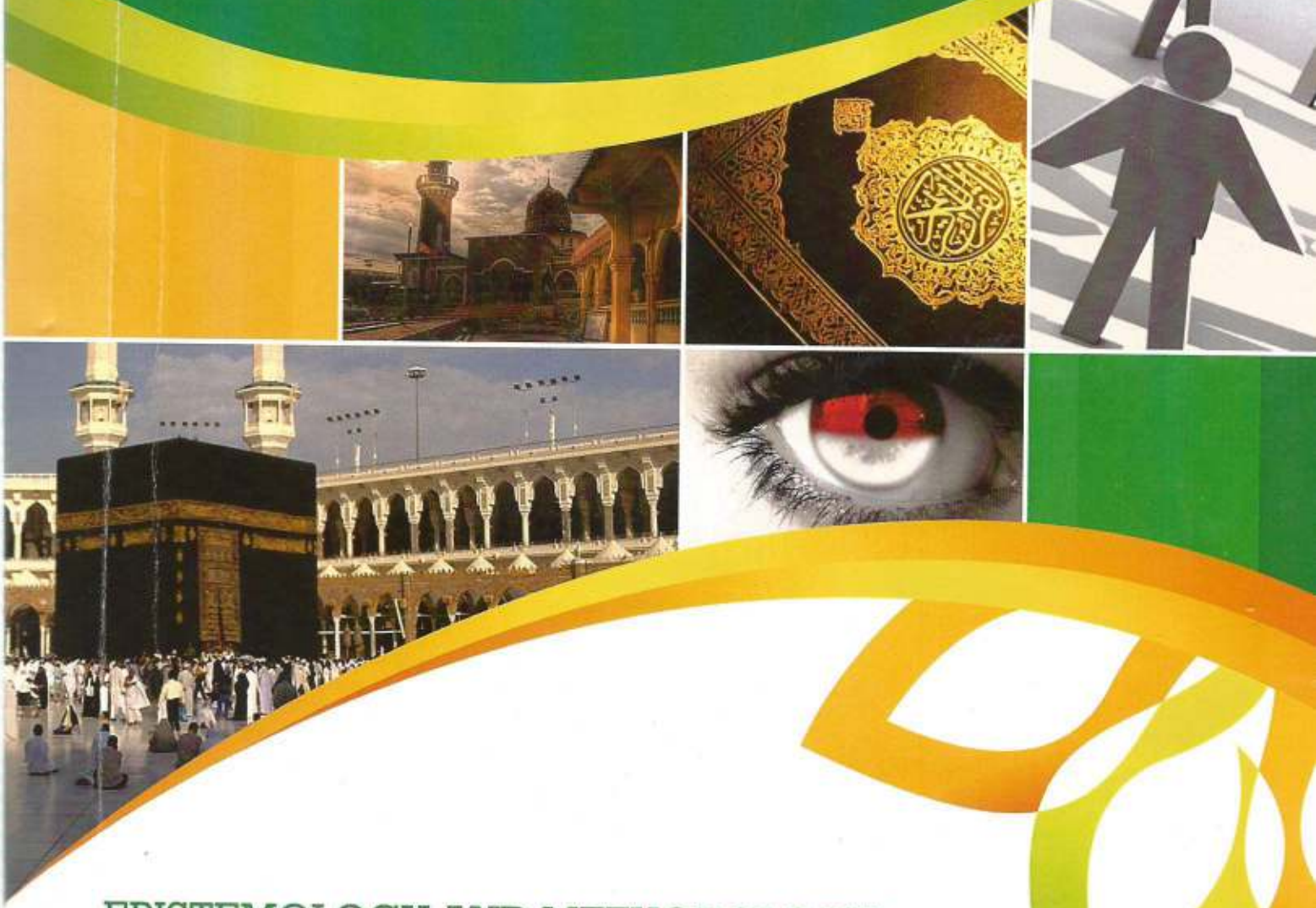




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EPISTEMOLOGY AND METHODOLOGY
FOR A NEW PARADIGM OF
HUMAN SCIENCES
IN ISLAMIC PERSPECTIVE

