

Development of RPS Model Based on Integration of Science and Islam

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ABSTRACT

The purpose of this study is to develop an ideal model of RPS integration of science and Islam at the Islamic University of Riau. This type of research is research and development (R&D) using the ADDIE model with stages including 1) Analysis, 2) Design, 3) Development, 4) Implementation and 5) Evaluation. The results of this study are first, For integration at the Islamic University of Riau has not been fully implemented. This can be seen from the absence of a standard reference for the application of integration even though the concept of integration of Islam and science has existed since the establishment of this campus, the limited competence of Lecturers especially in teaching integration materials, and minimal student insight. In addition, there has been no development of a specific RPS model based on the integration of science and Islam that can be applied at the Islamic University of Riau, especially in the field of education that produces scientific courses on integration as stated in the Semester Learning Plan (RPS). Second, the “RPS Based on ISI (Integration of Science and Islam)” model is considered relevant to the concept of Integration at the Islamic University of Riau because it is based on the results of data analysis conducted based on studies on the integration of science and Islam at several Islamic Universities in Indonesia and literature studies relevant to the integration of Science and Islam in the field.

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Introduction

The term Integration of Knowledge was first proposed at an international conference held in the city of Mecca in 1977 which was attended by delegates from several Islamic countries. This was motivated by the dichotomy of knowledge between general knowledge and Islamic religious knowledge. Which caused the dualism of the education system, namely the general education system and the Islamic education system. The peak of the issue of integration of knowledge in Indonesia emerged when the government opened the conversion of STAIN to IAIN, and IAIN to UIN. There are 7 reasons behind the birth of the conversion movement in PTAI, namely institutions, politics, the world of work, socio-ideology, science, global competence, national and state development and the principle of openness (Abdul Wahab, 2013). Of the many figures, there is Harun Nasution, a figure who seriously and deeply studied the discourse,

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namely by initiating the dissemination of the rationalization of Islamic sciences in Islamic Universities, the concept of the idea of humanization of Islamic sciences by A. Qodry Azizy, the concept of integration-interconnection of science or can also be called the spider of science by M. Amin Abdullah, the concept of the tree of knowledge by Imam Suprayogo, the idea of reintegration of science by Azyumardi Azra (Miftahuddin, 2016), while the concept of the paradigm of the Qur'an and tauhid by M. Nazir from the State Islamic University (UIN) Sultan Syarif Kasim Riau (Akbarizan, 2019). Although the ups and downs of the integration theme for its main institution inspired by Islam have a moral burden to form an educational institution that can produce scientists and religious figures, have knowledge of technology as well as religion. This can indicate that the Qur'an and Sunnah are references when discussing scientific themes. The theme of science integration as a study material is still relevant because in Indonesia there are still two education systems, namely education managed by the Ministry of Religion and education managed by the Ministry of Education and Culture and the Ministry of Research, Technology, and Higher Education. Therefore, on this basis in 2014 Amin Abdullah stated that he saw that at that time religious education still applied the paradigm of conflict and independence and this was important to reflect on. If such a paradigm is still maintained, it will affect the way of looking at social, religious, and cultural matters. Therefore, Islamic education still requires dialogue and an integrated-interrelated relationship pattern (M. Amin Abdullah, 2014). Riau Province itself has an Islamic-based university besides UIN Sultan Syarif Kasim, namely one of the largest and most prominent educational institutions, namely the Islamic University of Riau (UIR). For this reason, it is necessary to conduct a study whether UIR has the concept of integrating science and Islam. UIR as an Educational Institution under the auspices of the Riau Islamic Education Foundation (YLPI). YLPI always instills the attitude that every good deed carried out by a person is a worship to Allah SWT which is based on QS. Adz Dzariat: 56 which means: "And I did not create the jinn and mankind except to worship Me". The work ethic that underlies YLPI is based on:

1. QS. Al-Qashah: 77 which means: "And do good to others as Allah SWT has done good to you".
2. QS. Al-Baqarah: 30 which means "... to carry out the mission of humans to become caliphs on earth"
3. QS. Ali Imran: 104 which means "... and do amar ma'ruf nahi munkar"
4. QS. Hud: 61 which means "He has created you from the earth (soil) and made you prosperous in it.

On this basis, YLPI Riau focuses its efforts and movements on Islamic Education, Social and Da'wah which combines intellectual, emotional, social and spiritual intelligence. Universitas Islam Riau (UIR) under the auspices of YLPI Riau has prepared a vision, mission, goals and strategies (VMTS) so that what is expected by YLPI Riau to focus its efforts and movements on Islamic Education, Social and Da'wah that combines intellectual, emotional, social and spiritual intelligence can be realized.

