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Abstract

The development of science knowledge in the modern era has immense consequences in the realm of thinking paradigm, theoretical application of science. The consequences of demanding academic community need to be actively and progressively so that process of education and learning at the State Islamic University, particularly for the Department of Social Welfare at the University of Sunan Kalijaga. Therefore, for the academic community of the University of Sunan Kalijaga, continue to strive constantly to respond to the renewal of the methodology of learning.

The reality of bringing this study to determine 1) what the integration-interconnection paradigm has been applied in the learning process at the Department of Social Welfare, State Islamic University of Sunan Kalijaga, 2) how to apply the integration-interconnection paradigm in the learning process at the department of Social Welfare, State Islamic University of Sunan Kalijaga. The research is a qualitative-descriptive study by reviewing field research. The method of collecting data observation, documentation, and interviews.

Results of this study of the application in the realm of implementation of the values to Islamization in delivering lectures in the teaching experience. For the technical implementation lecturers at the Department of Social Welfare, the interconnection paradigm, it is in three different domains, like technical application at coursepack, class discussion, and evaluation of learning. Other researchers said, "Mengawali Ilmu dari Komunitas (Yogyakarta: Pustaka Al-Ma’arif, 1989)."
BACKGROUND OF THE STUDY

The development of science knowledge in the modern era has been brought new perspective paradigm, a theoretical foundation, to the application of science. The consequences of academic community responds actively and progressively so that process of education at the College or Islamic University, particularly for the Department of Social Welfare of Islamic University Sunan Kalijaga. Therefore, for the academic community of College must constantly respond to the renewal of the methodology of science.

Responding to the problems of science is like laying the foundation of the house. If any of the first stone of the building condition continued to be shifted, may even collapse due to building on it. This analogy brings the academic community of higher education must constantly respond to the renewal of the reconstruction methodology of science.

Currently now faced with the problem of social science that leads to a mind set of reference.¹ is known as the dichotomy of science.² The Islamic university known as the dichotomy religious knowledge with the general sciences. To answer this question, UIN Sunan Kalijaga the integrative-interconnectivity concept. Therefore, the specialization of science is a consequence of the limitations of human beings to know everything, even if the same object that

Concepts of integrative-interconnectivity greeted each of his religious knowledge with sciences starting when transformation IAIN to UIN, in 2004.³ The alternative to this directly proportional to the birth of new faculties in the UIN Sunan Kalijaga, such as Science and Technology, Faculty of Economics and Business Islam. This includes the

encouragement from professors, proposals concerning the opening of a new at IAIN/UIN, it still keeps discussed. Having succeeded in convincing the leaders environment, the proposal was continued to the level of Director General of Higher the Ministry of Education. So that in 2009, Department of Social Welfare managed to understand the Ministry of Education to open the department in the Faculty of

communication.

Birth Department of Social Welfare originated from the cooperation through the Ministry of Religious Affairs with the Canadian government. Such cooperation was continued between IAIN/UNI Sunan Kalijaga University. Such cooperation, not just stop at the mere government order, but are the grand design to develop the scientific study of social work in Indonesia. UIN Sunan Kalijaga itself, since 2003 established Department Interdisciplinary Islamic Studies in Postgraduate with a concentration of social work, which is the beginning of becoming an important university. But it has now evolved into regular classes, which indirectly further strengthens the study interdisciplinary Department of Social Welfare.

Now officially become the Department of Social Welfare under the coordination of Religious Affairs and the Ministry of Education. Where in building a framework in the field of social welfare, the department itself has twice redesigned the curriculum—possibly as recommended design curriculum 3 years—will be a review of the design curriculum in the future. In designing the curriculum, Department of Social Welfare is concerned to pay attention to the development of the Association of Professional Social Indonesia (IPPSPI) who are members of the 38 campuses throughout Indonesia, where disseminated to all Indonesia there are 18 compulsory subjects to be followed in institutions.

In UIN Yogyakarta, since the conversion of IAIN to UIN in 2006, the academic curriculum reform is always synonymous with the values of Islam, the discourse of local wisdom as paradigm comparing. No doubt, if the teaching methods in classrooms becomes a plus for graduates of Social Welfare in the market, given the population of predominantly Muslim Indonesia.

Therefore, from the above issues, this study tries to build the foundation of the development Department of Social Welfare in the realm of cross discipline of Sociology. Based on this study are expected for a new step in the development of sociology clear whether philosophical, administrative and practical for the development of Social Welfare in the Faculty of Dakwah and Communication at UIN Sunan Kalijaga applied in the learning process.

