



EDUKASIA ISLAMIKA
Jurnal Pendidikan Islam
Vol. 9 No.1 ,2024 , hlm. 61-78
P-ISSN: 2548-723X; E-ISSN: 2548-5822

Strategic Steps for Islamic Higher Education to Answer Academic and Workplace Challenges

Ahmad Sul-ton

Institut Agama Islam Negeri Ponorogo

ahmadsulton@iainponorogo.ac.id

*Correspondence: e-mail: ahmadsulton@iainponorogo.ac.id

DOI: 10.28918/jei.v9i1.6887

Received: 5 February 2024

Revised: 16 May 2024

Approved: 7 June 2024

Available Online: 29 Juni 2024

Abstrak

Penelitian ini merespons semakin banyak jumlah pengangguran lulusan perguruan tinggi Islam termasuk IAIN Ponorogo. Upaya-upaya perbaikan selalu dilakukan sebagai langkah untuk terus meningkatkan mutu lulusan sehingga mampu menguasai dan mengaplikasikan ilmu pengetahuan dan teknologi selaras dengan tantangan zaman. Tujuan penelitian untuk mengeksplorasi peran integrasi iman, ilmu, dan amal sebagai pedoman pengembangan keilmuan dan kelembagaan di IAIN Ponorogo dalam paradigma orientasi pasar versus humanisme. Pendekatan penelitian kualitatif, pengumpulan data dilakukan melalui teknik observasi, wawancara mendalam, dan analisis dokumen. Analisis data dilakukan dengan reduksi data, penyajian, dan penarikan kesimpulan. Temuan penelitian ini; *pertama*, reaktualisasi integrasi iman, ilmu dan amal sebagai paradigma pengembangan IAIN Ponorogo dinilai penting dan strategis pasca transformasi kelembagaan dari STAIN menjadi IAIN 2016. *Kedua*, rumusan paradigma integrasi konsep iman, ilmu pengetahuan dan amal adalah dengan memposisikan tauhid sebagai landasan dalam menafsirkan segala bentuk ilmu pengetahuan. Ilmu pengetahuan tidak dapat dipisahkan dari Allah SWT, ilmu pengetahuan harus berfungsi untuk mendekatkan diri kepada Sang Pencipta dan mendorong amal shaleh. *Ketiga*, respon civitas akademika IAIN Ponorogo terhadap paradigma integrasi iman, ilmu, dan amal antara lain berupa karya ilmiah baik berupa buku maupun artikel jurnal, respon verbal dalam kelompok diskusi. Sosialisasi dan internalisasi integrasi iman, ilmu, dan amal pada seluruh sivitas akademika IAIN Ponorogo dalam berbagai bentuknya perlu terus ditingkatkan.

Kata Kunci: Tantangan Akademik, Perguruan Tinggi Islam, Paradigma Keilmuan, Tantangan Dunia Kerja,

Abstract

This research responds to the increasing number of unemployed graduates of Islamic universities including IAIN Ponorogo. Improvement efforts are always made as a step to continuously improve the quality of graduates so that they are able to master and apply science and technology in line with the challenges of the times. The study aims to explore the role of the integration of faith, science, and charity as a guideline for scientific and institutional development at IAIN Ponorogo in the paradigm of market orientation versus humanism. Qualitative research approach, data collection was conducted through observation techniques, in-depth interviews, and document analysis. Data analysis was conducted by data reduction, presentation, and conclusion drawing. The findings of this study; first, the reactualization of the integration of faith, science and charity as the development paradigm of IAIN Ponorogo is considered important and strategic after the institutional transformation from STAIN to IAIN 2016. IAIN Ponorogo did not have a scientific paradigm previously, so it was considered ineffective enough to guide the future development of IAIN Ponorogo. Second, the formulation of the paradigm of integration of the concepts of faith, science and charity is by positioning tawhid as the foundation in interpreting all forms of science. Science cannot be separated from Allah SWT, science must function to get closer to the Creator and encourage good deeds. Third, the response of the academic community of IAIN Ponorogo to the paradigm of integration of faith, science, and charity includes scientific works in the form of books and journal articles, verbal responses in discussion groups. The socialization and internalization of the integration of faith, science, and charity to the entire academic community of IAIN Ponorogo in its various forms needs to be continuously improved.

