THE EXISTENCE OF ISLAMIC EDUCATION IN PUBLIC HIGHER COLLEGES

Lety Febriana[1], Khozin[2], Syamsul Arifin[3]

[1] Student Doctoral in Islamic Religious Education, Universitas Muhammadiyah Malang,
[2] Islamic Religious Education Program, Universitas Muhammadiyah Malang
[3] Islamic Religious Education Program, Universitas Muhammadiyah Malang

[*]Corresponding author. Email: letyfebriana@umb.ac.id
Orchid ID : https://orcid.org/0000-0002-7128-0930

Abstract. Islamic Education in universities is part of a compulsory public course whose existence is regulated through legislation. This article examines the dynamics of the Indonesian government's policy towards the implementation of Islamic Religious Education in the General College. Research is conducted through a socio historical approach using content analysis methods of relevant manuscripts, both in the form of books, journals and related documents. The results of the study show that Islamic Religious Education policies in public universities are influenced by assumptions and policy makers, in this case the government (Old Order, New Order and Reform Order), to the socio-political and cultural reality that develops in society through regulation, bureaucratic system, implementation of obligations and political reproduction in the Indonesian context. The existence of the college becomes one of the educational institutions that are understood by the task and responsibility of the community. In order to prepare graduates who can fill the needs of the community to become skilled experts in accordance with national educational goals.
Keywords : Policy, Islamic Religious Education, Public College

1. INTRODUCTION

The implementation of religious education in each country has its own characteristics. There are several countries that govern in detail regarding the regulations of the implementation of religious education but some provide opportunities for educational institutions to arrange an autonomous curriculum to be taught to learners. According to Muhaemin, Indonesia is one of the countries that position religious education as a very important thing and regulated in various regulations (Muhaemin, 2017). Government attention on religious education is not an accidental one, but it has become a fierce debate among founding fathers when designing state policies and constitutions. They have compiled the first precept in the State Basic, the concept of the Supreme Godhead. Which indicates that religious education is an inseparable element of the life of the people in the nation and the state. This is also strengthened by Article 29 paragraph 2 which reads, the state guarantees the independence of each resident to embrace their respective religions and to worship according to their religion and faith. As well as Article 12 paragraph (1) a Law No. 20 of 2003 which states that every learner in each unit of education is entitled to religious education according to the religion he embraces and taught religious educators. Therefore, the state has the function to intelligence the life of the nation according to the Opening of the 1945 Constitution, detailed in article 31 of the 1945 Constitution which affirms that the state is solemnly in the care of the future of the nation's children.(Sudrajat et al., 2021)

Regulation of religious education in Indonesia becomes a must-do subject at every level of education from primary, secondary to higher education. In accordance with article 37 paragraph (2) Law No.20 of 2003 which states that the education curriculum must contain religious education, citizenship education and language education. The three subjects indicate the purpose of national education that aims to realize a religious Indonesian human and appreciate its national and national identity with its national language. Islamic Religion Education (PAI) as one of the General Compulsory Lectures (MKWU) in universities in Indonesia, is basically an educational sub-system that is integral to the nation's character development efforts in order to achieve national education goals (Fakhruddin, 2021). Theoretically, PAI is part of general education oriented to the formation

of student characters through the transformation of Islamic teaching values as a source of value. Juridically, PAI is one of the university's learning programs that are systemically managed and standardized through government-made policies and aimed at steadily strengthening student personality to consistently realize religious fundamental values. The Idealism is essentially a description of the hope that the future of the existence of PAI in college as part of the national education element. (Fakhruddin, 2021)

The existence of college as one of the major agents of social change in building the nation. The role of the college as a substitute for the heart of the community because it does not have the ability to be able to think independently and critically, so that the college assumes moral responsibility in realizing the national educational goals of one of them through Islamic religious education. Purwanto et al., 2019) On the other hand, during this time, various policies and thoughts in realizing the increasing quality of education that is expected to be able to resolve the crisis in Indonesia especially concerning ethics and morals. For example, policy regarding the policy regarding the objectives of the religious subjects and the noble moral classes contained in Permendiknas No. 23 Year 2006 and Decree of the Director General of Dikti Depdiknas RI Number: 43/DIKTI/Kep/2006 on the Signs of the Implementation of Personality Development in Higher Education. Both policies intend to improve the quality of religious education. Nevertheless, in practice in college it still has not gone as expected. (Novayani, 2018)