Based on field data and the results of previous studies, perceptions of stakeholders in the formulation of the problems: First, whether the role of social work in the learning process in the development of Social Welfare in Faculty of Dakwah and Communication at UIN Sunan Kalijaga; Second, integrative-interconnectivity applications in the learning process in the Department of Social Welfare; Third, how the student responses to the integrative-interconnectivity application.

This research is descriptive-qualitative approach with a look at directly in the reality of practice and the qualitative research have the quality nature, orientation to process, description.
of getting collect data, and show the result in form words. The data should be analysis and focus on a field data about perception concern for that. There is perception with look at from students, lecturer, and stakeholder in institutions of the university. Thus, the kind of qualitative approach with taked conclusion from the generally to specific.

The sources of data in this research are a research instrument. For that, researchers are research instrument must be validity, and began to understanding more clear of knowledge discourse about research. For the source of data also see the informant as a source of primary data in this research qualitative as human instrument, its function to focus of the research, choice of informant as the resource of data. For that, this research was choosing 5 primer sources, such as 3 consumers and 2 students from the Department of Social Welfare.

The technic of taked data in this research was done with multiple methods, such as observation, interview, and documentation. First, the observation was used collecting data with look at choice of informant. Second, in-depth interview was done collecting data with use in not structure methods. Third, the documentation is a process from begining with document choice of document appropriate with this aim research.

The technic of data analysis, we was chose process, focus on the objects, and focus on the focus on the abstracts and transformation of the data incomplete the emergence of field. So that, the goals of this data are doing to sharpen, category, direct, throw away data not need until organize data. Then, researcher will understanding of to do and must to validity of data is important concepts in the qualitative research. Therefore, the technic was getting results of maximum in this research validity, so use triangulation as methods to check validity the sources or the order informant with some other time.

THEORETICAL FRAMEWORK

The classification of sciences have done for a long time by philosopher. Since of the Greek until modern philosopher, such as Socrates, Plato, Aristotle, Immanuel Kant, etc. In tradition, we are known with al-Ghazali in his book Ihya 'Ulam al-Din and Ibn in his book Muqaddimah. In some philosopher that, the sciences has been classification in different categories, yet it have choice distinct agree with disciplines and category of each.
In modern era, classification of sciences have experienced of change the stronger. Some of sciences contemporary has made ideological science of new classification. Bakar, in his book *Classification of Knowledge in Islam*, he is tryng consider aboutistemation creation with analysis and offer new methodology of sciences. His book was born a new paradigm in contemporary era. Where are obtain some result book above, get from responsibility of rational and argumentation.

In Indonesia, some scholars the explained of capability about classification new sciences. Mulyadi Kartanegara with his book *Integrasi Ilmu: Sebuah Rekonstruksi Holistik*, which literature academic from Mulyadi, substantively of Islam scholars become dichotomies religious sciences and general sciences. What are doing some scholars Muslim in classification era about sciences classification, such as al-Ghazali, isn't dichotomy religious science and science. But, it is a form process of sorting concern discipline knowledge of the other form is a form process of sorting concern disciplines knowledge on the strength of the other disciplines.

At the level of the Islamic College or University, particularly of UIN Sunan Kalijaga, classification has been done as a starting actually the knowledge renewal is Prof. Lawalata that offers the idea of integrative-interconnectivity paradigm between the religious sciences and general sciences. Initially, the idea was prepared the conversion of IAIN to UIN. Software preparations are not only physically or administratively but software development of human resources be prepared anyway. So that the obligation to construct the curriculum and the implementation then comes the idea of integrative-interconnectivity sciences. To that end, the reconceptualization sciences to the Islamization become a major study into the progression.

According to Mukti Ali, challenges of the growing developmentalism in Indonesia, relevance between university with developmentalism concepts. Means, the creation of graduate students (alumni) will have reaction about social changes in the world getting to do with mindset paradigm of thinking for academic community. So, getting smart thinking to born thought about morality and politics in the words, smart thinking and paper academic. But, the growth of expansion that, the university must be building knowledge for foundation thinking when become problems solver in the people.

For that, the growth of mind set in build sciences must be developed with scholars us an tradition scholars long ago. In the contexts, UIN Sunan Kalijaga, has been begin with reconstruction Islamic thought such to do by academic community in the the integrative-interconnectivity paradigm has foundation of process in the learning.

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in the institutions. Which the interconnective-interconnectivity paradigm that also to
UN Sunan Kalijaga growing of science dynamic for develop and contexts of modern era.