Epistemology and Methodology for A New Paradigm of Human Sciences in Islamic Perspective

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Application Integrative-Interconnectivity Paradigm Process of Learning in Department of Social Welfare State Islamic University (UIN) Sunan Kalijaga

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Abstract

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

The reality of bringing this study to determine 1) what the integration-interconnection has been applied in the learning process at the Department of Social Welfare of the State Islamic University of Sunan Kalijaga, 2) how to application integration-interconnection the learning process at the department of Social Welfare of the State Islamic University of Sunan Kalijaga. The response of students to the interconnection application-integration. This research is a qualitative - descriptive study by reviewing field research. The sources of this research consisted of 5 primary sources, shall be composed of 3 Lecturer of Social Welfare and 2 Student of Social Welfare. The method of collecting data was observation, documentation, and interviews.

Results of this study of the application in the realm of cross-disciplinary implementation of the values to Islamization in delivering lectures in the teaching experience. For the technical implementation lecturers Course response integration-interconnection paradigm, it in three different domains, like technical response at coursepack, class discussion, and evaluation of learning. Other response from the students that department of social welfare tried to respond to the renewal development of integration-interconnection pattern pursuit of scientific knowledge for Islamic community development and social welfare.

Keywords: Application Integrative-Interconnectivity Paradigm, Process of Learning, and Islamic Studies.

BACKGROUND OF THE STUDY

The development of science knowledge in the modern era has been brought new perspective learning paradigm, a theoretical foundation, to the application of science. The consequences of learning academic community responds actively and progressively so that process of education learning 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 strive constantly to 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.

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

The concepts of integrative-interconnectivity greeted each of his religious knowledge with natural sciences starting when transformation IAIN to UIN, in 2004.⁴ The alternative to this concept is directly proportional to the birth of new faculties in the UIN Sunan Kalijaga, such as Faculty of Science and Technology, Faculty of Economics and Business Islam. This includes the development of scientific study of Islamic Studies.

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

¹ Amin Abdullah, *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkoneksi*, (Yogyakarta: Pustaka Pelajar, 2006), p. 102-126.

² Amin Faiz, "Mengawal Perjalanan Sebuah Paradigma" in Fahrudin Faiz (ed.), *Islamic Studies in Paradigma Integrative-Interconnectivity*, (Yogyakarta: SUKA Press, 2007), p. 1-7.

³ Amin, "Perspektif Amin Abdullah Tentang Integrasi Interkoneksi dalam Kajian Islam", *Teosofi: Jurnal Studi dan Pemikiran Islam* Volume 3 No. 2 Desember 2013, p. 1.

⁴ Muhammad Iqbal, "Klasifikasi Ilmu dan Tradisi Penelitian Islam: Sebuah Perspektif," in M. Deden Ridwan (ed.), *Tradisi Penelitian Agama Islam: Tinjauan Antardisiplin Ilmu*, (Bandung : Yayasan Nuansa Cendekia, 2001), p. 122.

Birth Department of Social Welfare originated from the cooperation built by the government through the Ministry of Religious Affairs with the Canadian government called *Equity Project-Canadian International Development Agency (IISep-CIDA)*. At the time, the university, such cooperation was continued between IAIN/UIN Sunan Kalijaga Semarang and the University. Such cooperation, not just stop at the mere government order, but later evolved into a grand design to develop the scientific study of social work in Indonesia. UIN Sunan Kalijaga Semarang itself, since 2003 established Department Interdisciplinary Islamic Studies in Program of Social Work with a concentration of social work, which is the beginning of becoming an interdisciplinary study in a university. But it has now evolved into regular classes, which indirectly further stimulates the study interdisciplinary Department of Social Welfare.

Now officially become the Department of Social Welfare under the coordination of the Ministry of Religious Affairs and the Ministry of Education. Where in building a framework of social welfare, the department itself has twice redesigned the curriculum. The first time in 2005, possible-as recommended design curriculum 3 years-will be a review of the design of the curriculum in the future. In designing the curriculum, Department of Social Welfare own department to pay attention to the development of *The Association of Professional Social Workers in Indonesia (IPPSPI)* who are members of the 38 campuses throughout Indonesia, which is the Department of Social Welfare. Results of the consultation draft national curriculum 2006, which is disseminated to all Indonesia there are 18 compulsory subjects to be followed by all higher education institutions.