Ideally, a policy can achieve the results as expected, as well as PAI policies in public universities. But in reality, PAI in public universities still has some weaknesses and problems. Some research results show PAI problems in colleges, including: (1) the competence of PAI lecturers is not maximal and must play an active role as technology developments (Muslimin & Ruswandi, 2022); (2) still the need for development of PAI curriculum (Hanun, 2016); (3) the presence of religious education teachers indicated to be affiliated with radical movements and often the material taught is not in accordance with the curriculum of religious education so that what it taught is contrary to the purpose of religious education itself (Zainiyati, 2016); (5) the low interest of students and their understanding of the purpose of PAI lecture (Selvia et al., 2022) Therefore, Islamic education in PTU still holds a number of problems in terms of course positions, goals, materials, methodology, teaching, students, and curriculum. (Amin, 2013) The above issue requires in-depth study to increase the benefits and existence of Islamic education courses at PTU.

2. METHODS

This research uses a qualitative approach to obtain original and natural data. The type of research used is Libray Research, which displays the argumentation of scientific reasoning that exposes the results of library studies, results of research studies, research results on one problem or topic of study. This study contains or explores ideas related to the subject of study and must be supported by data or information obtained from the source of the literature, the author chooses and reviews historically and philosophically of materials related to the policy and existence of PAI in public universities.

3. RESULTS AND DISCUSSION

3.1 Islamic Education Positions in Public Colleges

Government views religious education as a matter of importance. In the national curriculum structure of higher education, Islamic religious education mathematics are mandatory matches that are followed by all students who are Muslim in all public universities both public and private in each major.(Novayani, 2018) based on his position, Islamic religious education is expected to be able to become a course that provides provision to students in the form of basic competence as a creature of Allah, private, community family members to as citizens (Agus Ali & Ruswandi, 2022). Budanto stated that the main Islamic religious education mission is how to build a comprehensive student personality so that students can become believers and fearful scientists. In addition, it is able to apply its knowledge to the welfare of the people. Based on the consortium of religious science on 14-16 November 1998 in Jakarta formulated that the purpose of religious education in PTU is to help students in building faith and fear to Allah SWT, students are expected to have a virtuous understanding, able to think rational and philosophical, have a broad view so as to realize a prosperous

Indonesia in the ridhoi Allah SWT. (Budanto et al., 2016). When viewed from the value of its usefulness, it looks ideal, but when viewed from the process of execution, it raises the question, it is possible to change the personality character, the personality character, the personality character within a semester. The formation of moral, student character is of course taken through a long process if associated with affective realm, in contrast to the process of coursework of course that tends to be cognitive and psychomotor. (Muslimin & Ruswandi, 2022) (Sudrajat et al., 2021). The formation of morals is not only through the experience of learning in classes but it needs to be added with experience through practice in Mosque and carry out PAI tutorials for example with natural tadabur.(Hanun, 2016)

The formula of the vision of Islamic education courses is to make Islamic teaching a source of value and guidelines that lead students to develop Islamic profession and personality. And the mission of Islamic religious education courses is to build students who believe, fear, knowledge and noble, and make Islamic teachings as the foundation of thinking and behaving in the development of the profession (Agus Ali & Ruswandi, 2022) (Budanto et al., 2016). Based on the formula, PAI has a great responsibility in realizing the goal so there is still much to be considered from all aspects of value. "Because the PAI position is ideally a ""key"" that is functionally integrated along with other disciplines.".(Khozin, 2019)

3.2 Learning Islamic Religious Education at Public Colleges

The implementation of Islamic Religious Education (PAI) in General Colleges (PTU) has obtained a solid foundation since the Tap issued. MPRS No. II of 1960 and Universities Law No. 22 Year 1961, which required the teaching of Religious Mataculiah in College. With this determination, the existence of PAI as a means of forming student personality is increasingly strong. As part of the college core curriculum, PAI mataculum certainly does not escape government control. During the New Order, PAI in the Public College was purely oriented on the basic concepts of normative Islamic teachings. The Domain of discussion includes three main pillars of Islamic teaching, namely: acidah, sharia and moral. This is what is described in the PAI curriculum at PTU.