The Vision of Universitas Islam Riau 2041 is "To Become a World Class Islamic University Based on Faith and Piety" (Tobe World Class Islamic University Based on Faith and Piety)

So the Mission is as follows:

1. Implementing the Contents of the Al-Quran and As-Sunnah.
2. Organizing Global Insight Education Based on Faith and Piety.
3. Organizing Research, Development of Science, and Technology with an International Reputation Based on Faith and Piety.
4. Organizing Community Service that has Welfare Values Based on Faith and Piety.
5. Organizing Islamic Da'wah Based on Bil Lisan, Bil Qalam, Bil Hal and Bil Hikmah.
6. Organizing Good Governance of the Islamic University of Riau. (Decree of the Rector of the Islamic University of Riau Number 098/UIR/KPPS/2021).

Vision of the Islamic University of Riau 2041 "...Based on Faith and Piety" contains the meaning of the Vision of the Islamic University of Riau.

Methods

This research method uses a qualitative approach with the Research and Development (R&D) model. This research model aims to produce or develop a new product or improve an existing product. The research and development model used in this study is the ADDIE model. The stages of the ADDIE model include 1) Analysis, 2) Design, 3) Development, 4) Implementation and 5) Evaluation. Data collection techniques use interviews, observation, and documentation.

Result

When viewed from the perspective of the basic integration of knowledge, the results of this observation indicate that the Islamic University of Riau seeks to equip students with Islamic values through practices including Al-Qur'an Reading Guidance (BBQ), tahsin, and Islamic studies for the academic community.

However, when viewed from the results of the observation, it shows that lecturers teaching the courses have not linked general lecture material with religious lecture material in learning, and vice versa for lecturers teaching religious courses. In addition, the material in general courses has not been arranged to be linked to religious lecture material, and vice versa. This is what makes students construct knowledge that general courses have nothing to do with religious courses, and vice versa.

This phenomenon shows that the Islamic University of Riau has not implemented the integration of knowledge and Islam as a whole. The results of the observation show that the integration of knowledge at the Islamic University of Riau can be categorized as being at a very basic stage. For example, in the implementation of learning, there is still inconsistency of lecturers teaching Islamic religion courses in integrating Islamic values into general courses according to the name of the study program at a particular faculty at the Islamic University of Riau. This is not only seen in learning, but also seen from the inconsistency

of the RPS compiled by several lecturers in charge of general courses. In the learning process, it was found that lecturers in charge of courses, both Islamic religion, social, and science courses, still tend to focus more on delivering learning materials according to the knowledge they teach. There have been no activities that lead to discussions about the relationship between one social studies or science course material with Islamic arguments or values. This is reinforced by a similar phenomenon in the learning design compiled by lecturers in the RPS. Thus, there is still the potential for a dichotomy in the learning pattern at the Islamic University of Riau.

Discussion

To see the results of this study, the author describes it in several stages based on the following development research:

1. Analysis

The initial step of the research on the development of a curriculum design model based on the integration of science and Islam in the RPS for Islamic Religion courses is to analyze the problems and potentials found during the implementation of lectures in 3 compulsory college courses, namely PAI, Worship, Muamalah and Islamic Science that have been running at the Islamic University of Riau organized by DDIK (Directorate of Islamic Campus Da'wah). In addition to reviewing the planning, implementation and evaluation of lectures in 3 Islamic college courses that have been running at UIR, the focus of this study is to obtain information related to what learning achievements are needed by students at this Islamic University in learning Islamic Religion, it turns out that what has been implemented so far has not been fully effective and efficient to be implemented by Lecturers and Students, so the learning achievements are not in accordance with the curriculum for the integration of science and Islam expected by the Islamic University of Riau. In data collection, researchers included short interview instruments with lecturers in charge of Islamic Religion courses, file documentation such as RPS (Semester Learning Plans) that have been implemented at universities and observation sheets.

To obtain information related to the achievement of Islamic Religion learning by lecturers to students, structured interviews were conducted. In addition, to find out the planning, implementation and evaluation of Islamic Religion lectures in universities, observations of Islamic Religion lectures in universities are needed.

All of these data collection techniques were then refined by collecting documents in the form of RPS for 3 compulsory Islamic Religion courses, namely PAI, Muamalah Worship and Islamic Religious Knowledge which were implemented by Lecturers in charge of Islamic Religion courses.