In socio-historical, the integrative-interconnectivity is a hallmark of tradition and the nature
from Islamic thought since the classical and the golden age of Islam. The period of the
Caliphate Daula in Baghdad has resulted Muslim scientists in various fields by not doing
the development of science. Muslim scientists, such as al-Farabi, Ibn Sina, Ibn Arobi,
wardi, al-Ghazali and others even prove to combine the tradition of Greek philosophy with
Sufism and other Islamic teachings. Birth of theosophy and philosophy as a wawdatul wujud
manifestation of the philosophy of al-Farabi and Ibn Arobi, philosophy of Ishraq (Illumination)
ulation of his philosophy, integration of jurisprudence, which is characterized by exoteric,
ized, characterized by esoteric in the concept of al-Ghazali are some facts that integration-
has long been developing in science and Islamic civilization since classical times.
iu, they also mastered many different scientific disciplines, because in their view of science
from a single essence which is God. While sociologically, they are generally born from
regions and traditions of different scientific, thus forming a pattern diversity yet unity (unity

In the modern era, the growth of science discourse is many perspective paradigm, perspective
ach with terminology various in the treasure of Islamic scholars. Between the paradigm is
nterconnectivity in the many various discourse sciences discipline, including in Islamic
ale, UIN Sunan Kalijaga as a Islamic university, has been the integrative
nectivity paradigms offer of conversion IAIN to UIN since rector Amin Abdullah (2000-

Amin Abdullah, in IAIN-UIN, actually the integrative-interconnectivity paradigm, the
began when Mukti Ali, he has known methods of growing Islamic understand.
ning to his perspective, understanding of Islamic thought must look at three of paradigm to
science, such as naqli (traditional), aqli (rationality), and kasyfi (mystical approach).20

addition to the figures above, other figures who discuss the sciences to the Islamization there
madjid that offer an idea of pluralistic theology.21 In his view, understanding Islam can
 be clumps of Science but must openly with a straightforward receive new sciences
tered into a new understanding. So that the ultimate goal of any such dialectics when
es or social conflicts straightforward to understand Islam inclusively. In this context,
anta with schools of Yogyakarta in understanding Islamic studies have put the same
of the rules openly and can filter out studies to Islamization that is more meaningful in
with the needs of the people of Indonesia who is currently an absolute need of novelty in

Muhaji, Islam Doktrin dan Pendekatan Sosial Teknik Kritis terhadap Menterah Keimanan, Kemanusiaan, dan
Viewed from this side, then the birth of a bid paradigm of the ‘new’ in the context of the conversion of the status of IAIN to UIN is not separated from the context of the conversion of the status of IAIN to UIN. This means that also calls for the development of Islamic sciences are sciences, so there is no dichotomy of science in the study of Islamic sciences. It means that an institute of Islam which only examine the Islamic sciences, UIN, which means an Islamic university, which is in addition to assessing general sciences, so that it opens the birth of new faculties non-religious, including majors recently, such as science and technology, physics, chemistry, simultaneously would require birth of the paradigm of the ‘new’ anyway, so the development of Islamic university, the conversion of IAIN to UIN, not just a change of infrastructure (structures/buildings), but also in the development of supra paradigmatic views, the plains. This is where the relevance of the interconnect integration paradigm in the conversion IAIN to UIN.

In the context of boarder scientific, substantially integrative-interconnectivity paradigm described by Prof. Amin Abdullah conceive of various scientific relation between Islamic sciences and general sciences, in the framework of cobwebs. Integration of science no dichotomy between the Islamic sciences with general sciences in the area of science and technology, the interconnection indicate the need for ‘dialogue’ and ‘mutual courtesies’ between the two sciences, both in perspective and regard the study raised.

With the integrative-interconnectivity paradigm studies the realms of Islamic sciences relevance, and synchronization with general sciences others. The Islamic sciences is looking at the narrow side as scientific discipline, but also the academic scientific, looking at the wide side as cultural sciences, and relevance with the principles and theories related to the scientific problems. Here appears to be the concept of ‘Murakahat’, not only from the scientific disciplines of jurisprudence, sociology, anthropology, history and philosophy of Islamic law. There is not a narrow study of history, but related to theology, about the faith and each doctrin conflict theory and context of the society, anthropology in relation to the behavior of Anjel, beyond high science, historical concepts, concepts like high status in the realm of the integrative-interconnectivity applications in the context of Dakwah and Communication.