Learning Islamic Religious Education At General Colleges In Law No. 12 of 2012 mentioned that higher education curriculum must contain courses (1) religion, (2) Pancasila; (3) citizenship; and (4) Indonesian. Thus, the course must be given to college students according to the level of education. Related to Islamic Religious Education (PAI) as a course on the level of Higher Education, that based on the Decree of Minister of Education Number 232/U/2000 on the Guidelines of Higher Education Curriculum and Assessment of Student Learning Results and Number 045/U/2002 on, the Core Curriculum of Higher Education has been established that Religious Education, Pancasila Education and Citizen Education is a group of course Personality Development (MPK) that is obliged to be followed by all students in all majors. Religious Education in the Decree of the Minister of National Education is placed into the Mataculiah Personality Development (MPK). So it is clear how important the role of Religious Education is as a means of developing student personality in the education process in the College. Seeing from these interests, it should be Religious Education (in this case Islamic Religious Education) to be in the spotlight together how to develop the course so that it can actually serve as a student personality development matacuity and not just as a complementary matacuity only (Muslimin & Ruswandi, 2022).

The Islamic Religious Education (PAI) course at PTU is a mandatory course that must be followed by every student, especially Muslim, or for other religious people based on sincere awareness in following him (Directorate of First Intermediate College Coaching, 2006), based on SK No. 38/2002, Director General of Higher Education, the purpose of the course of PAI is to provide the foundation of personality development to students to become intellectuals who believe and fear God Almighty, virtuous of the noble, philosophical thinking, rational and dynamic, broad-sighted, participate in cooperation among religious people in the framework of the development and utilization of science and technology and art for national interest. The vision of MPK PAI is to make Islamic teachings a source of value and guidelines that lead students to the development of Islamic profession and personality. Its mission is to build a believing and fearful student, knowledgeable, noble and make Islamic teachings as the foundation of thinking and behaving in the development of the profession. According to the Decree of Director General of Higher Education Number: 263/DIKTI/2000 this course is one of the inseparable components of the category of Personality Development (MPK) courses in the arrangement of the Core Curriculum of Universities in Indonesia. Religious education in

the College aims to help the order of believing students, and to fear God Almighty, virtuous, philosophical minded, rational and dynamic, broad-viewed, participating in the cooperation between religious people in the framework of development and utilization of science and technology and art for human and national interests (Faruq, 2020). While the basic competence of the PAI courses is to make scientists and professionals who believe and fear God Almighty, exalted, and have a work ethic, and uphold human values and life. Based on vision, mission, and competence, the basic material of PAI in Public Colleges based on SK. DIKTI Director General Depdiknas No. 43 of 2006 is as follows; a. Divinity (the One). Covering aspects of faith and fear, and divine philosophy (theology); b. Humanity. Covering human nature, human dignity, and human responsibility; c. Law. Includes how to cultivate awareness to obey God's law, the prophetic function of religion in law; d. Moral. Covering religion as a moral source, and noble moral morals in life; e. Science, Technology and Art. Discussing about Faith, IPTEK and charity as a unity, the obligation to demand knowledge and practice, and the responsibility of scientists and artists; harmony among religious people. Discussing about religion as the grace of God, togetherness in religious plurality; g. Society. Including discussion of civilized and prosperous societies, the role of religious people in realizing civilized and prosperous societies, human rights (HAM) and democracy; h. Culture. In it discusses academic culture, work ethic, open and fair attitude; i. Politics. Discussing the contribution of religion in politics, as well as the role of religion in realizing the unity and unity of the nation (Faruq, 2020).