Keywords: *Academic Challenges, Islamic Higher Education, Science Paradigm, Workplace Challenges*

INTRODUCTION

Whether public or private, Islamic universities have experienced a dichotomy dualism between idealistic determinism and pragmatic realism (Mormann, 2021). The first condition means that Islamic universities providing higher education are ideally at the forefront of transmitting Islamic science. Meanwhile, the second condition means that Islamic universities compete to attract market desires and demands through various offers of excellence and achievements tailored to society's needs and tendencies. This reality is directly proportional to several Western universities, such as the UK, Australia, USA, and Canada (Brownlee et al., 2017). Several of these universities have been equipped with intelligence agencies and various facilities that support marketing information, thus enabling them to excel in international education market competition.

The Ponorogo State Islamic Institute (or IAIN Ponorogo) is an Islamic university providing higher education in Indonesia. IAIN Ponorogo is the only

Islamic-based state university in the Madiun residency. To support its continued existence, IAIN Ponorogo must have a reputation and distinction from other universities to remain attractive and sought after by the public. This difference is clearly stated in IAIN Ponorogo's vision, "As a Center for the Study and Development of Superior Islamic Sciences in the Context of Creating a Civil Society." (Sari & Ahmadi, 2022). Integrating faith, science, and charity is a scientific paradigm developed by IAIN Ponorogo. This paradigm is the core value and culture of the organization, which originates from the Qur'an Surah al-Mujjadi 11, the translation of which is "... Allah will surely elevate those who believe among you and those who are given science to several degrees, and Allah is aware of what you do." Apart from that, it is also based on the values of the Qur'an Surah al-Alaq 1-5, which means: (1) Read with (mention) the name of your God who created, (2) He has created humans from a clot of blood, (3) Read, and your Lord is the Most Gracious, (4) Who teaches (humans) using kalam, (5) He teaches humans what they know.

Studies on higher education were conducted, such as by Komljenovic and Robertson. The study discussed market orientation and the changing role of science in higher education. The research results show that there was a fundamental shift in the function and role of higher education. This shift is affected by two main factors: the information society and the globalization of capital. The existence of the information society has brought tremendous pressure on the transformation and production of science. The globalization of capital in the economic system demands competition for company productivity on an international scale. The implication is that universities cannot develop their science independently and autonomously. In other words, it is because universities are held hostage and forced to follow the dynamics of developments in information society trends and the globalization of capital. Internal and external forces can achieve higher education autonomy, governance, structure dynamics, and political-economic influences. This trend causes universities to experience a shift from the transformation of science towards being market-oriented. This shift has implications for academic and institutional autonomy in higher education (Komljenovic & Robertson, 2016).

In his study, Manika described that several universities worldwide are experiencing significant pressure to respond to a market environment that continues

to change very quickly. Changes that have never been imagined, such as global economic competition, socio-political changes in society, and other complexities, have pressured universities to initiate market-oriented transformation of higher education institutions. The main factor is financial stress. In this regard, Allen and Bull emphasized that financial pressure has approached several universities worldwide, including in England. Due to these conditions, pressure from large companies and neo-conservative organizations is very vulnerable to influencing educational ideology in British universities (Manika et al., 2019).

Another and no less critical study on market orientation in higher education was written by Chapleo in 2015. Their research findings made a precious contribution to the researcher's study. Chapleo stated that the influence of the market in culture and the education system in higher education is challenging to avoid. It has become necessary so universities can survive amidst market conditions that quickly change. Universities must immediately respond to this condition. Responding to market needs is related to the distribution of graduates and university funding sources. How can graduates of higher education institutions be absorbed and compete in the world of work? What competencies do the markets (users) need for university graduates? Therefore, whether accepted or not, the learning process in higher education institutions must align with market needs and demands. Therefore, it is impossible to deny the influence of the market on culture and the higher education system (Chapleo, 2015).

As a continuation of previous research, the difference between this research and previous research is that previous research draws contrasts between humanism and market orientation in education. Meanwhile, this research takes a moderate position (middle way), which sees both educational orientations (determinism-idealist/humanist and realism-pragmatic/market) as equally urgent and substantial so that they need to be combined and matched in the management and administration of education in higher education. More specifically, this research focuses on explaining and analyzing the genuine efforts carried out by IAIN Ponorogo in responding to the demands and challenges of both educational orientations (determinism-idealist/humanist and realism-pragmatic/market) through the scientific paradigm it has developed.

The limited research results that concentrate on the topic of humanism versus market orientation in education at Islamic universities further confirm the significance of this research. Therefore, research that places the IAIN Ponorogo development project guided by the scientific paradigm of integration of faith, science, and charity will be carried out by the researcher and becomes an entry point to complete and enrich discussions on the big theme of humanism versus market-oriented. Therefore, this study tries to find a middle way as an alternative solution to the conflict between two interests: the vision of humanism and the market, which intervenes in developing Islamic educational institutions in Indonesia. This reality is the author's academic anxiety and strong motivation for conducting a study entitled "Strategic Steps for Islamic Higher Education to Answer Academic and Workplace Challenges."