In UIN Yogyakarta, since the conversion of IAIN to UIN in 2006, the department of Social Welfare built using integrative-interconnectivity paradigm in developing curriculum design. The design is parts of existing courses. From this paradigm, the scientific development of Social Welfare is always synonymous with the values of Islam, the discourse of local wisdom and the integrative paradigm comparing. No doubt, if the teaching methods in classrooms lecture is not in line with the paradigm. This then becomes a plus for graduates of Social Welfare to the international market, given the population of predominantly Muslim Indonesia.

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

Based on field data and the results of previous studies, this research will explore the perceptions of stakeholders in the formulation of the problems: *First*, whether the integrative-interconnectivity paradigm that has been applied in the learning process in the Department of Social Welfare in Faculty of Dakwah and Communication at UIN Sunan Kalijaga Semarang is in line with the integrative-interconnectivity applications in the learning process in Department of Social Welfare. *Third*, how the student responses to the integrative-interconnectivity application?

This research is descriptive-qualitative approach with look at directly in the field. Descriptive-qualitative research have the quality nature, orientation to process, descriptive, and

way of getting collect data, and show the result in form words.⁵ The data should be analysis and focus on a field data about perception concern for that. There is perception with look at words from students, lecturer, and stakeholder in institutions of the university. Thus, the kind of research was qualitative approach with taked conclusion from the generally to specific.⁶

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. There is 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 lecturers 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, in-depth interview, and documentation. First, the observation was used collecting data with look at informants to choice of informant. Second, in-depth interview was done collecting data with use informants in a not structure methods. Third, the documentation is a process from beginning with choosing document⁷, choice of document appropriate with this aim research.

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

THEORETICAL OF FRAMEWORK

The classification of sciences have done for a long time by philosopher. Since of the ancient Greek until modern philosopher, such as Socrates, Plato, Aristotle, Immanuel Kant, etc.⁹ In Islamic tradition, we are known with al-Ghazali in his book *Ihya 'Ulum al-Din*¹⁰ and Ibn al-Qayyim in his book *Muqaddimah*¹¹. In some philosopher that, the sciences has been classification in different categories, yet it have choice distinct agree with disciplines and category of each

⁵ Kvale, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions*, (Thousand Oaks: CA Sage, 1996), p. 22-23.

⁶ Qualitative research is human as instrument of made qualitative methods, check data analysis with inductive, meaning that the role of process from result, and focus of the studies, and the result research agree by object and subject. See J. Molcong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2010), p. 27.

⁷ Documents are books, newspaper, magazine, and so on. See, Biber and Leavy, *The Practice of Qualitative Research*, Thousand Oak, California: Sage Publication, 2006), p. 164.

⁸ Arnold Huberman, *Qualitative Data Analysis*, (Thousand Oaks: Sage Publication: 1994), p. 71-80.

⁹ al-Ghazali, *Ihya al-'Ulum*, Paris: Dar Bibliion.

¹⁰ al-Ghazali, *Ihya 'Ulum al-Din*, juz 1, p. 17.

¹¹ al-Qayyim, *Muqaddimah*, editor by Franz Rozenthal.

In modern era, classification of sciences have experienced of change the stronger. Some of sciences contemporary has made ideological science of new classification. Osman Bakar, in his book *Classification of Knowledge in Islam*, he is trying consider about reconstruction creation with analysis and offer new methodology of sciences.¹² His book was born a new paradigm in contemporary era. Where are explain of some result book above, get power 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 is a literature academic from Mulyadi, substantively of Islam scholars become dichotomy between religious sciences and general sciences.¹³ What are doing some scholars Muslim in contemporary era about sciences classification, such as al-Ghazali, isn't dichotomy religious sciences with general science. But, it is a form process of sorting concern discipline knowledge or the other way around. It is a form process of sorting concern disciplines knowledge on the strength of analysis and synthesis.