Table 1. Recapitulation of Analysis of Potential and Problems of Islamic MKWU Lectures at the Islamic University of Riau

ANALYSIS ASPECT	UIR	information
Lecturer in charge of PAI	All are permanent lecturers.	
RPS Availability	There is	
Availability of teaching materials.	Teaching materials from the lecturer concerned.	

Focus on achievement	Cognitive, affective, and psychomotor
Learning methods	Lectures, discussions and assignments
Potential for holding the latest RPS	RPS integrated with Islam
RPS of Islamic courses required and proposed for the next semester	MK adjusts to RPS Integration

Table 1 shows that several conditions for implementing Islamic Courses at the Islamic University of Riau. The focus of achieving the learning method is still classical, only relying on lecture, discussion and assignment methods.

The learning method in Islamic Course lectures at the Islamic University of Riau still revolves around lecture, discussion and assignment methods. This seems still classic and less effective to be implemented in higher education because it has not been adjusted to the demands of today's higher education world.

2. Product design (Design)

A new product that is completely designed along with its specifications, the product at this stage is a product that still requires validation.

The results of the analysis of potential and problems at the Islamic University of Riau which are research study materials that focus on the needs of the proposed Islamic Learning Plan to be taught to all students, so that at this stage the researcher carries out an initial product design. This concrete step is carried out by designing a product to develop a curriculum which is the core of this research.

Product design is a real step in developing a curriculum which is the core of this research. The product design in question is the RPS (Semester Learning Plan) for Islamic courses based on the Integration of Islam and Science. The flow of research implementation at the product design stage is presented in Figure 1 below.

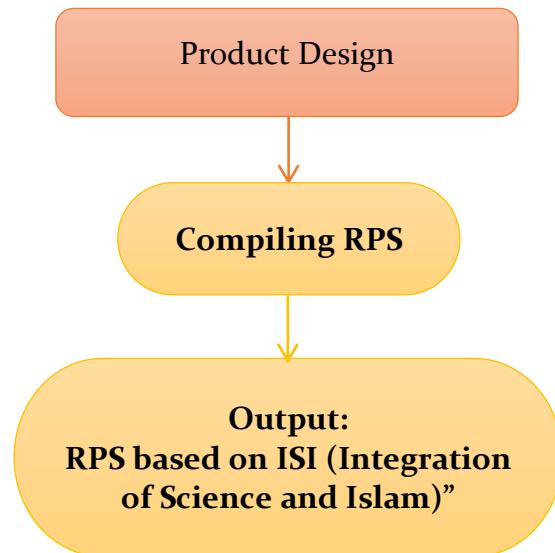


Figure 1. Product Design Research Flow

RPS based on ISI (Integration of Science and Islam) The product produced at this stage is still simple. The product will later be used as a teaching material in Islamic lecture activities which are expected to be able to lead students to master the essence of the integration of Islam and science. The researcher describes the design of the RPS based on ISI (Integration of Science and Islam) for Islamic universities as follows.

The design of the Semester Learning Plan (RPS) at PT refers to the RPS standard of the Minister of Research, Technology and Higher Education Regulation concerning National Higher Education Standards. This standard requires that the RPS for one semester includes, among others, the name and code of the course; graduate learning outcomes (CPL); final abilities planned to meet CPL; study materials to achieve these final abilities; learning methods in lectures; student learning experiences; criteria, indicators, and assessment weights; and references that are used as references.

Initial design validation: validation at this stage is still an assessment based on rational thinking, not based on field facts.

The initial design validation stage is carried out by presenting the product in the form of an ISI (Integration of Science and Islam) based RPS designed by researchers in the previous stage in front of the validators for validation. The presentation of the product is carried out in a Focus Group Discussion (FGD).

The FGD guidelines at this stage are to collect suggestions, input and recommendations from validators regarding the validation aspects. The order of discussion in the FGD is a discussion of the validation of the ISI (Integration of Science and Islam) based RPS and a discussion of the validation of the linguistic aspects used.

Revision after design: After the product design is completed, the product in the form of an ISI (Integration of Science and Islam) based RPS that is produced is then validated through discussions with experts and other experts. Then its weaknesses can be identified. The weaknesses were then attempted to be overcome by improving the design. The researcher then revised the product.

Research activities at this stage focus on the steps to improve the RPS that have been designed previously. From this stage, a revised RPS will be produced. The revision of the RPS for 3 Islamic courses begins with the revision of the Semester Learning Plan, revision of the language aspect and revision of the graphic aspect. All of these revisions can be carried out simultaneously.

Final design validation: this stage is carried out to validate the product of the improvement results.