METHODOLOGY

This research is grouped as qualitative research (Rizqi, 2023). This study belongs to qualitative research because it is more concerned with the interaction mechanisms between academics at IAIN Ponorogo (Sulton, 2023). This research is natural because the focus is more on the process and the outcome. The author directly obtained the data source as the vital instrument; more emphasis is placed on meaning. The data analysis was inductive and descriptive, meaning the information collected was not in numbers but in images or words (Sulton, 2021). The reason for choosing the qualitative method is to understand and explore in detail and in-depth the scientific paradigm concept of integrating faith, science, and charity and its implementation in the *Tridharma* of higher education implemented by the IAIN Ponorogo academic community (Sulton, 2022).

This research data is divided into primary and secondary (Earl, 2001). Primary data refers to information collected or created by researchers for specific purposes. This research's primary data collection process involved using methods such as interviews and direct observation. Primary data is considered the most authoritative and original source of information because researchers are directly involved in collecting the data. In this research, primary data includes the results of recorded interviews and the observations made by the researcher to obtain information on

IAIN Ponorogo's strategic steps to answer academic and work world challenges in the paradigm of integration of faith, science, and charity. Secondary data is information that other parties have collected for purposes that may be different from the objectives of the research being conducted. Secondary data can come from various sources, including scientific publications, databases, government reports, or online information sources. In this research, secondary data included the published data (Sulton, 2015).

The descriptive-exploratory analysis technique developed by Miles and Huberman was used in the data analysis for this research. This technique involves three elements of analysis: (1) data reduction, (2) data presentation, and (3) conclusion. These three elements are dialogical. First, the researcher carried out the data reduction step by grouping and categorizing more meaningful and essential information and following the problem formulated in the research so that conclusions can be drawn and proven empirically. Second, the data presentation step was carried out by managing and arranging the data in an order that is rich or dense in meaning so that conclusions can be formulated easily. The researcher used this step by analyzing tables, matrices, graphs, and themes. Third, the conclusion step was carried out by interpreting. Next, the researcher looked for new information needed to refine the data so that appropriate conclusions could be drawn and formulated (Sulton et al., 2022).

RESULT AND DISCUSSION

Dynamics of Development of the Ponorogo State Islamic Institute

As a scientific paradigm for IAIN Ponorogo, faith, science, and charity were integrated from a long dialectical process. This paradigm was initiated and compiled by Basuki when he served as Deputy Chancellor for Academic and Institutional Affairs in 2016. Based on Miftahul Huda's account, in 2016, following Presidential Decree No. 75 of 2016, STAIN Ponorogo officially changed its status to IAIN Ponorogo. In the same year, according to Decree No. 1146/SK/BAN-PT/Akred/PT/VII/2016, IAIN Ponorogo received B-rank accreditation from the National Accreditation Board for Higher Education. The purpose of changing status from STAIN to IAIN Ponorogo is to provide not only professional and academic

education within the scope of one particular discipline of science, technology, or arts but more broadly, namely to be able to provide professional and academic education in a group of scientific, technological or similar artistic disciplines. These demands for institutional development require IAIN Ponorogo to have a scientific paradigm. This argument is the background to the emergence of an integration paradigm of faith, science, and charity.

After being approved as a scientific paradigm and institutional development for IAIN, it is hoped that every scientific work of lecturers and students, whether in the form of journal articles, research reports, or scientific papers, will be directed to be compatible with the scientific paradigm of the integration of faith, science, and charity. This policy ultimately triggered turmoil within the IAIN Ponorogo academic community. Since this idea has yet to be entirely accepted or even understood by all IAIN Ponorogo lecturers, while lecturers' career development requires scientific work relevant to their field of qualification, and lecturers' scientific work is required to be compatible with the integration of faith, science, and charity. This is a fundamental problem because not all lecturers understand and accept the integration of faith, science, and charity.

As the formulator of the integration of faith, science, and charity, Basuki emphasized that the integration of faith, science, and charity is a scientific product. If someone does not agree with integrating faith, science, and charity, at least they can provide argumentative and scientific rebuttal or criticism. Only refuse with adequate argumentation, whatever aspects have yet to be agreed upon, and what the offer is. Suppose the problem needs help understanding the basic concepts of the integration of faith, science, and charity. Therefore, studies and discussions are needed through scientific meetings, such as seminars and workshops, focusing on integrating faith, science, and charity.