PAI's vision and mission in PTU is as a guideline and a source of knowledge that is expected to bring students to develop Islamic profession and personality, so that ultimately can produce students who fear Allah SWT who reflect and implement in, attitudes and religious deeds by always upholding human values, appreciate diversity and differences, and have an attitude of concern for the environment (Fathorrahman, 2018).

The above government policy has been translated by various Universities in the form of Islamic Education Education (PAI). This course becomes a mandatory matacuity included in the Mataculiah Personality Development (MPK) together with the Citizenship and Indonesian Education Matacule. Study load of 3 (three) Semester Credit Units (SKS). This is in accordance with the Decree of the Directorate General of Higher Education Number: 43/DIKTI/Kep/2006. In its implementation, Islamic Religious Education PTU basically shows uniformity, but in some cases there are certain variations of technical and local nature .

3.3. Development of Islamic Religious Education in Public Colleges

Islamic Religious Education Policy in public universities is influenced by the assumptions and response of policy makers, in this case the government, towards the socio-political and cultural reality that develops in society. This is as part of the government's efforts to control the implementation of Islamic Religious Education in public universities, through regulation, bureaucratic system, implementation of obligations and political reproduction in the Indonesian context. During the old order (1945-1965) the attention of national Muslim political figures to the importance of Religious Education was great. They strive to encourage the birth of policies that can be used as an umbrella of law in the implementation of Islamic Religious Education in formal educational institutions. This is seen, among other things, from the results of the Meeting of the Working Body of the Central Indonesia National Committee (BPKNIP) on December 27, 1945, which recommends that religious education be placed on the curriculum, which should be carefully regulated and should be carefully not reduced independence. On this basis, the Minister of Education, Teaching and Culture inserts Religious Education into the Junior High Curriculum for the first time in the post-independence history of RI (Fuad, 2019). Nevertheless, Religious Education at the college level, especially public universities, was only introduced in 1960 based on the Gaze of MPRS Number II/MPRS/1960. In chapter II, chapter 2, paragraph 3 of the statute is stated:

" Establishing Religious Education into a lesson in schools ranging from public schools to State universities, with the understanding that students are entitled not to participate if the guardian of adult students / students express their objections."

This provision although still appeal, but further expand the area of religious education ranging from the level of primary education to higher education. This policy was born in a very stable political context. Based on the picture of Indonesia's socio-political conditions in 1960, it is understood that the policy of Religious Education that has been extended to the level of the College, is essentially born from the paradigm of Nasakom ideology, the ruling ideology. This policy as an attempt by the Government to accommodate the desires of religious groups

(especially Muslims), nationalists and communists, so in this policy the education of Religious Education is not a must to follow. That is, the government requires educational institutions (states) to include Religious Education in the curriculum, but giving learners the freedom to choose, whether to follow it or not. In this context, it is seen that the spirit of this policy is to fulfill the rights of Muslims to obtain religious education from the State. In terms of material, Religious Education in public universities has not been set in detail, but is left to each college. Religious education in the Old Order era is still just a complementary yet to be a mandatory course.(Ahmad, 2018)

During the new order (1965-1998) the position of religious education in public universities was strengthened. In MPRS No. XXVII/MPRS/1966 in article 1 stated that the dictum of MPRS Decree No. II/MPRS/1960 Chapter II Article 2 paragraph (3), which reads … with the understanding that students are entitled not to participate, if the guardian of adult students/students express their objections… is changed (deleted) so that the sentence reads: "setting religious education into subjects in schools ranging from elementary schools to public universities. (MPRS No. XXVII/MPRS/1966 article 1. This policy is re-stated in TAP MPR No. IV/MPR/1973 on GBHN Field of Religion and Trust in God Almighty. With this strictness, the college has no choice but to include religious education in its curriculum. In this decree it is also confirmed that the content of education is: 1) improve mental, moral, ethical and strengthen religious beliefs; 2) enhance intelligence and skills; 3) build and develop strong and healthy physical (Hamka, 2018). In subsequent development, religious education is confirmed as one of the mandatory materials in the curriculum in each type and level of education through Law No. 2/1989 on the National Education System. (Law No. 2/1989 on National Education System. Article 39 paragraph 2)