The relevance of reviewing the integrative-interconnectivity paradigm in the context of the Department of Social Welfare, besides looking at the importance of this paradigm, also because the Ministry of Religion Affairs, Social Works are including of sociology. For this reason, the birth of an idea of the integrative-interconnectivity paradigm in the Faculty of Dakwah and Communication, the science of social welfare entered the realm in the realm in the Faculty of Dakwah and Communication.

LEARNING PROCESS WITH INTEGRATIVE-INTERCONNECTIVITY APPROACH

Presentation of Islamic Values

Integrative-interconnectivity concepts are a new approach in science discourse, particularly in religious sciences and generally sciences. So that, group of society in some organization making ideological term for the young generation. It is bringing existence truth claim groups. But, a long time growth and born some scholar Islam in Indonesia, there Amin is showing technical term of integrative-interconnectivity for people, particularly some community in campus.

The birth of integrative-interconnectivity concepts was brought new term knowledge of Islamic particularly for academic community at UIN Sunan Kalijaga, to show bringing progression and civilization. Although torn at the beginning concept that many people do not agree. Stronger push from some scholars of College, eventually itself Muslim thought of progression, so concept can accepted by people.

The concept not only can accepted as foundation of curriculum development at the level College, beyond that the concept of integrative-interconnectivity more adopted in put of concept to development of curriculum level secondary education down, for example senior high school, Islamic junior high school, and Islamic elementary school. This proved, an integrative-interconnectivity that with presence of blend between religious sciences and sciences various school coordination the Ministry of Religion Affairs.

This is an achievement for UIN Sunan Kalijaga, because the concept of scientific development beneficial to the development of Islamic thought. This achievement is certainly utilized by holders campus environment policy holders to develop and implement curriculum the and interconnection concept to itself. Therefore, Social Welfare as part of a UIN able the concept of integrative-interconnectivity is not only an administrative form, in the view of the learning process has also been widely implemented. It is clear from the results of review, as the following excerpt:

In the learning process I tried to implement values integrative-interconnectivity concept. Especially the Islamic values in the learning process in the classroom. In
addition, I also implement an integrated approach is not only about Islam, also implements the application of local cultural values, between theory and as well. Thus, the integration between Islam and the social worker, social workers, local wisdom, and occasionally also global culture and also between theory and Examples for the global study are contemporary issues in the assessment of workers to discuss the women, trafficking, it is not only from within but global side, the female side from the outside, the globalization, the ease come out, even though there is local culture discussed about poverty and is also an economic side earlier poverty, political security side, the absence guarantees for the people of Indonesia, the policy does not act well, not provide, also supervision less.25

The above story experience, proving that the values to Islamization development, has been able to be developed and explored by all the teaching staff of Social Welfare itself. This is evident when lecturer give lectures to students important aspects, namely between the theories presented with practical application very close attention to the essence of the concept of integrative-interconnectedness.

However, on the other hand, there are also lecturer who are still interconnects. This is done because there is still a lack of integration of science development are taught by one lecturer. But essentially mutually he said between theology. For instance, the Hadiths and verses of the Qur’an as the basic framework that is given to students can be applied properly. It is evident what it is delivered in the Department of Social Welfare lecturer, as follows:

I think at the Department of Social Welfare course social policies interconnect yes, because I do not yet have the capacity to carry out the planning but I do interconnect. Such as this, when I teach social planning sessi postulate, Hadith, and the verses of the Qur’an about what is the planning, and then when the session evaluation of social policy in the course. I also say that there is a Hadith of ‘Mushtabah’, it’s part of the interconnection that when studying in the planning of social policy, the student will had the impression associated with the evaluation, related to planning concerns being studied. If personally, I do still apply interconnection integration, because it is still associated with a concern I learned my teaching.

From the results of the interview excerpts above, we can see that the concept scolds interconnection or mutual courtesies between the subject of social policies in Indonesia. Saving researchers, the implementation of Islamization is a simple explanation that is capable of being expanded into a vast of the material presented. Of course, pay attention to the values of integrative.

25 Interview with Latifah Khulaq, Ph.D, October 27th, 2014.
26 Interview with Muhammad Izzul Haq, M.Sc, November 11th, 2014.
Implementation Integration of Interdisciplinary Science

Disciplines for a study program to be very important. This is the key to the direction and goals of the study program itself. But in the process of applying a pattern of teaching, most essentially a course of study must have a clear curriculum. In the meantime, in the course of Social Welfare, needed a fundamental understanding to be applied by all the teaching staff, the integration across disciplines. For instance, in the course of contemporary issues in social work concentration, greeted between one another science load systems found in various lectures. As is made clear following interview excerpt:

So, not only in terms of integration had already mentioned but also in terms of politics, economics, law, and so forth surrounding the incident or of the reasons for trafficking. The integration in this case is not just talking about Islam and non-Islam but also inter-scientific as well as earlier mentioned, and also the integration between theory and practice.

