension on Islamic teachings.<sup>39</sup> All SIHE including UIN Sunan Kalijaga and UIN Maliki has such an expectation.

UIN Sunan Kalijaga is obliged to produce graduates qualified to contribute to Islamic civilization. Certain level of qualifications are addressed, among them are; graduates are able to work in their community in their expertise; students get the degree on the standard time; graduates are able to get into global development and to operate information technology. These are derived from university mission to produce excellent graduates.<sup>40</sup>

Whereas, the ideal graduates to UIN Maliki is a professional intellectual and/or professional intellectual ulama. The term professional refers to the capability to fill modern community demands.<sup>41</sup> Graduates profile expected by UIN Maliki demands each of them to have four strengths; spiritual, moral, intellectual and professional maturity.<sup>42</sup> With these strengths, graduates would be self-mastered, able to compete with another university graduates, enriched by global academic insight, able to

<sup>39</sup> Imam Suprayogo, *Paradigma Pengembangan Keilmuan di Perguruan Tinggi: Konsep Pendidikan Tinggi yang dikembangkan Universitas Islam Negeri Maulana Malik Ibrahim Malang* (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2012).

<sup>40</sup> Tim Penyusun Buku Pedoman Akademik UIN Sunan Kalijaga, *Pedoman Akademik UIN Sunan Kalijaga*, Edisi Revisi Tahun 2013, (Yogyakarta: UIN Sunan Kalijaga, 2013), 4.

<sup>41</sup> Tim Penyusun Buku Pedoman Akademik UIN Sunan Kalijaga, *Pedoman Akademik UIN Sunan Kalijaga*. Lihat pula Imam Suprayogo, *Tarbiyah Uli al-Albab*.

<sup>42</sup> Tim Penyusun Buku Pedoman Pendidikan Universitas Islam Negeri Maulana Malik Ibrahim Malang, *Visi, Misi & Tradisi Universitas Islam Negeri Maulana Malik Ibrahim Malang*, (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang, tt).

lead community, responsible to develop Islam in the community, aware of others needs and *uswah hasana*.<sup>43</sup>

### **Scientific Paradigm and Curriculum Development**

Curriculum that runs in UIN Sunan Kalijaga is KBK (Competence-based Curriculum) and integrative-interconnective approach. The goal of employing such a curricula is producing graduates with competence in accordance with the department they are graduated from and able to integrate Islamic studies and other sciences.<sup>44</sup> The curriculum is student centered learning (SCL). This is different with the former model which is teacher-centered. The SCL enables each student to develop their qualifications. Students then are equipped ultimately with hard skill as well as soft ones, including insights, behavior, and attitudes.<sup>45</sup>

Whereas, the curriculum in UIN Maliki includes: university, realizing its vision, mission, and tradition binding all its members; faculty, representing the field being developed; departments, representing expertise it focuses on; supporting, including any kind of academic studies that support the development the university is leading towards, or the goals the university attempts to gain.<sup>46</sup> Recently, the curriculum development in UIN Maliki not only focuses on education of Islamic sciences (sharia, ushuluddin, tarbiya, adab, and dakwah), but also the common sciences (natural, social, humanities) that play an important role in

establishing and developing civilization and prosperity.

### **Turning into World-Class University (WCU) Plan of UIN Sunan Kalijaga and UIN Maulana Malik Ibrahim Malang Strategic and Long-term Plan**

It is reported that UIN Sunan Kalijaga has only three Rencana Induk Jangka Panjang (RIP/ Main Long Term Plan) since its establishment. The last RIP was even made up under the leadership of Dr. Musa Asy'arie, defining 30 years development of UIN, 2013-2033. Various development strategies are analyzed as the periods run, yet no explicit explanation on when UIN Sunan Kalijaga is about to gain international reputation, or World Class University (WCU). Nonetheless, reading detailed achievement steps in UIN Sunan Kalijaga vision and mission as cited in Borang Akreditasi Institusi 2015, UIN Sunan Kalijaga planned to achieve the vision as the leading university in integrating religion and science to contribute to world civilization, by 2036.<sup>47</sup> It might be that this statement is an indirect plan towards WCU.