This is the provision that first expressly requires religious education not only in formal institutions, but also in non-formal institutions. On a practical level, Religious Education courses in public universities experience technical changes in the curriculum. In the 1983 Curriculum, this course is included in the General Elementary Courses (MKDU) (Hamka, 2018). In terms of curriculum material, Islamic Religious Education (PAI) in public universities during the New Order, oriented to traditional Islamic concepts, which revolve around acidah, sharia (in the fikih) and moral. The same is also found in PAI materials at the elementary and medium level, although it is expansion of studies at the college level. Thus, the doctriner approach in learning PAI is inevitable (Hamka, 2018)(Yuniarti et al., 2022). In general, the significant development of PAI policy in the New Order era is the strengthening of PAI courses as mandatory courses in public universities, which in the past is still limited to complementary courses. However, in terms of content charge, PAI material is more oriented to master the normative basics of Islamic teachings, especially those related to the kidah (rukun of faith) and ritual worship, such as prayer, zakat, fasting, and hajj (rukun of Islam). While economic, democracy, human rights, politics, etc. are related to society, nation and state life are completely unspoiled. In terms of curriculum material, Islamic Religious Education (PAI) in public universities during the New Order, oriented to traditional Islamic concepts, which revolve around acidah, sharia (in the fikih) and moral. The same is also found in PAI materials at the elementary and medium level, although it is expansion of studies at the college level. Thus, the doctriner approach in PAI learning is inevitable. In general, the significant development of PAI policy in the New Order era is the strengthening of PAI courses as mandatory courses in public universities, which in the past is still limited to complementary courses (Hamka, 2018).

In the reform era to date, government policy related to Religious Education in public universities is more focused on the load of its curriculum, while its position as a course must be maintained. In Law Number 20 of 2003 on the National Education System, it is confirmed that every learner on each unit of education is entitled to religious education in accordance with the religion he embraces and taught by religious educators. (Law No. 20/2003 on National Education System. especially article 12 paragraph 1(a) Further reaffirmed in Government Regulation No. 55 of 2007. In fact, in 2016, then the Ministry of Religious Affairs specifically created one of the new working units in the environment of the Directorate General of Islamic Education, namely the birth of the Sub Directorate of Islamic Religious Education at Public Higher Education (Subdit PAI at PTU) in the Directorate of Islamic Religious Education (Dit. PAI). While in terms of the curriculum, in the composition of the curriculum of higher education in 2000, Religious Education is grouped into the Course of Personality Development

(MPK), with the aim: Helping the construction of believing and feared students to God Almighty, virtuous of the noble, philosophical thinking, rational and dynamic, broad-sighted, participating in cooperation between religious people in the framework of development and utilization of science and technology and art for human and national interests.(Decree of the Minister of National Education Number: 232/U/2000 on Guidelines on the Preparation of Higher Education Curriculum and Assessment of Student Learning results)

The above formula appears different from the formula contained in the PAI curriculum in the New Order period, as described in GBPP PAI that the PAI courses aim: review and provide understanding of the nature of human beings that require life guidance, both individually and socially. However, in the material aspect, the refinement of the PAI curriculum in 2000 is no different from the PAI curriculum material in the New Order. PAI material press point is more oriented towards traditional Islamic concepts, which revolve around acidah, sharia (in the fikih sense), and moral. In addition, there is no significant difference between the material of PAI curriculum in College and the curriculum of Islamic Religious Lessons at the basic and medium level (Nasih et al., 2020). In 2002, the PAI curriculum in public universities was renewed through the Decree of the Director General of Higher Education confirming that the purpose of PAI in Public Colleges, is: To bring students as capital (capital) intellectually carry out the process of learning throughout life to become a scientist with adult personality who upholds humanity and life (Director General Decree of Education TInggi Number: 38 Year 2002, about the signs of implementing the group of personality development courses, Article 3 paragraph 1. This decision was then renewed without any changes to the content of the Director General Decree of Education Number: 43/DIKTI/Kep/2006, about the signs of the implementation of the group of personality development courses, Article 4 paragraph 1)