Apart from various political interests, integrating faith, science, and charity is an exciting scientific product with distinctive characteristics for the researcher. It is the result of extraordinary thinking, which methodologically is believed to be able to guide the way for the future development of IAIN Ponorogo. The integration of faith, science, and charity seeks to provide a theoretical basis for religious practice, namely how Muslims can be religious productively so that religion truly functions as a guide

and can provide solutions to various problems Muslims face, including a work requirement that continues to be urgent. So, IAIN Ponorogo graduates have productive religious skills. In that case, they do not have to compete for minimal mainstream job opportunities; sometimes, some or even hundreds of people simultaneously compete for one job formation. With their religious skills, IAIN Ponorogo graduates can show job opportunities that only a few know about or even create jobs according to the community's real opportunities and needs. The science and skills obtained from campus can be actualized directly so that the urgent job needs can be answered, and the term "disguised unemployment" because many Islamic college graduates work jobs that do not match their qualifications can be overcome.

Integrating faith, science, and charity is an interpretation of the Al-Qur'an, Surah al-Mujadilah verse 11, and Surah al-Israa verse 36. This shows that Basuki initiated the integration of faith, science, and charity as a scientific paradigm for IAIN Ponorogo, not something new. Many interpreters of the Qur'an use this terminology, such as Ahmad Musthofa al-Maraghi, Muhammad Quraish Shihab, Jalaluddin al-Mahali, and Jalaluddin as-Syuyuthi. Integrating science and religion can be carried out through four in-depth and general stages: First, integration is in the form of raising awareness among Muslims about the importance of modern science for their progress. Muslim reformers such as Tahthawi, Jamaluddin al-Afghani, Muhammad Abduh, and Ahmad Khan carried out this effort from the nineteenth century to the beginning of the twentieth century. Second, the Islamization of science was initiated by Ismail Raji al-Faruqi. Third, the integration of the Islamic scientific model as initiated by Kuntowijoyo. Fourth is integrating science and religion in the era of transformation of STAIN/IAIN into UIN.

Integration of Faith, Science and Charity; Scientific Paradigm and Development of IAIN Ponorogo.

Integrating faith, science, and charity can bridge these two value interests, pragmatic and idealistic. The integration of faith, science, and charity is a paradigm that operationally has been used as a guide for the academic-institutional development of IAIN Ponorogo, where the development projects, especially in the educational realm, are very adaptive to the dynamics of development, including

accommodating the interests of stakeholders and the community using graduates, at the same time continues to prioritize the values of educational humanism. Therefore, this chapter will explain the integration of the faith, science, and charity paradigms, starting from the primary scientific framework and methodological structure and moving to practice design/implementation. So, the role and contribution of integrating faith, science, and charity paradigms in efforts to integrate the two values are equally crucial for the visible higher education system and culture in IAIN Ponorogo.

In response to the problems above, IAIN Ponorogo integrates faith, science, and charity paradigms. A paradigm that focuses more on a fundamental understanding of two prominent systems accepted as a measure of finding truth (epistemology), namely religion and science. Revelation and reason are epistemological tools that do not destroy or blame each other but act as a unified whole that strengthens each other in giving birth to the actual value of truth. Faith is a basis for accepting religious truth. The scientific method is a way to obtain scientific science. Charity (praxis) is implementing science originating from integrated religion and science. Through the methodological procedures offered, the goal to be achieved by this paradigm is to shift the message and normative value of religious teachings into concrete actions or activities. Thus, the science built based on this paradigm is not just a collection of science but a collection of theories of science that can become a basis for social praxis.

Integrating faith, science, and charity is not new as a scientific paradigm. Three ideas are identical to this paradigm: Amin Abdullah's Interconnection Integration paradigm, Imam Suprayogo's Ulul Albab-based Islamic and Science Integration paradigm, and Nur Syam's Twin Tower Integration Paradigm. An integrative paradigm emerges based on a reasonably sharp dichotomy between secular and religious science (Islamic science). Both have separate areas from one another. This also has implications for Indonesia's education model, which separates these two types of knowledge. Secular sciences are developed in public universities, while religious sciences are developed in religious universities. The secular sciences developed by public universities proceed as if they were torn away from human life's moral and ethical values. Meanwhile, religious universities' development of religious

sciences only emphasizes normative Islamic texts, so it seems they do not answer the challenges of the times. This significant distance causes these two scientific fields to experience an unhealthy growth process and to influence the growth and development of social, cultural, economic, political, and religious life in Indonesia.