Table 2. Recapitulation of Recommendations by Validators

No.	Validation Aspect	Advice and Recommendations Validator
1.	Content validation	The themes raised should be adapted to the graduate profile of each study program.
2.	Presentation validation	The identity, study materials, methods and assessments in the RPS should be presented clearly.
3.	Validation of achievements	Achievements of both CPL and CPMK including aspects of attitude, general

		skills, specific skills, and knowledge must be clearly detailed.
4.	Language validation	Use foreign language words that have been absorbed into Indonesian. The paper margins must also be considered so that they are not too narrow..
5.	Validation graphics	<i>The RPS cover has been made even more attractive</i>

Table 3. Recapitulation of Validation Scores by Lecturers Teaching Islamic Studies Courses

No.	Validators	Validation score Given	Information
1.	Lecturer 1	72	Very worth using
2.	Lecturer 2	73	Very worth using
3.	Lecturer 3	77	Very worth using
4.	Lecturer 4	78	Very worth using
5.	Lecturer 5	86	Very worth using

3. Development

Deskripsi Mata Kuliah

Mata kuliah ini merupakan bagian dari Mata Kuliah Wajib Universitas. Mata Kuliah ini dalam kurikulum disajikan bagi mahasiswa semester 3. Setelah mengikuti mata kuliah ini mahasiswa menguasai ajaran agama Islam yang terintegrasi dengan keilmuan yang dimiliki guna menghadapi setiap problematika kehidupan. Ruang lingkup mata kuliah Islam dan Keilmuan membekali mahasiswa tentang: ajaran Islam, kedudukan ilmu dalam Islam serta konsep islamisasi ilmu menurut para tokoh ternama.

Capaian Pembelajaran Mata Kuliah

Setelah selesai mengikuti perkuliahan ini diharapkan mahasiswa dapat: Pengetahuan (P) :

1. Membuktikan Keunggulan Konsep keilmuan dalam Ajaran Islam
2. Menggambarkan tentang karakteristik ajaran Islam.
3. Menggambarkan tentang sekulerisme sebagai paham yang bertentangan dengan ajaran Islam.
4. Menggambarkan tentang konsep akal dan wahyu, dalam perspektif tujuan penciptaan manusia
5. Menggambarkan tentang kedudukan ilmu dan klasifikasinya dalam Islam.
6. Menggambarkan tentang konsep Islamisasi Ilmu Pengetahuan dan Ilmuisasi Islam.
7. Menggambarkan tentang komparasi bangunan keilmuan dalam peradaban Islam dan Peradaban Barat.
8. Menggambarkan tentang peradaban Ilmu dalam sejarah kebudayaan Islam.
9. Menegaskan dan mempertajam tentang prinsip-prinsip dasar Islam dalam keilmuan Prodi.

Sikap (S) :

1. Bertakwa kepada Tuhan Yang Maha Esa dan berakhhlak mulia, serta mampu menunjukkan sikap religius;
2. Meyakinikuatnya daya respon Islam terhadap seluruh perkembangan dalam lintasan waktu dan ruang.

Ketrampilan Umum (KU):

1. Mampu menggunakan pemikiran logis, kritis, sistematis, dan inovatif dalam kontek pengembangan atau implementasi ilmu pengetahuan dan teknologi yang memperhatikan dan menerapkan nilai humaniora yang sesuai dengan bidang keahliannya.
2. Mendorong pelaksanaan ilmu dan agama dalam tataran praktis, secara komprehensif untuk kemajuan kehidupan bermasyarakat.

Ketrampilan Khusus (KS):

1. Mampu menggunakan ilmu yang terintegrasi dengan Islam sesuai dengan prosedur dan prinsip-prinsip pengembangannya dalam kehidupan sehari-hari;
2. Mampu mendorong pengembangan potensi ilmu dan agama dirinya untuk mengaktualisasikan dalam kehidupan nyata di masyarakat;

Pokok Bahasan (berdasarkan Nash Al-Qur'an Hadits & Analisis Keilmuan)

1. Karakteristik Ajaran Islam.
2. Paham Sekulerisme dan Bahayanya dalam pemikiran Islam.
3. Konsep akal dan wahyu dalam Islam, dalam perspektif tujuan penciptaan manusia.
4. Kedudukan Ilmu dalam Islam dan klasifikasinya.
5. Konsep Islamisasi Ilmu pengetahuan
6. Konstruksi Keilmuan Islam dan Barat (Studi Komparatif)
7. Integrasi Islam dan Sains
8. Islam terhadap isu-isu aktual
9. Konsep Islam tentang Dasar-Dasar Keilmuan Fakultas
10. Konsep Islam tentang Dasar-Dasar Keilmuan Prodi