The views at the top, has a fairly broad meaning in the process of application integrative-paradigm at UIN Sunan Kalijaga. Thus, this is a pattern of relations between a lecturer on Department of Social Welfare to be very important for understanding the integrative-interconnectivity approach. It is now found many lecturer who teach science to discover still intact apply the integrative-interconnectivity paradigm.

There still be found in the learning process in the classroom there are some lecturer only give a discussion using interconnects. This pattern is done because not all subjects that have integration concept. Therefore, the integrative-interconnectivity paradigm is a fusion religious sciences with general sciences. As the result of the following interview excerpt:

Integrative-interconnectivity concepts, I understand is common fusion between science and theology, in order for the common welfare. Because as long as it's happening science is the science of religion, is the science of the general lack of mutual courtesies with the integrative-interconnectivity concept will be interlinked, helping each other, interrelated and mutually contributing, from both the science does not happen because as we know there is a problem that can not be completed only with religious sciences. With the dimensions of the two fields before, could be a solution in the development of science and application utilization.

The rotation, sharpen our analysis in understanding the extent to which applications lecturers the integrative-interconnectivity paradigm in the teaching process. Means, the lecturer of some extent has understood the essence of the paradigm that was. Therefore, we can the integration across disciplines has been used as a basis for the development of the system and lectures in class.

Lecturers, also explained that understanding the integrative-interconnectivity paradigm and melting religious knowledge with general knowledge or plural we find the scolds
and greet each other. Given that science inside of box in the process of transformation a dichotomy between religion and general knowledge when doubted the discourse of Islamization of science and others. To that end, punctuated by one of the lecturers, as the following interview excerpt:

‘I think, the integrative-interconnectivity concept that the two different words, whether the two terms are put together or melting. First, integration is a two clumps that between theology and general science was fused. Whether the union on the texts of the Qur’an or the Hadith, secularization or Islamization. Meanwhile, the interconnection was derived from the word connection, which means ‘greet each other’ or related. Therefore, it is not fused interconnections but fused with the communication between them, inter greeted each other and meet. Well maybe, in accordance with the words of someone, but I forgot his name, the integration of interconnect it like this, for example, if interconnection was like ‘Gado-Gado’29 so the ‘Gado-Gado’ that we know this is peanuts, this cucumber, this vegetable, still can be mapped mapping. However, the integration of such bread in the bread no eggs, no flour, no seasoning, but we are not decipher, but it’s become one of integration. However, interconnection as something new, we can be aggregated where important what is not important if only we think.”

Interpretation of the results of the interview, lecturer analogize that the learning integration was generally by taking a reference or any other study materials that are alike. For example, the analogy ‘Gado-Gado’, this certainly makes us understand the variety of perspectives. For example, the analogy of a complex problem in science, many perspectives can be given to explain the problem. Even amid the issue of ‘stagnation’ thinking and stagnation by the truth claims of science to understand the pattern of sometimes thinking, output results in one field of science to religion. So this will be very dangerous if a lecturer is not careful to link the diverse perspectives of the science with other sciences.

INTEGRATIVITE-INTERCONNECTIVITY APPLICATION

Application in the Cross Pack

An output quality education can be said, if the learning process in the classroom and challenging, so students can learn as much as possible through dialectics process as between students and lecturers. This process will produce results of quality and become a reference framework for future development. Thus, it is necessary to realize the preparation of Course Pack prepared by the lecturer, and can be implemented with the learning process takes place.

29 Gado-gado is a traditional Indonesian food diversity. The food in the many types of vegetables, e.g. cucumber, crate, meat, and others. This is similar to the method of integration knowledge in the learning process. That is, the variety of perspectives from different approaches knowledge in all discussions in class, more specifically on religious knowledge with general knowledge.