The integrative-interconnective paradigm offered by Amin Abdullah is the answer to the various problems above. Integration and interconnection between scientific disciplines, both secular science and religious science, will make them connect, "talk to each other," and fill each other's strengths and weaknesses. Thus, religious science (Islamic science) no longer focuses on classical texts but also on contemporary social sciences. With this paradigm, the three main areas of science, namely natural sciences, social sciences, and humanities, will no longer stand alone but will be interconnected. The three of them will also become increasingly thawed, even though they will not unite the three. However, at least, there will be no more superiority and inferiority in science, no more claims to the truth of science. So, with this paradigm, scientists who pursue this science will also have an attitude and a way of thinking different from before (Abdullah, 2014).

From a curriculum perspective, it can be understood easily to explain the integration of science and religion. Suprayogo used the metaphor of a large, shady tree whose roots penetrate the earth. The trunk is sturdy and large, with thick branches, twigs, and leaves, and finally, the tree bears abundant fruit, healthy and fresh. Suprayogo used strong roots that penetrate the earth to describe the skills that must be possessed by anyone who studies Islam based on the Al-Qur'an and al-Hadith, namely the ability to speak Arabic and English, logic, natural sciences, and social sciences. Suprayogo used the trunk of a tree to describe objects of Islamic study, namely the Al-Qur'an, al-Hadith, Islamic thoughts, sirah nabawiyah, and other broader Islamic histories. Meanwhile, this metaphor has many branches, twigs, and leaves to describe the scientific disciplines chosen by each student and developed by UIN Maliki Malang. The tree's fruit describes the results of in-depth religious study activities and sufficient knowledge, namely faith, good deeds, and good morals (Suprayogo, 2010).

Nur Syam explained the concept of "twin towers" in the conception of the development of multidisciplinary Islamic science, which is intended to build a

scientific structure, namely religious sciences and social sciences/humanities on the one hand and natural sciences on the other hand, adequately and fairly. Both have the same authority, so they have no superiority or inferiority. Islamic science is developing in its capacity and development possibilities. Likewise, other sciences are also developing in their range and capacity. Islamic knowledge is like one tower, and other knowledge is like another. The two met at a peak that greeted each other, known as the multidisciplinary Islamic knowledge concept. One tower is the subject matter, and the other is the approach. Suppose the concept of Integrated Twins-Towers is formulated narratively. In that case, the picture is that the scientific foundation is the Al-Qur'ân and Hadîth where on one side, the tower consists of pure and applied Islamic knowledge (*tafsir, hadîth, fiqh, kalam, Sufism, da'wah, and tarbiyah*). In contrast, another tower has natural sciences, social sciences, and humanities (chemistry, physics, sociology, anthropology, politics, psychology, history, and philosophy). Furthermore, at the top of the two towers, there is an arch that connects one tower to another, which symbolizes the link between two scientific disciplines, so that there are the disciplines of sociology of religion, philosophy of religion, anthropology of religion, Islamic economics and Islamic politics (Syam, 2010).

Implementation of the Faith, Science, and Charity Integration Paradigm at IAIN Ponorogo

A positive response to the offer of the integration paradigm of faith, science, and charity can be seen in the book, "*Menakar Integrasi Interkoneksi Keilmuan Nilai Keislaman dan Ilmu Pengetahuan Pada Kurikulum 2013*" by Basuki, Arif Rahman Hakim, and Edi Irawan, published by STAIN Ponorogo Press. The integration of Islamic values (aspects of religious/Islamic values and general science) in the 2013 curriculum at Madrasah Aliyah Al-Iman Ponorogo, Madrasah Negeri 2 Ponorogo, and State Middle School 1 Ponorogo is well explained by the authors. The three research locations have different settings in the process of integration and interconnection between religious science and general science. These differences can be identified from learning and teaching activities, self-development, and school-culture activities.

Another scientific work that responds to integrating faith, science, and charity paradigms is the book entitled “Staring at the Face of Indonesian Islam” by Aksin Wijaya, published by IRCiSoD. The book represents the author's understanding of the integration of faith, science, and charity paradigms, which he tried to apply to analyze the real themes relevant to Muslims' religious life. Aksin looked at the emergence of the disciplines of *fiqh*, *kalam*, Sufism, philosophy, and science because Islam was dialogically connected with great civilizations such as the Arabic-Text civilization, Hermes-Persian, Greek-philosophy, and Western-scientific civilization. If Islam's relations with the first two civilizations that gave birth to *fiqh*, *kalam*, and Sufism run peacefully and creatively, this justifies the three of them as anti-Islam. On the other hand, Islam's relationship with the two subsequent civilizations that gave birth to philosophy and science was full of conflict. To overcome the conflict between Islam and philosophy, referring to Ibn Rushd's views, overcoming the conflict between Islam and science requires an integration method regarding human interests.