The plan is explicitly implemented in 2014 when the rector establish a committee for World Class University led by Prof. Drs. Akhmad Minhaji, M.A., Ph.D., the Dean of Faculty of Science and Technology by the time. The team mostly consisted of foreign graduated lecturers and stated in the concept the team generated a number of reasons urging UIN Sunan Kalijaga to gain WCU status. Besides, the committee stated general reason as well, concerning the development of graduates' qualification in order for them to compete in international level, let alone the academic and social contribution in international level as moderate Islam.<sup>48</sup>

UIN Sunan Kalijaga is potential enough to be promoted to gain WCU, as compared to

<sup>43</sup> Tim Penyusun Buku Pedoman Pendidikan Universitas Islam Negeri Maulana Malik Ibrahim Malang, *Visi, Misi & Tradisi Universitas Islam Negeri Maulana Malik Ibrahim Malang*, (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang, tt).

<sup>44</sup> Tim Penyusun Buku Pedoman Akademik UIN Sunan Kalijaga, *Pedoman Akademik UIN Sunan Kalijaga*, 16.

<sup>45</sup> Bermawiy Munthe, dkk., *Sukses Belajar di Perguruan Tinggi*, 27-28.

<sup>46</sup> Tim Penyusun Buku Pedoman Pendidikan Universitas Islam Negeri Maulana Malik Ibrahim Malang, *Pedoman Pendidikan 2015*.

<sup>47</sup> Borang Akreditasi Institusi, 2015, 7.

<sup>48</sup> Hasil Rumusan Tim Persiapan *World Class University*, (UIN Sunan Kalijaga Yogyakarta, 2014), 2.

other SIHE. The university is in the same level with UIN Syarif Hidayatullah Jakarta and UIN Maliki, both of which are proposed as WCU by the Minister of Religious Affairs, Surya Darma Ali. This appreciation is made possible by the big number of foreign graduated lecturers (57 lecturers), alongside its contribution to and holding of international events. Among these promising lecturers are those actively contributing on international publications, let alone international recognition on their expertise. Additionally, UIN Sunan Kalijaga also has al-Jami'ah, an international journal indexed by Scopus. These are several things to mention about potencies UIN Sunan Kalijaga has. However, since established, the committee is not doing systematic and comprehensive follow-up.

Whereas, the strong intention of UIN Maliki concerning WCU gaining plan is indicated in its 25 years development plan; from 2005 to 2030. The plan is contained in Rencana Strategis (Renstra) Pengembangan/ Strategic Development Plan of UIN Maliki. Actually, this renstra is a continuation of the older one, STP of STAIN Malang in 10 forthcoming years. The former renstra is considered success in bringing the institution to university level and give it international grant from Islamic Development Bank (IDB).

The renstra consists of strategic development plan of UIN Maliki in 25 forthcoming years, focusing on three main aspects; short-term (2006-2010) to gain institutional establishment and academic reinforcement; mid-term (2011-2020) to gain the university status for wider regional recognition and reputation, and; long-term (2021-2030) to gain the highest level of university to gain international recognition and reputation.

### Former Ranking Mode

To be an international class university, the common indicator to gain is international

accreditation, number of foreign student, international cooperation, foreign lecturers, international journal, use of international language, involvement of lecturers as well as students in international forums.

In 2015, UIN Maliki Malang is targeting 3 international certification, 3000 foreign students, 10 international cooperation, 3% international lecturers, 2 international journals, 15% use international language from total learning hours, 10 international academic works cited by international public, 10 individuals to get involved in international forum, and specific budget for internationalization, 200 billion rupiahs.

To gain international accreditation, the university is allowed to choose the assessor. UIN Maliki employs THE (Times Higher Education) Ranking and Ranking Web of Universities (Webometric). THE Ranking makes use of three main indicators and two additional indicators. The main indicators which give 30% to the total score are *teaching and learning environment, research volume income and reputation, dan citation/ research influence*, and the rest 10% comes from international outlook staff and students (7,5%) and industry income innovation (2.5%). In other hand, Webometric uses internet as the main indicator. In 2014 UIN Maliki is in 2058 ranks worldwide and the first position according to Webometric.