At the level of the Islamic College or University, particularly of UIN Sunan Kalijaga, the classification has been done as a starting actually the knowledge renewal is Prof. Dr. H. M. M. M. M. that offers the idea of integrative-interconnectivity paradigm between the religious sciences and general sciences.¹⁵ Initially, the idea was prepared the conversion of IAIN to UIN, which requires preparations are not only physically or administratively but software development of teaching materials to be prepared anyway. So that the obligation to construct the curriculum and the teaching materials then comes the idea of integrative-interconnectivity sciences.¹⁶ To that end, the reconstruction of sciences to the Islamization become a major study into the progression.¹⁷

According to Mukti Ali, challenges of the growing developmentalism in Indonesia is the relevance between university with developmentalism concepts. Means, the university must be able to create of graduate students (alumni) will having reaction about social changes in the world, not getting to do with mindset paradigm of thinking for academic community.¹⁸ So, growth of developmentalism that academic community have been the role of active and become part of the problem solver and smart thinking to born thought about morality and politics in the words, such as in the paper academic. But, the growth of expansion that, the university must be building of new 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 tradition as an tradition scholars long ago. In the contexts, UIN Sunan Kalijaga, has been begun process with reconstruction Islamic thought such to do by academic community in the university. The integrative-interconnectivity paradigm has foundation of process in the learning and teaching.

- 12 Osman Bakar, *Classification of Knowledge in Islam*, (Kuala Lumpur: Institute for Policy Research, 1998), p. 1.
- 13 Mulyadi Kartanegara, *Integrasi Ilmu*, (Bandung: Arasy Mizan, 2005), p. 25-30.
- 14 F. Allen Repko, *Interdisciplinary Research: Process and Theory*, (New York: Routledge, 2010), p. 7-8.
- 15 Amin Abdullah, *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkoneksi*, ... p. 150-171.
- 16 Amin Abdullah (ed.), *Kerangka Dasar Keilmuan dan Pengembangan Kurikulum Universitas Islam Sunan Kalijaga*, (Yogyakarta: Pokja Akademik UIN Sunan Kalijaga, 2006), p. 143.
- 17 Amin Abdullah, (ed.), *Rekonstruksi Metodologi Ilmu-Ilmu Keislaman*, (Yogyakarta: Suka-Press, 2007), p. 1-10.
- 18 Mukti Ali, *Beberapa Persoalan Agama Dewasa Ini*, (Jakarta: Rajawali Press, 1987), p. 7-10.

in the institutions. Which the interconnective-interconnectivity paradigm that also to UIN 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 characteristic 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 in the development of science. Muslim scientists, such as al-Farabi, Ibn Sina, Ibn Arobi, 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 *wahdatul wujud* manifestation of the philosophy of al-Farabi and Ibn Arobi, philosophy of *Ishraq* (Illumination) tradition of his philosophy, integration of jurisprudence, which is characterized by exoteric, esoteric, characterized by esoteric in the concept of al-Ghazali are some facts that integration-interconnectivity has long been developing in science and Islamic civilization since classical times. In addition, they also mastered many different scientific disciplines, because in their view of science derived from a single essence which is God. While sociologically, they are generally born from different regions and traditions of different scientific, thus forming a pattern diversity yet unity (unity diversity).

In the modern era, the growth of science discourse is many perspective paradigm, perspective approach with terminology various in the treasure of Islamic scholars. Between the paradigm is integrative-interconnectivity in the many various discourse sciences discipline, including in Islamic studies.¹⁹ In the contexts, UIN Sunan Kalijaga as a Islamic university, has been the integrative-interconnectivity paradigms offer of conversion IAIN to UIN since rector Amin Abdullah (2000-2003).

Since Amin Abdullah, in IAIN-UIN, actually the integrative-interconnectivity paradigm, the Islamic tradition began when Mukti Ali, he has known methods of growing Islamic understand. According 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

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

¹⁹ Amin Abdullah, *Interdisciplinary (The New Critical Idiom)*, (New York: Routledge, 2010), p. 143.

²⁰ Mukti Ali, *Beberapa Aspek Ajaran Islam*, (Bandung: Mizan, 1991), p. 19.