Metode Pembelajaran

1. Metode Self-Directed Learning
2. Metode Coorporative Learning
3. Metode Case Based Learning
4. Metode Project Based Learning
5. Metode Discovery Learning

Follow-up after the revision stage after the initial validation is development. The FGD guidelines for this stage are the final validation of the RPS and a discussion of the preparation for the trial implementation of lectures integrated with Islam. The interaction with the Lecturers of Islamic MK at the Islamic University of Riau as users who will utilize the product in the FGD (Focus Group Discussion) in the form of a Workshop with the

theme: "Development of the Al-Islam Teaching Material Curriculum, Integration of Islam and Science for Lecturers of Islamic Religion Courses at the Islamic University of Riau" in addition, the RPS also needs to be refined and validated by experts. The FGD activity is intended as a TFT (Training For Trainer) forum for Lecturers of Islamic MK to prepare the use of RPS in lectures integrated with Islam.

Table 4. Syllabus of the Islamic and Scientific Course

The RPS format based on ISI (Integration of Science and Islam) includes the course identity, course learning outcomes, the relationship between learning achievement analysis and mapping patterns or grouping patterns, details of learning activities and assessment and evaluation systems. The course identity includes the name of the university, abbreviation and acronym of the university name, name of the study program, logo of the university, name of the course, course code, course group, number of credits (SKS), information on the semester in which the course is presented, and the date of compilation. The introductory page is also equipped with the name of the authorizing party, the name of the RPS developer, the coordinator of the field of expertise, and the study program coordinator.

The learning achievement aspects assigned to each course are filled with the achievement of attitude aspects that refer to the KKNI document, general skills that also refer to the KKNI document, specific skills that are specific psychomotor achievements that are set for the relevant course, and knowledge aspects that are specific cognitive achievements that are set specifically for this course.

Course Learning Outcomes (CPMK) are made more than one and are equipped with the appropriate Learning Outcome (CP) code. The introductory page is equipped with a brief description of the course, study materials in the form of an annotation, a list of references, and the name of the lecturer. Sub CPMK is equipped with indicators, criteria and forms of assessment, forms of learning, learning methods, and student activities in learning that require the use of online platforms or details of face-to-face activities that do not involve network access. Sub CPMK is enhanced with the title of the learning material. All of these formats are presented in the following image.



YAYASAN LEMBAGA PENDIDIKAN ISLAM (YLPI) RIAU
UNIVERSITAS ISLAM RIAU
FAKULTAS

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RENCANA PEMBELAJARAN SEMESTER (RPS)

NAMA MATA KULIAH ISLAM DAN KEILMUAN

KODE MATA KULIAH:

PROGRAM STUDI

FAKULTAS

UNIVERSITAS ISLAM RIAU

Nama Mata Kuliah	Islam Dan Keilmuan		
Kode Mata Kuliah / SKS / 3 SKS		
Semester / Program Studi	III (Tiga) / PIAUD		
Status Mata Kuliah	✓	Wajib	Pilihan
Dosen Pengampu	(Nama Dosen)		
Struktur Mata Kuliah	Prasyarat	Pengayaan	

Proses	Penanggung Jawab			Tanggal
	Nama	Jabatan	Tanda Tangan	
Perumusan		Tim Kelompok Kerja Dosen		
		Tim Kelompok Kerja Dosen		
		Tim Kelompok Kerja Dosen		
		Tim Kelompok Kerja Dosen		
Pemeriksaan		Koordinator KKD		
Persetujuan		Ketua Program Studi		
Penetapan		Wakil Dekan Bid. Akademik		
Pengendalian		Ketua Unit Penjaminan Mutu		

	DOKUMEN: RENCANA PEMBELAJARAN SEMESTER (RPS)	KODE DOKUMEN:
RENCANA PEMBELAJARAN SEMESTER (RPS)		
TANGGAL PENYUSUNAN		
TANGGAL REVISI		