30 Interview with Muhammad Izzul Haq, M.Sc, November 11th, 2014.
By doing so, the application of science in the process of transformation of ideas and concepts as students can be expected to prop up the framework on going process. It is a dream to be achieved with the course of Social Welfare when a lecturer is able to integrate with the general scientific Islam perspective applied science science-scale social welfare. These qualities can be seen if all the lecturers implement the integrative-interconnectivity paradigm into Course Pack are arranged from the beginning of the learning process, so that during the learning process, students can easily reference and is expected to develop a systematic and organized learning. Of course, with references to the other novelty contextualized. Such an approach in the assessment of the course of Islamic studies explanation can be known earlier as a reference for academic development. For instance, in the Course Pack lecturer explains it like this:

Islam as a doctrine (revelation) is indeed normative that has universal and absolute truth, but when the teachings of Islam which interacts with the normative modern context (history) and human understanding, Islam contains aspects that are relative and temporal. Therefore, there is a difference between the teachings contained in the text (nash) with the human understanding of the texts as well as its manifestation in a historical context, or between and das das sein sollen. This difference can be seen in various forms, either from the context of the times and places.31

Explaination of meaning to the Islamization above an initial description in implementing the integrative-interconnectivity paradigm contextualized the learning unit. Then a more specific lecturer lesson plans to explore the goals and achievements in the form of lectures that take place. It is then interpreted and given to students to be used as guidelines for discussion among one semester to the next. Of course, as it is specified in the form of words in cross pack was given to the students to understand, so that students were able to keep the course clear and relate to the context of the existing material. For example, as described quoted from cross pack:

Subjects Perspective of Social Welfare in the Qur'an, as the name suggests outlining the verses of the Qur'an that contain and encourage the creation of social welfare and community. Study of this interpretation, is not simply to be normative foundation for the realization of well-being in the community, but also to unravel how the Qur'an, methodically work towards welfare. In other words, how the 'view or insight' of the Qur'an on social welfare and how the messages of the Qur'an for the welfare of these? According to the Qur'an, the strategy and what steps must be taken to drive toward a prosperous community? What steps been booked Qur'an voluntary (charity) or systemic? Prosperous community like what he aspired Qur'an? And what size the welfare of the Qur'an and what are the dimensions of well-being.32
In addition to cross pack as a paradigm of integrative-interconnectivity application learning process, lecturers should apply the integrative-interconnectivity paradigm in their activities. Lecturers are also given the task of preparing cross pack, including teaching on the subjects that teaching. But the educational background and availability of reference lecturer, will determine the quality of teaching while in class, both of which relate to the presence of the subject matter, the substance of any other science that will be used as the interconnection, as well as substance of integration and interconnection concept clarified by the lecturer of the course in the Department of Social Welfare as follows:

'So, I think it is the integrative-interconnectivity not only in view and understand Islam and non-Islam, in Islam there is any integration and interconnection, the necessary understanding of interpretation should also be varied. For example, the interpretation of the marriage is more than one, it would be interpreted as anything, we want to deal with whom, if we speak of women and protection of women, then it must be interpreted based on gender social justice. A marriage that was more important than marriage preferably more than one. Because it is difficult to achieve justice, fairness it may be ditaraf matter, time or place. But a state based on social justice side, the attention the affection it may be divided and could be fair. Actually, more emergency and it is an emergency, rather than distant, so in terms of usual fight it is an emergency search for a smaller or lesser harm, or negative effects of the various.

Although there are also some professors in the learning process is still not understood. The problems underlying the lack application of integrative-interconnectivity paradigm and teaching was caused by the educational background of lecturers unfavorable integration both in the aspect knowledge substance, substance of the integrative-interconnectivity paradigm, and technical-methodological problems. Besides, various provisionings such as libraries towards the implementation of education integration-interconnection not completely effective.

Application in the Discussion Classroom

The process of learning in the classroom to be interesting with the development and interconnection. Therefore, all professors should have implemented this paradigm, researchers in this case was also found that there are some professors who learning paradigm. But, there is also a lecturer who has applied only to the extent that is still in the process of integration and interconnection assessment. So it has not fully apply integration and interconnection, the following excerpt:

'So, I did it in the form of integration learning strategy. So, for there are traditions, such as also I teach social worker industry there is a practice.'
minimum wage, I say Hadith, 'pay the laborer his wages before his sweat dries', well that's part of the interconnection, meaning in Islam also emphasizes social protection for workers especially in scientific context.  

Another case, the lecturer confirmed when the learning process in the classroom, in general, applied to the integrative-interconnectivity paradigm. This is recorded in the process of interpretation of the meaning of science, such as the results of the interview excerpts as follows.