²¹ M. Mawadhi, *Islam, Doktrin dan Peradaban Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemasyarakatan*, (Jakarta: Paramadina, 2000), p. 231.

Viewed from this side, then the birth of a bid paradigm of the 'new' in the conversion of Islam is²², not separated from the context of the conversion of the status of IAIN to UIN, which means that also calls for the development of Islamic sciences are 'mated' with general sciences, so there is no dichotomy of science in the study of Islamic sciences. IAIN means that an institute of Islam which only examine the Islamic sciences, when the conversion to UIN, which means an Islamic university, which is in addition to assessing the Islamic sciences, general sciences, so that it opens the birth of new faculties non religious. Openness to new sciences including majors recently, such as science and technology, physics, chemistry and others, 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 (new structures/buildings), but also in the development of supra paradigmatic conceptual framework in 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 the Islamic sciences and general sciences, in the framework of cobwebs.²³ Integration of science requires that there is no dichotomy between the Islamic sciences with general sciences in the area of scientific disciplines, interconnection indicate the need for 'dialogue' and 'mutual courtesies' between the sciences both in perspective and regard the study raised.²⁴

With the integrative-interconnectivity paradigm studies the realms of Islam, its relevance, and synchronization with general sciences others. The Islamic sciences are not only looking at the narrow side as scientific discipline, but also the academic scientific problems and relevance with the principles and theories related to the scientific problems. For example, in Fiqh *Munakahat*, not only from the scientific disciplines of jurisprudence, but also related to sociology, anthropology, history and philosophy of Islamic law. There is not only a study of history, but related to theology, about the faith and each doctrine, sociology, conflict theory and context of the society, anthropology in relation to the behavior, psychology based on the concept of theology and ideology, and psychology, the oppression of women, massive hegemony in history and classical Islamic civilization.

The Integrative-interconnectivity paradigm with the plains of conception and explanation above, it is necessary also to be seen from the plain empirical and the process of learning and enrichment curriculum at the State Islamic University of Sunan Kalijaga, particularly in the area of faculty and courses. This is due to the integrative-interconnectivity paradigm become an icon of UIN Sunan Kalijaga as a consequence of the realm of conceptual framework have implementation, especially in the UIN Yogyakarta. Therefore, this study research in the realm of the integrative-interconnectivity applications in the context of Social Science, Islamic Dakwah and Communication.

22 Amin Abdullah, *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkoneksi*, ... p. 35.

23 Amin Abdullah, (ed.), *Kerangka Dasar Keilmuan dan Pengembangan Kurikulum Universitas*, ... p. 104.

24 Amin Abdullah, *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkoneksi*, ... p. 35.

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 Department of Social Welfare itself has clumped scientific sociology. In accordance with the nomenclature from the Ministry of Religion Affairs, Social Works are including of sociology. For this reason, the birth of an idea of the integrative-interconnectivity paradigm at UIN Sunan Kalijaga should be used as a novelty to provide new perspective that the development of science can easily access although background knowledge in the realm of sociology of a general science of social welfare enter the realm in the Faculty of Dakwah and Communication.

LEARNING PROCESS WITH INTEGRATIVE-INTERCONNECTIVITY APPROACH

Implementation of Islamic Values

The 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 are making ideological term for the young generation. It is bringing existence truth claim to each 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 academic community in campus.

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

That concept not only can be accepted as foundation of curriculum development at the level of College, beyond that the concept of integrative-interconnectivity more adopted in put of the 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 social sciences various school coordination the Ministry of Religion Affairs.

This is an achievement for UIN Sunan Kalijaga, because the concept of scientific development is beneficial to the development of Islamic thought. This achievement is certainly utilized by the holders campus environment policy holders to develop and implement curriculum the integration and interconnection concept to itself. Therefore, Social Welfare as part of a UIN able to apply the concept of integrative-interconnectivity is not only an administrative form, in the application of the learning process has also been widely implemented. It is clear from the results of interview, 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, much of it also implements the application of local cultural values, between theory and practice as well. Thus, the integration between Islam and the social worker, social welfare, local wisdom, and occasionally also global culture and also between theory and practice. Examples for the global study are contemporary issues in the assessment of social workers to discuss the women, trafficking, it is not only from within but also from the global side, the female side from the outside, the globalization, the ease of poverty come out, even though there is local culture discussed about poverty and so forth. There is also an economic side earlier poverty, political security side, the absence of social guarantees for the people of Indonesia, the policy does not act well, not protect, also supervision less.²⁵

The above story experience, proving that the values to Islamization as a social 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 with an important aspects, namely between the theories presented with practical applications with very close attention to the essence of the concept of integrative-interconnectivity value.