1	Program Studi
2	Nama Mata Kuliah	Islam Dan Keilmuan
3	Kode Mata Kuliah
3	Semester	III (Tiga)
4	Bobot (sks)	Teori : 2 sks Praktik : ... sks
5	Dosen Pengampu
6	Capaian Pembelajaran Matakuliah	CPL_PRODI (Capaian Pembelajaran Lulusan Program Studi yang dibebankan pada mata kuliah)
		CPL – Sikap S1 S8 Bertakwa kepada Tuhan Yang Maha Esa dan berakhlaq mulia, serta mampu menunjukkan sikap religius dan menginternalisasi nilai, norma, dan etika akademik;
		CPL – Ket Umum KU1 Mampu menerapkan pemikiran logis, kritis, sistematis, dan inovatif dalam konteks pengembangan atau implementasi ilmu pengelahan dan teknologi yang memperhatikan dan menerapkan nilai humaniora yang sesuai dengan bidang keahliannya;
		CPL – Ket Khusus KK1 Mampu mengkaji ilmu dengan mengintegrasikan ilmu keislaman, keindonesiaan, dan kearifan lokal
		CPL - Pengetahuan P1 Menguasai konsep teoritis yang terintegrasi dengan nilai-nilai keislaman, keindonesiaan, dan kearifan lokal secara mendalam;
		Capaian Pembelajaran Mata Kuliah (CPMK)
		CPMK – 1 Mahasiswa mampu mengetahui tentang karakteristik ajaran Islam, konsep islam dan ilmu pengetahuan dan konsep Integrasi Islam dan sains
		CPMK – 2 Mahasiswa mampu Mengidentifikasi Islam dan Sains, islamasi ilmu pengetahuan , konstruksi keilmuan

		CPMK – 3	Mahasiswa mampu Menganalisis paham sekulerisme serta bahayanya, kuatnya daya respon Islam terhadap isu-isu aktual menegaskan konsep Islam tentang Keilmuan tertentu
Sub-Capaian Pembelajaran Mata Kuliah (Sub-CPMK)			
		Sub-CPMK-1	Mahasiswa mampu menjelaskan tentang karakteristik ajaran Islam, konsep islam dan ilmu pengetahuan dan konsep Integrasi Islam dan sains
		Sub-CPMK-2	Mahasiswa mampu membedakan Islam dan Sains, konsep islamasi ilmu pengetahuan, konstruksi keilmuan
		Sub-CPMK-3	Mahasiswa mampu menganalisa paham sekulerisme serta bahayanya, kuatnya daya respon Islam terhadap isu-isu aktual menegaskan konsep Islam tentang Keilmuan tertentu.
7	Deskripsi Singkat MK		Mata kuliah Islam dan keilmuan ini merupakan mata kuliah wajib universitas Setelah mengikuti mata kuliah ini mahasiswa menguasai ajaran agama Islam yang terintegrasi dengan keilmuan yang di miliki guna menghadapi setiap problematika kehidupan. Ruang lingkup mata kuliah Islam dan Keilmuan membekali mahasiswa tentang: karakteristik ajaran Islam, Islam dan sain, konsep islamisasi ilmu menurut para tokoh serta konsep Islam tentang keilmuan tertentu..
8	Bahan Kajian / Materi Pembelajaran		1. Karakteristik Ajaran Islam 2. Paham sekulerisme dan bahayanya dalam pemikiran Islam 3. Konsep akal dan wahyu dalam Islam, dalam perspektif tujuan penciptaan manusia. 4. Islam dan sains 5. Konsep Islamisasi ilmu dan ilmuanasi 6. Konstruksi Keilmuan Islam dan Barat (Studi komparatif) 7. Integrasi Islam dan Sains 8. Islam terhadap isu-isu actual I (kapitalisme, feminism) 9. Islam terhadap isu-isu actual II (liberalism, pluralisme beragama) 10. Konsep Islam tentang Dasar-Dasar Keilmuan Fakultas/Prodi 11. Konsep Islam tentang Dasar-Dasar Keilmuan Fakultas/Prodi
9	Pustaka		Utama: 1. Sa'id Hawwa, Al islam II, al l'tishom 2002 2. Kostrisbusi Islam Atas Dunia Intelektual Barat, mehdi nakosteen, risalah gusti,1995 Pendukung : 4. Imam Suprayogo. 2014. Menghidupkan Jiwa Ilmu. Jakarta: Elex Media Komputindo 5. AM Saefuddin. 2010. Islamisasi Sains dan Kampus. Jakarta: PPA Consultant 6. Drs. M. Yatimin Abdullah. M.A.G. 2006. Studi Islam Kontemporer, Jakarta
10	Mata Kuliah Prasyarat		<i>Diisi mata kuliah yang harus lulus sebelum mengikuti mata kuliah ini</i>