UIN Sunan Kalijaga has stepped forward towards WCU, indicated by its capability to face global challenges. This is indicated by two things, the establishment of higher education management and its recognition as one of the best universities in IT usage for learning. It is later proven by gaining "A" in accreditation process by BAN-PT (Badan Akreditasi Nasional-Perguruan Tinggi/ National Accreditation Body for Higher Education). This successful is quite monumental given UIN Sunan Kalijaga is the only university to gain A in its first application



for accreditation.<sup>49</sup>

UIN Sunan Kalijaga is ready in applying information technology proven by third position TOP National Winner for Telkom Smart Campus (TeSCA) Award in 2014. TeSCA considered UIN Sunan Kalijaga as best in managing and implementing Information and Communication Technology in higher education. TeSCA was employing ZEN Framework to assess the use of ICT by universities in Indonesia. The framework sees the infrastructure, application, human resources, and policies as well, etc.<sup>50</sup> These such things encourage UIN Sunan Kalijaga to come closer to WCU in Indonesia. Similar to UIN Maliki, UIN Sunan Kalijaga also employs THE Ranking and Webometric as assessor.

### **Scientific Paradigm and World-Class University**

Scientific paradigm is an important component for universities since it illustrates the educational system and the philosophy of knowledge the university hold in running the system. UIN Sunan Kalijaga with integrative interconnective paradigm enables the members to hold communications, dialogues, information sharing among the disciplines, not to mention religious and common sciences. This reminds us of type of relation religion and science enjoys termed Dialogue by Barbour and Contact by John Haught.

With openness character, the integrative interconnective paradigm is about to get developed as the century goes, thanks to globalized information and knowledge and beyond. Seeing the criteria of world class university as explained above, let alone openness feature, UIN Sunan Kalijaga with its distinct paradigm has met the standard as WCU.

UIN Maliki has integrative structure and paradigm as illustrated in the Tree of Knowledge,

<sup>49</sup> <http://berita.suaramerdeka.com/akreditasi-uin-sunan-kalijaga-langsung-raih-a/>

<sup>50</sup> <http://diktis.kemendiknas.go.id/index.php?beritapai=detil&jd=303#.VGd3HzSUESo>

termed integrative by Barbour and confirmative by Haught, for the kind of knowledge developed as stated by departments' names is derivation of Quran and sunna. In other words, these sciences are an objectification as well as theorization of Quran and sunna based values. This process resembles what Barbour explained as The Theology of Nature, and what Haught called as confirmation, since the science resulted is a continuation of the contact, dialogue and fusion of empirical observation and divine values.

The next question is to what extent the scientific paradigm of UIN Maliki contributes and supports the WCU academic standard. Answering this, I will employ what Kuntowijoyo called prophetic science. To him, prophetic science (social and humanities) are sciences built on Quran and sunna values, reducing the two from normative level to theoretic. This is done through the process which Kuntowijoyo claimed to generate objective and scientific science, and at the same time divine—in other word, theorization in the light of Quran. Since the Islamic values contained in this such science is in the form of theory, every groups and religions can take benefit from it. In this point Islam becomes the real rahmatan lil alamin.

If the process of science development in UIN Maliki is in line with what Kuntowijoyo suggested, theoretically the Tree of Knowledge Paradigm is quite proper to propose for WCU application.

### **Conclusion**

Integrative scientific paradigm of UIN Malik Ibrahim Malang represented in Tree of Knowledge illustrates non-dichotomic paradigm putting Qur'an and sunna at the core. Employing observation and experiments as well as other scientific procedures, Quranic and sunna values are developed as theory and scientific concepts to be implemented later along with university Tri Darma. Whereas UIN

Sunan Kalijaga has integrative-interconnective rooted in critical-philosophical analysis on the history of knowledge and its dialectic with contemporary context. The formulation of the latter paradigm is illustrated by Web of Knowledge and applied in academic policies and university management in UIN Sunan Kalijaga.

The scientific paradigms of both UIN Maliki and UIN Sunan Kalijaga share similarities on the non-dichotomic aspect towards scientific, regardless of its root whether on Islamic or Western tradition or beyond. The difference lays merely on the emphasis; while UIN Maliki emphasized the openness of Islam towards any kind of sciences, UIN Sunan Kalijaga is emphasizing the integrating aspect. In relation to the implementation of respective paradigm, UIN Sunan Kalijaga and UIN Maliki concerning World Class University, both are qualified to be WCU, since both are open towards the development of kinds of sciences and contribute to wider community.

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# Call For Papers

The *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* is an independent academic journal focusing on the sciences of the *ushuluddin* (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of *ushuluddin*, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

## Submission:

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

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Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

## Example of Footnote Style:

1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
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## Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

## Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi* fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis*, Pascasarjana UIN Sunan Kalijaga, 2013.

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