However, on the other hand, there are also lecturer who are still implement integrative-interconnects. This is done because there is still a lack of integration of science and social development are taught by one lecturer. But essentially mutually he said between religion and 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 by one lecturer in the Department of Social Welfare lecturer, as follows:

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

From the results of the interview excerpts above, we can see that the lecturers have been able to apply concept of interconnection or mutual courtesies between the various aspects of 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 perspective of the material presented. Of course, pay attention to the values of integrative-interconnectivity

25 Interview with Latiful Khuluq, 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, need 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 not only between one another science load systems found in various lectures. As is made clear in the 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 interdisciplinary as well as earlier mentioned, and also the integration between theory and practice.²⁷

The views at the top, has a fairly broad meaning in the process of application integrative-interconnectivity paradigm at UIN Sunan Kalijaga. Thus, this is a pattern of relations between lecturers with 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 even had discovered still intact apply the integrative-interconnectivity paradigm.

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

The 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 dichotomy is the science of religion, is the science of the general lack of mutual courtesies so that with the integrative-interconnectivity concept will be interlinked, helping each other, interrelated and mutually contributing, from both the science does not happen divisions, because as we know there is a problem that can not be completed only with the religious sciences. With the dimensions of the two fields before, could be a solution for the development of science and application utilization.²⁸

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

Where lecturers, also explained that understanding the integrative-interconnectivity paradigm as a fusion and melting religious knowledge with general knowledge or plural we find the scolds

²⁷ Interview with Latiful Khuluq, Ph.D, October 27th, 2014.

²⁸ Interview with Dr. Sriharini, M.Si, November 11th, 2014.

and greet each other. Given that science inside of box in the process of transformation of science into a dichotomy between religion and general knowledge when doubted the discourse of secularization, Islamization of science and others. To that end, punctuated by one of the lecturers, as the researcher conducted the following interview excerpt:

'I think, the integrative-interconnectivity concept that the two different words, which are the two terms are put together or melting. First, integration is a two clumps of science that between theology and general science was fused. Whether the union was based 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 and 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 can 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 process of integration was generally by taking a reference or any other study materials that are already implemented of scientific learning are able to explain the variety of perspectives. For example, analogy 'Gado-Gado', this certainly makes us understand the variety of perspectives that address any existing problems. Even amid the issue of 'stagnation' thinking and stagnation act as a barrier by the truth claims of science to understand the pattern of sometimes thinking cannot generate output results in one field of science to religion. So this will be very dangerous if a lecturer cannot to link the diverse perspectives of the science with other sciences.

INTEGRATIVE-INTERCONNECTIVITY APPLICATION

Application in the Cross Pack

An output quality education can be said, if the learning process in the classroom is interesting and challenging, so students can learn as much as possible through dealectics process as a dialogue between students and lecturers. This process will produce results of quality and will 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, cucumbers, crank, nuts, and others. This is similar to the method of integration and the mapping of knowledge in the learning process. That is, the variety of perspectives from different approaches to knowledge in all discussions in class, more specifically on religious knowledge with general knowledge.