8. Rencana Kegiatan Perkuliahuan

Mg ke- (1)	(Sub-CPMK) Kemampuan Akhir Yang Diharapkan (2)	Bahan Kajian (Materi Pembelajaran) (3)	Bentuk dan Metode Pembelajaran [Media & Sumber Belajar] (4)	Estimasi Waktu (5)	Pengalaman Belajar Mahasiswa (6)	Penilaian		
						Kriteria dan Bentuk (7)	Indikator (8)	Bobot (%) (9)
1	Mahasiswa dapat menjelaskan gambaran umum proses perkuliahan, tujuan, mekanisme dan evaluasi pembelajaran.	RPS, SAP, Kontrak Perkuliahuan, Informasi Silabus, Pengantar Perkuliahuan, Pengenalan materi secara umum dan Informasi sumber belajar.	Cooperative Learning , Self-Directed Learning.	Tatap Muka (2 x 50 menit) Penugasan Terstruktur (2 x 60 menit) Belajar Mandiri (2 x 60 menit)	Mahasiswa mendengar dan menyimak dengan baik proses perkuliahan, tujuan, mekanisme dan evaluasi perkuliahan, dan memberikan motivasi awal kuliah serta memaparkan tentang pengantar perkuliahan.	Rubrik Holistic Partisipatif	Kelengkapan dan kebenaran penjelasan	5%
2	Mahasiswa mampun menjelaskan dan menggambarkan karakteristik ajaran Islam.	Meliputi: 1.Kesatuan kehidupan Dunia dan Akhirat. 2.Kesatuan ilmu. Tidak ada pemisahan antara ilmu-ilmu agama dengan ilmu-ilmu umum karena semuanya bersumber dari satu sumber, yaitu Allah. 3.Kesatuan iman dan rasio. Integrasi Iman, Ilmu & Amal	Self-Directed Learning, Cooperative Learning, Case Based Learning.	Tatap Muka (2 x 50 menit) Penugasan Terstruktur (2 x 60 menit) Belajar Mandiri (2x 60 menit)	Kerja dalam tim kelompok (<i>inter-personal skills</i>). Mempelajari tentang materi karakteristik Ajaran Islam.	Rubrik Holistic Partisipatif	Ketepatan menjawab pertanyaan saat diskusi. - Kelengkapan dan kebenaran penjelasan.	5%
3	Mahasiswa dapat menjelaskan paham sekulerisme dan bahayanya dalam pemikiran Islam	Paham sekulerisme dan bahayanya dalam pemikiran Islam	Discovery Learning, Self-Directed Learning, Cooporative Learning.	Tatap Muka (2 x 50 menit) Penugasan Terstruktur (2 x 60 menit) Belajar Mandiri (2 x 60 menit)	Kerja dalam tim kelompok (<i>inter-personal skills</i>). Mempelajari tentang materi karakteristik Ajaran Islam.	Rubrik Holistic Partisipatif	Ketepatan menjawab pertanyaan saat diskusi. - Kelengkapan dan kebenaran penjelasan	5%

Mg ke-	(Sub-CPMK) Kemampuan Akhir Yang Diharapkan	Bahan Kajian (Materi Pembelajaran)	Bentuk dan Metode Pembelajaran [Media & Sumber Belajar]	Estimasi Waktu	Pengalaman Belajar Mahasiswa	Penilaian		
						Kriteria dan Bentuk	Indikator	Bobot (%)
4	Mahasiswa dapat menjelaskan dan menggambarkan tujuan manusia diciptakan serta fungsi akal dan wahyu dalam merealisasikan tugas kerja manusia diciptakan.	1. Tujuan manusia diciptakan. 2. Pengertian akal dan wahyu 3. Akal dan wahyu dalam Perspektif tujuan penciptaan manusia	Discovery Learning, Self-Directed Learning, Cooperative Learning	Tatap Muka (2 x 50 menit) Penugasan Terstruktur (2 x 60 menit) Belajar Mandiri (2 x 60 menit)	Kerja dalam tim kelompok (<i>inter-personal skills</i>). Mempelajari tentang materi konsep akal dan wahyu dalam Islam dalam perspektif tujuan penciptaan manusia	Rubrik Holistic Partisipatif	Ketepatan menjawab Kelengkapan dan kebenaran penjelasan serta Analisis	5%
5	Mahasiswa dapat menjelaskan Islam dan sain	Islam dan Sains	Case Based Learning, Presentasi tugas, diskusi	Tatap Muka (2 x 50 menit) Penugasan Terstruktur (2 x 60 menit) Belajar Mandiri (2 x 60 menit)	Kerja dalam tim kelompok (<i>inter-personal skills</i>). Mempelajari tentang materi kedudukan ilmu dalam Islam dan klasifikasinya	Rubric Holistik partisipatif	1. Ketepatan menjawab pertanyaan saat diskusi. 2. Kelengkapan dan kebenaran penjelasan serta analisis	5%
6	Mahasiswa dapat memahami dan menggambarkan tentang Konsep Islamisasi ilmu pengetahuan menurut IIT dan Ilmuwan Islam menurut Prof. Kuntowijoyo.	1. Konsep dasar Islamisasi ilmu menurut IIT 2. Konsep dasar Ilmuwan Islam menurut Kuntowijoyo	Case Based Learning, Presentasi tugas, diskusi	Tatap Muka (2 x 50 menit) Penugasan Terstruktur (2 x 60 menit) Belajar Mandiri (2 x 60 menit)	Kerja dalam tim kelompok (<i>inter-personal skills</i>). Mempelajari tentang materi kedudukan ilmu dalam Islam dan klasifikasinya.	Rubric Holistik partisipatif	Ketepatan menjawab Kelengkapan dan kebenaran penjelasan serta Analisis	5%
7	Mahasiswa dapat memahami dan menggambarkan tentang konstruksi keilmuan Islam dan barat (Studi Komparatif)	1. Pondasi keilmuan dalam Islam 2. Pondasi keilmuan dalam barat 3. Titik persamaan dan perbedaan antara keduanya. Keunggulan pondasi keilmuan Islam.	Case Based Learning, Presentasi tugas, diskusi	Tatap Muka (2 x 50 menit) Penugasan Terstruktur (2 x 60 menit) Belajar Mandiri (2 x 60 menit)	Kerja dalam tim kelompok (<i>inter-personal skills</i>). Mempelajari tentang materi kedudukan ilmu dalam Islam dan klasifikasinya	Rubric Holistik partisipatif	Ketepatan menjawab Kelengkapan dan kebenaran penjelasan serta Analisis	5%
8	Ujian Tengah Semester							