Another positive response was shown in Luthfi Hadi Aminuddin's book, “*Integrasi Ilmu dan Agama Mazab UIN Sunan Kalijaga Yogyakarta*,” published by STAIN Ponorogo Press. Initially, the book written by Aminuddin was the result of research conducted by the Research and Community Service Institute IAIN Ponorogo. The writing of this book started with various facts that show that most Islamic higher education institutions, such as STAIN, IAIN, and Religious Universities, still follow the classical scientific platform dominated by Sharia sciences. At the beginning of the modern period, this tradition experienced a gap with the development of science and technology, which strongly influences human civilization today. This gap has placed the world of Islamic higher education in three bad situations: (1) the long-standing dichotomy between religious science and general science, (2) the alienation of the teaching of religious sciences from modern realities, and (3) the distance of scientific progress from religious values.

The implementation of the integration of faith, science, and charity in learning and education programs can be seen from the used curriculum and a reference at IAIN Ponorogo. Philosophically, the courses in the curriculum at Islamic Colleges aim to provide students with basic knowledge about the traditions and treasures of Islamic knowledge. Then, the learning aspects of Islamic science use a more

comprehensive and integral methodology or approach. This is done to help students understand that science or other fields, such as natural sciences, medicine, and other social sciences, are an integral part of Islamic civilization. Apart from that, learning about religious knowledge (traditional Islam) is taught more critically, openly, historically, and contextually. The contextual meaning in question is relevant, compatible, and applicable to the needs of modern society in all its complexity.

The paradigm of integration of faith, science, and charity can be implemented in programs in the field of community service, namely increasing religious awareness, which has been the mission and distinction of PTKIN before it became UIN, improving its quality and various aspects (social, economic, cultural and political). Based on the paradigm of integration of faith, science, and charity, IAIN Ponorogo is expected to be able to implement a responsive approach to problems in society, such as one that involves several scientific disciplines in community service activity programs. In general, implementing the integration of faith, science, and charity in the Tridarma of Higher Education at IAIN Ponorogo is still not optimal, even though efforts have been made.

IAIN Ponorogo, professionally and culturally, continues to maintain and improve its quality so that the education process and the graduates produced can play a role in various segments of life, both local, regional, and global. Improvement efforts are always carried out as a step to continue improving the quality of graduates so that they can master and apply science and technology in line with the challenges of the times. In this context, the Career Development Center was established as a strategic effort to obtain valuable input for institutional development and, simultaneously, as evaluation material to formulate more strategic steps to answer academic and market challenges.

The IAIN Ponorogo Career Development Center generally has core programs, namely careers for students and graduates and research. Services related to student and graduate careers are first: Job Fair. The IAIN Ponorogo Career Development Center holds a job fair once a year or more if there is collaboration with other parties. Through the Job Fair, it is hoped that IAIN Ponorogo students and graduates will be closer to the business and industrial world, and the IAIN Ponorogo Career Development Center has information about the "qualities" of students and graduates

that are needed by the business and industrial world. In 2023, the job fair will be held from Friday to Sunday, October 13 to 15. This year's job fair activities took the theme 'career independence job fair.' This is directly proportional to the ideals of the Minister of Education and Culture of the Republic of Indonesia, Nadiem Makarim, outlined in the Merdeka Campus curriculum.

Based on information from the committee, approximately 200 graduates participated in the job fair activities, according to data obtained through links distributed via flyers. Data on companies participating in job fair activities totals nine companies, including the following: PT. Adira Dinamika Multi Finance Tbk operates in the financing sector; Bank Tabungan Pensiunan Nasional (BTPN) Syariah, Bank Arthaya Indotama Pusaka, both of which operate in the financial sector, PT. Swapro Internasional operates in the outsourcing services sector; Pascal Tutoring operates in the education sector, PT. Prima Mahesa Putra is engaged in the production of block ice, PT. Mitra Kelola Esindo is engaged in the production of crystal ice, PT. Prama Madya Parama is engaged in the distribution of block and crystal ice, as well as Hotel Mahesa. The committee added that this activity was carried out in the framework of the second STAIN/IAIN Ponorogo graduates meeting and to welcome the commemoration of Santri Day on October 22, 2023, in front of Graha Watoe Dhakon.