30 Interview with Muhammad Izzul Haq, MSc, November 11th, 2014.

By doing so, the application of science in the process of transformation of ideas and concepts students can be expected to prop up the framework on going process. It is a dream to be achieved in the course of Social Welfare when a lecturer is able to integrate with the general scientific Islamic 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 books or 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 *das das sein sollen*. This difference can be seen in various forms, either from the context of the times and places.³¹

Explanation of meaning to the Islamization above an initial description in implementing the integrative-interconnectivity paradigm contextualized the learning unit. Then a more specific explanation lecturer lesson plans to explore the goals and achievements in the form of lectures that will take place. It is then interpreted and given to students to be used as guidelines for discussion during one semester to the next. Of course, as it is specified in the form of words in cross pack was not given to the students to understand, so that students were able to keep the course clear and appropriate to the context of the existing material. For example, as described quoted from cross pack lecturers following:

'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

31. Course Outlet 'Islamic Studies Approach', by Dr. Phil. Sahiron Syamsudin, MA in cross pack odd semester 2013/2014.

32. Course Outline 'Social Welfare Perspective in Qur'an', by Dr. Waryono Abdul Ghofur, MAg, odd semester 2013/2014.

In addition to cross pack as a paradigm of integrative-interconnectivity application in the learning process, Lecturer should apply the integrative-interconnectivity paradigm in all learning activities. Lecturers are also given the task of preparing cross pack, including teaching materials on the subjects that teaching. But the educational background and availability of references of lecturer, will determine the quality of teaching while in class, both of which relate to the content of the subject matter, the substance of any other science that will be used as the integrative-interconnection, as well as substance of integration and interconnection concept itself. This was 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 understanding of Islam and non-Islam, in Islam there is any integration and interconnection, that our 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 know 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 is preferably more than one. Because it is difficult to achieve justice, fairness it might be ditaraf matter, time or place. But a state based on social justice side, the attention to the affection it may not be divided and could be fair. Actually, more than one was an emergency and it is an emergency, rather than distant, so in terms of usual fight tactics is an emergency search for a smaller or lesser harm, or negative effects of the conflict.'

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

Application in the Discussion Classroom

The process of learning in the classroom to be interesting with the development of integration and interconnection. Therefore, all professors should have implemented this paradigm. The researchers in this case was also found that there are some professors who do not apply integrative-interconnectivity learning paradigm. But, there is also a lecturer who has applied only to the extent of integrative-interconnectivity. The reason is because there are many faculty academic references and materials of lecturers teaching materials that he worked, he said is still in the process of integrative-interconnectivity assessment. So it has not fully apply integration and interconnection, also clarified by the lecturer in the following excerpt:

'So, I did it in the form of integration learning strategy. So, for example I teach social worker industry there are traditions, such as also I teach social worker industry there is a tradition.'

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.³⁴

Another case, the lecturer confirmed when the learning process in the classroom, in general, was applied to the integrative- interconnectivity paradigm. This is recorded in the process of delivering 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 fuqoha 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.'³⁵

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, not intact all wearing that paradigm. Some things that cause why there are lecturers who have not used. But when seen is not yet fully the integrative- interconnectivity paradigm to application that is embodied in the form of a collective understanding 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 concepts discussed. Then the development of ideas from different perspectives with a particular interpretation 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 this condition, 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.

RESPONDS OF THE STUDENTS TO INTEGRATIVE- INTERCONNECTIVITY APPLICATION

The response of students in the learning process of integration and interconnection paradigm was quite diverse. It is based on the student's understanding of the integrative- interconnectivity paradigm varies between one party with another party. There are talks about a lecturer at UTN thought was liberal, too skeptical and others. Thus, it would make the dynamics of the learning

³⁴ Interview with Muhammad Izzul Haq, M.Sc, November 11th, 2014.

³⁵ Interview with Dr. Sriharini, M.Si, December 8th, 2014.

process becomes increasingly dealectis. The relevant statement as the results of the interview was below:

'Educational background lecturer in our department is diverse there is also graduates 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 of religion 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'.³⁶

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

Thus, learning is a duty for every human being, from birth up until the end of life. Based on Islam doctrine to its adherents. In this case the graduate students, the next level of formal education level of high school or equivalent. From this we may say that the search for knowledge has no limit, both children, young or old. Besides the reasons are quite rational and more abstract than that can be said to be in need of other activities in order to continue to think in order to continue with activities that pretty solid as filling for discussions and others then decided to take a research 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 through the pattern of integration and interconnection pursuit of studies in the scientific approach. Therefore, no empowerment with clumps of sociology. Then, the Department of Social Welfare as well as the Department of Islamic studies and social sciences to humanity so that the Social Work that was recognized and known in Abroad, with Department of Social Welfare can make media recognition and recognition of professional social work in Indonesia because of the scope of international education and social at all levels; bachelors, master, and doctor.