In this 2002 curriculum, Religious Education materials have undergone considerable changes from the previous curriculum. It appears clear that the expansion of the study in PAI material in the 2002 curriculum, so that the meaning of Islamic teachings is no longer limited to religious doctrines and rituals, but more contextual and in touch with crucial issues in daily life, both on local, national and gobal scales. This indicates a radical shift in paradigms and changes in matter—becoming more dynamic, incusive, interdisciplinary, and responsive to current conditions. In 2012, the Religious Education course in public universities again underwent technical changes in the curriculum with inclusion into the General Compulsory Courses (MKWU), although it was impressed that this was simply a change in terms of Personality Development Courses (MPK). On its implementation level, since 2013 Religious Education in public universities, refers to the National Standards of Higher Education (Hanafi, 2016: 28-29),14 which emphasizes—among others—that the characteristics of learning are interactive, holistic, integrative, scientific, contextual, thematic, effective, collaborative, and student-centered.(Hamka, 2018)

4. CONCLUSION

The existence of the college becomes one of the educational institutions that are understood by the task and responsibility of the community. In order to prepare graduates who can fill the needs of the community to become skilled experts in accordance with national educational goals. The implementation of Islamic Religious Education in Public Colleges aims to fulfill the obligation of everyone to know the basics of his religious teachings as a religious converts. The Islamic religious education curriculum in Public College (PTU) is a personality development course, not a basic course of expertise and skill courses. There are several policy regulations set and developed in Indonesia. In the national curriculum structure of higher education, Islamic religious education courses are obligatory courses followed by all students throughout the public universities, in every major, program and level of education both in public and private universities. It shows that the government shows that the government views the importance of religious education taught in public universities. According to ideally, Islamic Religious Education (PAI) occupies a key and important position, functionally integrated with various disciplines or midstudies and plays a role in determining graduation. But the implementation, Islamic religious education still occupies marginal positions (suburbs), alienation (terasing), and does not determine graduation. In addition, Islamic religious education courses are not skill courses, but are only public courses. Judging from the vision of religious education as part of the course of personality development (MPK) in public

universities (PTU) in the field, the phenomenon that there is indicating that in general PAI in PTU is implemented which there indicates that in general PAI in PTU is able to colour the development of existing study programs, and has not been able to realize the basic values of religion in applying science, technology and art.

REFERENCES

Agus Ali, & Ruswandi, U. (2022). Pembelajaran PAI di Perguruan Tinggi Umum : Studi Kasus di Jurnal Dirosah Islamiyah. *Jurnal Dirosah Islamiyah*, *4*, 154–173. https://doi.org/10.17467/jdi.v4i1.867

Ahmad, J. (2018). *Analisis Kebijakan Pendidikan Agama Islam di Sekolah Umum pada Zaman Belanda , Jepang dan Orde Lama*. April, 11.

Amin, R. (2013). Sistem Pembelajaran Pendidikan Agama Islam Pada Perguruan Tinggi Umum: Studi Kasus di Universitas Nusantara PGRI Kediri. *Didaktika Religia*, *2*(1), 1–24. https://doi.org/10.30762/didaktika.v1i2.121

Budianto, N., Yang, T., & Esa, M. (2016). *PENGEMBANGAN SISTEM PENDIDIKAN AGAMA ISLAM PADA PERGURUAN TINGGI UMUM (Suatu Kajian Inter, Multi, dan/atau Transdisipliner)*. *7*(20), 97–108.