So in Islam must be interpreted in accordance with the spirit of social justice that was at the core of Islamic teachings. So it is not just the fundamental perspective of the Qur'an and juxtaposed with the principle of social worker, it is finished, it is not so. Because in Islam there is text and context in which it is interconnected and there is commentary that is more pro-poor, the marginalized women, it is more preferred. Because many interpretations are biased and male bias, because fuqaha all men, because munfasir all men, and the context of its history patriarchal culture, if we dig further than Prophet Muhammad teaching, it still can be interpreted towards there, namely Islamic justice.

In general all the speakers in this study when it was confirmed they had used to the integrative-interconnectivity paradigm in the learning process. However, no intact all wearing that paradigm things that cause why there are lecturers who have not used. But when seen is not yet fully the interconnectivity paradigm to application that is embodied in the form of a collective reading of the lecturer. So to get around this so necessary Department of Social Welfare held a workshop to all the good faculty lecturer, and lecturers from outside or practitioner.

This collective understanding is needed most when delivered in a class discussion about teaching materials were delivered lecturers and students can synergize understanding of discussed. Then the development of ideas from different perspectives with a particular vision of Islamic understanding its relevance to the general knowledge brought. For instance, Department of Social Welfare, in general theories of the west, but then when professors familiar with, such material should already be integrated into a single container of integrative-interconnectivity. Not later western thought about what is delivered when it is in the classroom.

RESPONSES OF THE STUDENTS TO INTEGRATIVE-INTERCONNECTIVITY APPLICATION

The response of students in the learning process of integration and interconnection paradigm diverse. It is based on the student's understanding of the integrative-interconnectivity varies between one party with another party. There are talks about a lecturer at UIN liberal, too skeptical and others. Thus, it would make the dynamics of the learning
process becomes increasingly dialectics. The relevant statement as the results of the interviews are below:

Educational background lecturer in our department is diverse there is also graduate from the outside who has a concentration of knowledge of social work. Many have assumed, lecturers are quite liberal in thinking that they are more rational in presenting the material in class. For example, in the process of delivery of material, they are delivered with a variety of approaches, especially with the approach of the science practiced several areas of study. Thus, social welfare here has a clear ideology, which is a combination of understanding the science of religion with science are integrated into a single common knowledge models coverage.

Another problem of the perception of students about the learning process in Social Welfare needs to continue to develop material applied so that lecture material with full of innovation. But it is so far the students thought the interconnectivity paradigm in learning has been applied by the lecturers. Therefore, the teaching-learning process itself becomes an instrument in the transformation of students.

Thus, learning is a duty for every human being, from birth up until the end of his life. Islam doctrine to its adherents. In this case the graduate students, the next level of human life after the level of high school or equivalent. From this we may say that the search for knowledge is an inevitable human condition. Besides the reasons are quite rational and more about the activities that can be said to be in need of other activities in order to continue to think in order to be able to develop. With activities that pretty solid as filling for discussions and others then decided to do a program at UIN Sunan Kalijaga is step as scientific development.

In addition, the Department of Social Welfare tried to respond to the needs of the society in the pursuit of studies in the empowerment with clumps of sociology. Then, the Department of Social Welfare has developed Islamic studies and social sciences to humanity so that the Social Work is known in Indonesia, with Department of Social Welfare can make media recognition of professional social work in Indonesia because of the scope of international education in the social at all levels; bachelors, master, and doctor.

By doing so, in the implementation of advanced development concepts less than one umbrella should be mutual integration between initial foundation of interdisciplinary itself is the embodiment of an integrative paradigm that has been applied in UIN Sunan Kalijaga, both in the realm of administrative science as the terms of reference for curriculum development learning on campus. In the results of the student's understanding and response regarding the integrative paradigm, clarified as follows:

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36 Interview with Fitri Yulani, October 29th, 2014.
The integrative-interconnectivity the multidisciplinary view on a social phenomenon, has already been going on in the learning process in the Department of Social Welfare and already reflect these things. If we use a multidisciplinary perspective to understand and find solutions related to social issues.37

The description of the view of integration and interconnection of the above, actually already know the learning process of the paradigm application earlier. Another cases, reflected in how they understand the context of the science that is absorbed by when the lecture takes place. For example, application integration and interconnection needed in this case about a social phenomenon. Social problems is one of the issues that resolved through a multidisciplinary philosophical foundation. For instance, understand a multidisciplinary view that this assessment equally to liberate, this context was the interventions to children who have problems with Islam should be in the same breath. This agreed by one of the students from the Department of Social Welfare as follows:

My views related the integration and interconnection application is implemented in the understand of social phenomena. Instead we look at violence in children, my opinion such as bans on the Qur'an, could see that the knowledge developed about them as an example sociologi of childhood that refers to the release of children and the confines of the structure of society. This is in line with Islam as a religion that was, in my views about the integrative-interconnectivity was not directly applicable in the sense applying the integrative-interconnectivity but far from it. The integrative-interconnectivity paradigm that when we try to understand a problem in many ways, one way being developed in the sciences related to Islam.38

The above explanation, necessitates a parable that is established between general science with can merge into one when explaining the fundamental phenomena, such as the issue of Therefore, no other students paradigm of integration and interconnection which is used mental foundation for all learning activities on campus. It is already a consciousness of the understand how can implementation of integration and interconnection that no longer exist sciences already mentioned much earlier.

Therefore, the students understanding of the application integration and interconnection learning process does not stop until the crosspack application in the classroom and other places, to be away from it understood as a paradigm of the whole with the specification of an extensive study. So when faced with social problems, students can map out what the community but not later co-opted in the view of science alone.

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37 Interview with Miftahur Rizho, October 28th, 2014.
38 Interview with Miftahur Rizho, October 27th, 2014.
CONCLUSION

Social change in the modern era has born new perspective plural in scientific discourse and the terminology of post-modernism in several scholars more than show that science is moderated. Although, some scholars were not in agreement with justification of post-modernists condition has raised some scholars to do discourses of creation in cultural Islamic studies. We need to consider the opinion of Islam scholars.

The speaking of intellectull pigure in the Islam, we have had many actors, for example, Sayyed, Asghar Ali Engineer, Yusuf al-Qurshawi, Mohammed Arkoun, Ibn Chaldun, and many more. In Indonesia, we know Muslim scholars such as Harun Nasution, Mukti Ali, and Nurcholish Mahfud. In this environment UIN Sunan Kalijaga we know a personality of scholars is Amin Abdullah.

They constitute intellectual figure of the Islamic, they are able to bring a new concept the development of Islamic thought in stagnation (jumud) in the people. The emergence of truth claims small groups, even amid the diversity of thought that intolerant our culture. This fundamental understanding of the term, liberalism and even terrorism. One side to the fact that scientists thought that the emergence of diverse nature. But on the other hand in coming these terms make one's own concerns for the people of Indonesia that has been stated concept of mutual appreciate each other.

In the realm of college, the emergence of thought above is a must for the academic environment to continue to reform and related research. In order to create a new perspective for the social sciences and Islamic knowledge for future generations. However, as the development of all scientists in the Islamic experiencing tough debate. Where most of them, in particular, in the era of the knowledge previously compartmentalized like bonus for meat side dishes in it. People will eat meat with a taste different from the others seems to have a share of its share. As a result, when we want to eat with flavors such 'Padang' cuisine, not necessarily then easily can take a pack of rice it may wrap the rice has entered a sense of 'Sundanese' cuisine. This analogy illustrates that a checkered science.

In the meantime, further articulation analogy above illustrates the rapid transformation scholars experience 'stagnation'. Look at the facts so it's time Islamic University Sunan Kalijaga and respond quickly and appropriately, including on this occasion UIN Sunan Kalijaga. To unravel earlier. That is, the UIN Sunan Kalijaga institutions should be able to give a taste of Muslim scholars are equipped with a variety of broad and comprehensive perspective and understanding.

Amin Abdullah is a figure who has been able to develop the perspective of integrative-interconnectivity paradigm in the realm of Islamic University Sunan Kalijaga and Communication UIN Sunan Kalijaga. Therefore, the paradigm of the Department of Social Welfare should be able to put the integrative-interconnectivity basis for the development of terms of lectures. Including the results of this study in applications in the areas of cross-disciplinary and implementation of delivering lectures in class by teaching experience. Whereas, for the
Other responses from the students that try to respond to the needs of the development of education and interconnection pattern pursuit of studies in the scientific development of Islamic studies. Later, Department of Social Welfare as well as the majors have Islamic studies and social work to humanity so that the Social Work that was originally only known in Abroad, with the Department of Social Welfare can make media recognition and affirmation of professional social in Indonesia because of the scope of international education social work already exists at every bachelor's, master, and doctoral program.

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This article aims to develop a model of curriculum, and center technology integration. The current curriculum model integrated both English and other knowledge. All these changes in other aspects key words: tension, pedagogy, knowledge.
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"Application of Integrative-Interconnectedness Pedagogy in the Process of Learning in

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