By doing so, in the implementation of advanced development in learning, the integrative paradigm less than one umbrella should be mutual integration between each other. The 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 and as the terms of reference for curriculum development learning on campus. To transform the results of the student's understanding and response regarding the integrative paradigm, clarified as follows:

36 Interview with Fitri Yulianti, October 29th, 2014.

The integrative-interconnectivity the multidisciplinary view on a social phenomenon, what has been going on in the learning process in the Department of Social Welfare could already reflect these things. If we use a multidisciplinary perspective to understand and find solutions related to social issues.³⁷

From the description of the view of integration and interconnection of the above, actually we generally already know the learning process of the paradigm application earlier. Another responses, reflected in how they understand the context of the science that is absorbed by students when the lecture takes place. For example, application integration and interconnection was intended in this case about a social phenomenon. Social problems is one of the issues that was developed through a multidisciplinary philosophical foundation. For instance, understand in 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 was described by one of the students from the Department of Social Welfare as follows:

In my views related the integration and interconnection application is implemented better in the understand of social phenomena. Instead we look at violence in children, any opinion such as bans on the Qur'an, could see that the knowledge developed about one of 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 does. So, in my views of the integrative-interconnectivity was not directly applicable in this sense applying view 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 violence. Therefore, no other students paradigm of integration and interconnection which is used as a fundamental foundation for all learning activities on campus. It is already a consciousness of the students understand how can implementation of integration and interconnection that no longer exist using sciences already mentioned much earlier.

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

Interview with Miftahur Ridho, October 28th, 2014.

Interview with Miftahur Ridho, October 27th, 2014.

CONSLUSION

Social change in the modern era has born new perspective plural in scientific discourse. The terminology of post-modernism in several scholars more than show that science culture is not moderated. Although, some scholars was didn't agree with justification of post-modernism, the condition has raised some scholars to do discourses of creation in cultural Islamic studies. In the end, Islam scholars.

The speaking of intellect figure in the Islam, we have had many actors, for example, Sayyid, Asghar Ali Engineer, Yusuf al-Qurhdawi, Mohammed Arkoun, Ibn Chaldun, and so on. In Indonesia, we know Muslim scholars, such as Harun Nasution, Mukti Ali, Nurcholish Matuli'ana. In the 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 paradigm in the development of Islamic thought in stagnation (*jumud*) in the people. The emergence of new truth claims small groups, even amid the diversity of thought that intolerant our culture, the understanding of the term, liberalism and even terrorism. One side, the scientists thought that the emergence of diverse nature. But on the other hand, the emergence of these terms make one's own concerns for the people of Indonesia that has been established a concept of mutual appreciate each other.

In the realm of college, the emergence of thought above is a must for the academic community to continue to reform and related research. In order to create a new perspective for the development of sciences and Islamic knowledge for future generations. However, as the development of all scientists in the Islamic experiencing tough debate. Where, in particular, in the era of the knowledge previously compartmentalized like boxed rice, it is like side dishes in it. People will eat meat with a taste different from the others seemed to be different, it can not be tried because it already has its share of each. As a result, when we want to eat something 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 like a science, a checked science.

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

Amin Abdullah is a figure who has been able to develop the perspective of integrative-interconnectivity paradigm in the realm of learning, for the academic community, including the Department of Social Welfare, Faculty of Social and Communication UIN Sunan Kalijaga. Therefore, the paradigm of the learning in the Department of Social Welfare should be able to put the integrative-interconnectivity paradigm as a basis for the development of terms of lectures. Including the results of this study can be applied in the areas of cross-disciplinary and implementation of the value of integrative-interconnectivity in delivering lectures in class by teaching experience. Whereas, for the technical sciences, the

course the integrative-interconnectivity paradigm it in three different domains, namely practical applications on cross pack and discussion in the classroom.

Other responses from the students that try to respond to the needs of the development of integration 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 sciences 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 work in Indonesia because of the scope of international education social work already exists at every bachelors, master, and doctor program.

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Abstract

This article a
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