Second, Career Information. The IAIN Ponorogo Career Development Center provides information on various career fields and job vacancies from various companies and industries. In addition to career information, the career development center also provides information on internship vacancies for students according to the needs of the Merdeka Campus curriculum. This information is provided in various ways: through the Career Development Centre (CDC) website, social media, and by posting career information in the faculty. The career development center website can be visited at <https://cdc.iainponorogo.ac.id>. Besides career information, this website also contains a news portal for activities organized by the Career Development Center, which is a part of the planned activity program for one year. The activity program plan that has been implemented by the Career Development Center and uploaded on the news portal of the CDC IAIN Ponorogo website is the Merdeka Berkarir Job Fair, a sharing session with the theme, "Plan Advanced Studies

Appropriately," walk-in interview Community Officer (CO) BTPN Syariah, dissemination of Career Development Center graduates tracking results report, a collaboration with Adira Finance and Mahesa Holding Company. IAIN Ponorogo produces work-ready graduates, and the 12th Judiciary, IKA FEBI IAIN Ponorogo, provides career provisioning to prospective graduates.

Third, career preparation, namely a program designed to prepare IAIN Ponorogo students and graduates to have the quality and capacity to come to the business and industrial world. Several programs at the Career Development Center are related to career preparation, including career training given to active students to improve their soft skills and prepare them for entering the world of work. Provide prospective graduates with a simulation of how to face an interview, write a CV, write a job application letter, develop self-confidence, set strategies for getting a job, have an attractive appearance, and have the science of work ethics through training activities. The method of sharing graduates who are successful in their fields is the attraction of this activity.

Fourth, the research conducted by the CDC is related to the mandate given by the Chancellor of IAIN Ponorogo regarding careers and entrepreneurship. Research regarding data on graduates who are pursuing careers in 2021 and 2022 was carried out in the form of a tracer study. Graduates tracking activities is a way to provide information as a basis for evaluating educational outcomes at IAIN Ponorogo. This information is used for further development to ensure the quality of education. With the tracer study activity, it is hoped that IAIN Ponorogo will obtain information indicating deficiencies in the implementation of the study program and provide the basis for implementing planning in the future.

CONCLUSION

The researcher concludes, *first*, the re-actualization of the integration of faith, science, and charity as paradigms. The development of IAIN Ponorogo is considered essential and strategic after the institutional transformation from STAIN to IAIN (2016) because previously, IAIN Ponorogo did not have a scientific paradigm, so it

was deemed not effective enough in guiding the future development of IAIN Ponorogo. The integration paradigms of faith, science, and charity have the potential as a scientific development paradigm. They are also still considered a strategic and relevant road map for the academic and institutional development of IAIN Ponorogo.

Second, the integration paradigm of faith, science, and charity is formulated to position monotheism as the basis for interpreting all forms of science. In Islam, science cannot be separated from Allah SWT, the Creator; science is always tied to Him. Therefore, science must be functional to draw closer to the Creator, a science of His greatness, and encourage pious deeds. Revelation is one of the most significant sources of science that can direct science in the right direction. Axiologically, the ultimate goal of science is to lead humans to realize their status as servants of Allah and His caliphs on earth. Furthermore, humans prepare themselves to fulfill their roles and responsibilities for their deeds and actions before Allah.

Third, the response of the IAIN Ponorogo academic community to the integration of faith, science, and charity paradigm comes in various forms, including academic responses in the form of scientific papers in the form of books, and journal articles (still very minimal), verbal responses in discussion groups (regarding the difficulty of understanding the concept of the integration of faith, science, and charity paradigm and internalizing it), and responses in the form of implementing the integration of faith, science, and charity in the Tridharma of higher education is a strategic step for IAIN Ponorogo to answer academic challenges. Meanwhile, to address the challenges of the work world, IAIN Ponorogo can maximize the role of the career development center. Services related to student and graduate careers include job fair activities, career information services, career preparation services, and graduate tracking.

This study is practical academically in developing theoretical studies of Islamic educational thought, especially in the scientific development of an Islamic higher education institution. This research can be a stimulant for academics for subsequent research related to the development of Islamic higher education institutions. Second, practically, this research is helpful for IAIN Ponorogo, which is the object as an evaluation instrument and a basis for development at the next stage.