Fakhruddin, A. (2021). Telaah Karakteristik Kebijakan Pai Di Perguruan Tinggi: Perspektif Pendidikan Umum. *TARBAWY : Indonesian Journal of Islamic Education*, *8*(1), 1–11. https://doi.org/10.17509/t.v8i1.33997

Faruq, U. Al. (2020). PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI PERGURUAN TINGGI UMUM. *Jurnal Contemplate: Jurnal Ilmiah Studi Keislaman*, *1*(02), 107–132.

Fathorrahman. (2018). Kebijakan Pendidikan Islam di Sekolah dan Perguruan Tinggi (PAI Masa Orde Lama, PAI dan SKB 3 Menteri, PAI dalam PMA 16 Tahun 2010, dan PAI di PerguruanTinggi dalam UU Sisdiknas). *Al-Iman*, *2*(1), 38–65.

Fuad, A. J. (2019). Pengembangan Pendidikan Agama Islam Pada Perguruan Tinggi Umum Swasta Berbasis Agama. *Conference on Islamic Studies (CoIS)*, *Suwendi*, 194–204.

Hamka, H. (2018). Dinamika Kebijakan Pendidikan Agama Islam Di Perguruan Tinggi Umum. *Scolae: Journal of Pedagogy*, *1*(1), 92–100. https://doi.org/10.56488/scolae.v1i1.16

Hanun, F. (2016). Evaluasi Penyelenggarakan Pendidikan Agama Islam di UNHAS Makassar. *Penamas (Jurnal Penelitian Keagamaan Dan Kemasyarakatan)*, *29*(3), 401–417. https://blajakarta.kemenag.go.id/journal/index.php/penamas/article/view/40/37

Khozin, K. (2019). Praksis Pendidikan Perspektif Integrasi Sains dan Islam. *SEJ (Science Education Journal)*, *3*(2), 139–144. https://doi.org/10.21070/sej.v3i2.3096

Muhaemin. (2017). Posisi Strategis Mata Kuliah Agama Islam pada Peguruan Tinggi Umum di Kota Palopo. *Edukasia Islamika*, *2*(2), 172–190.

Muslimin, E., & Ruswandi, U. (2022). Tantangan, Problematika dan Peluang Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi. *Tarbiatuna: Journal of Islamic Education Studies*, *2*(1), 57–71. https://doi.org/10.47467/tarbiatuna.v2i1.652

Nasih, A. M., Sultoni, A., Thoriquttyas, T., & Khatulistiwa, D. P. (2020). *RAGAM PENGUATAN PENDIDIKAN AGAMA ISLAM (PAI)*.

Novayani, I. (2018). Studi Kebijakan Pengembangan Pendidikan Agama Islam di Sekolah dan Perguruan Tinggi Umum (PTU). *Jurnal At-Tadbir2*, *I*(2), 1–16. http://ejournal.kopertais4.or.id/sasambo/index.php/atTadbir

Purwanto, Y., Qowaid, Q., Ma'rifataini, L., & Fauzi, R. (2019). Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *17*(2), 110–124. https://doi.org/10.32729/edukasi.v17i2.605

Selvia, S., Rahmat, M., & Anwar, S. (2022). Tingkat Pemahaman Mahasiswa Pendidikan Agama Islam di Perguruan Tinggi Umum dan Perguruan Tinggi Keagamaan Islam Negeri terhadap Konsep Moderasi Beragama. *Intizar*, *28*, 1–9. https://doi.org/10.19109/intizar.v28i1.11667

Sudrajat, T., Ruswandi, U., & Arifin, B. S. (2021). Tantangan Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi Umum : Kebijakan dan Implementasi. *Jurnal Pendidikan: Riset&Konseptual*, *5*(2), 178–186.

Yuniarti, I., Khodijah, N., & ... (2022). Analisis Kebijakan Pendidikan Agama Islam di Sekolah dan Madrasah. *Modeling*, *9*(1), 182–207. http://jurnal.stitnualhikmah.ac.id/index.php/modeling/article/view/1148

Zainiyati, H. S. (2016). Curriculum, islamic understanding and radical islamic movements in Indonesia. *Journal of Indonesian Islam*, *10*(2), 285–307. https://doi.org/10.15642/JIIS.2016.10.2.285-308