REFERENCES

- Abdullah Kamal, S. S. L. (2019). Research Paradigm and the Philosophical Foundations of a Qualitative Study. *PEOPLE: International Journal of Social Sciences*, 4(3), 1386–1394. <https://doi.org/10.20319/pijss.2019.43.13861394>
- Abdullah, M. A. (2014). Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science. *Al-Jami'ah: Journal of Islamic Studies*, 52(1), Article 1. <https://doi.org/10.14421/ajis.2014.521.175-203>
- Brownlee, S., Chalkidou, K., Doust, J., Elshaug, A. G., Glasziou, P., Heath, I., Nagpal, S., Saini, V., Srivastava, D., Chalmers, K., & Korenstein, D. (2017). Evidence for overuse of medical services around the world. *The Lancet*, 390(10090), 156–168. [https://doi.org/10.1016/S0140-6736\(16\)32585-5](https://doi.org/10.1016/S0140-6736(16)32585-5)
- Chapleo, C. (2015). Brands in Higher Education. *International Studies of Management & Organization*, 45(2), 150–163. <https://doi.org/10.1080/00208825.2015.1006014>
- Earl, M. (2001). Knowledge Management Strategies: Toward a Taxonomy. *Journal of Management Information Systems*, 18(1). <https://doi.org/10.1080/07421222.2001.11045670>
- Komljenovic, J., & Robertson, S. L. (2016). The dynamics of 'market-making' in higher education. *Journal of Education Policy*, 31(5), 622–636. <https://doi.org/10.1080/02680939.2016.1157732>
- Mahdalena, M., Haliah, H., Syarifuddin, S., & Said, D. (2021). Budget Accountability in The Perspective of Habermas Communicative Action Theory. *Golden Ratio of Social Science and Education*, 1(2), Article 2. <https://doi.org/10.52970/grsse.v1i2.73>
- Manika, D., Gregory-Smith, D., Wells, V. K., & Trombetti, E. (2019). 'Student Switch Off!': How do university students respond to a corporate-sponsored pro-environmental social marketing campaign? *Studies in Higher Education*, 44(9), 1691–1706. <https://doi.org/10.1080/03075079.2018.1474456>
- Mormann, T. (2021). Two Kindred Neo-Kantian Philosophies of Science: Pap's The A Priori in Physical Theory and Cassirer's Determinism and Indeterminism in Modern Physics. *Journal of Transcendental Philosophy*, 2(1), 47–69. <https://doi.org/10.1515/jtph-2021-0001>
- Rizqi, M. R. (2023). Konstruksi Filsafat Pendidikan di Pondok Pesantren Ali Muttaqin Ponorogo. *Rausyan Fikri Journal of Islamic Studies*, 1(1), Article 1. <https://doi.org/10.62283/rijis.v1i1.3>
- Sari, A. Y. E., & Ahmadi. (2022). Perumusan Strategi Institut Agama Islam Negeri (IAIN) Ponorogo dalam Meningkatkan Daya Saing Research. *Excelencia: Journal of Islamic Education & Management*, 2(01), Article 01. <https://doi.org/10.21154/excelencia.v2i01.560>

- Sulton, A. (2015). KURIKULUM PESANTREN MULTIKULTURAL (Melacak Muatan Nilai-Nilai Multikultural Dalam Kurikulum Pondok Pesantren Sunan Drajat Banjarwati Paciran Lamongan). *ULUL ALBAB Jurnal Studi Islam*, 16(1), Article 1. <https://doi.org/10.18860/ua.v16i1.2782>
- Sulton, A. (2021). Konstruksi Pendidikan Reproduksi Bagi Remaja dalam Bingkai Pendidikan Islam. *Jurnal Transformatif (Islamic Studies)*, 5(2), 113–130. <https://doi.org/10.23971/tf.v5i2.3277>
- Sulton, A. (2022). The Educational Epistemology Of Traditional Pesantren. *TADRIS: Jurnal Pendidikan Islam*, 17(2), Article 2. <https://doi.org/10.19105/tjpi.v17i2.7044>
- Sulton, A. (2023). The Educational Axiology of Al-Maqbul Traditional Pesantren. *Analisa: Journal of Social Science and Religion*, 8(1), Article 1. <https://doi.org/10.18784/analisa.v8i1.1843>
- Sulton, A., Sirait, S., & Arif, M. (2022). The Educational Philosophy of Traditional Pesantren Roudlotul Muhsinin Al-Maqbul: Integrating Future Education Values. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 20(1), Article 1. <https://doi.org/10.21154/cendekia.v1i1.3821>
- Suprayogo, I. (2010). Paradigma Pengembangan Keilmuan Pada Perguruan Tinggi. In A. Azra, N. F. Natsir, & H. Attan (Eds.), *Strategi pendidikan: Upaya memahami wahyu dan ilmu*. Pustaka Pelajar.
- Syam, N. (2010). *Integrated Twin Towers: Arah Pengembangan Islamic Studies Multidisipliner*. Sunan Ampel Press.