20. Kriteria Evaluasi Pembelajaran

No	Komponen Penilaian	Bobot
1	Partisipasi Kelas	10%
2	Kuis	15%
3	Tugas mandiri	30%
4	UTS	20%
5	UAS	25%
Total Bobot		100%

21. Peringkat Nilai

Rentang Skor	Nilai
>=85	A
81-84	A-
76-80	B+
70-75	B
65-69	B-
60-64	C+
55-59	C
50-54	C-
45-49	D
<44	E

Rubrik Tugas Presentasi

Dimensi/ aspek yang dinilai	Skala Penilaian				
	Sangat kurang (Skor <20)	Kurang (Skor 21-40)	Cukup (Skor 41-60)	Baik (Skor 61-80)	Sangat baik (Skor >81)
Organisasi	Tidak ada organisasi yang jelas. Fakta tidak digunakan untuk mendukung pernyataan	Cukup focus, namun bukti kurang mencukupi untuk digunakan dalam menarik kesimpulan	Presentasi memiliki fokus dan menyajikan beberapa bukti yang mendukung kesimpulan	Terorganisasi dengan baik dan menyajikan fakta yang meyakinkan untuk mendukung kesimpulan	Terorganisasi dengan menyajikan data yang didukung oleh contoh yang telah dianalisis sesuai konsep
Isi	Isinya tidak akurat atau terlalu umum. Audien tidak belajar apapun atau kadang menyesatkan	Isinya kurang akurat, karena tidak ada data factual, tidak menambah pemahaman pendengar	Isinya akurat, tetapi kurang lengkap. Audien bisa memahami beberapa fakta, tetapi tidak menambah wawasan baru	Isi akurat dan lengkap. Menambah wawasan baru bagi audien	Isi mampu menggugah audien untuk mengembangkan pikiran
Gaya Presentasi	Pembicara cemas dan tidak nyaman serta membaca catatan daripada berbicara. Audien sering diabaikan. Tidak terjadi kontak mata, karena pembicara lebih banyak focus ke laptop atau layar	Berpatokan pada catatan, tidak ada ide yang dikembangkan diluar. Suara monoton	Secara umum pembicara tenang, tetapi dengan nada yang datar, dan cukup sering bergantung pada catatan. Kadang-kadang kontak mata dengan audien diabaikan	Pembicara tenang dan menggunakan intonasi yang tepat, tidak bergantung pada catatan saat berbicara, dan berinteraksi intensif dengan audien. Pembicara selalu kontak mata dengan audien	Berbicara dengan semangat, menularkan semangat dan antusiasmen pada audien

Rubrik Penilaian portofolio

No	Aspek/Dimensi yang Dinilai	Artikel	
		Rendah (1-5)	Tinggi (6-10)
1.	Artikel berasal dari jurnal terindeks dalam kurun waktu 3 tahun terakhir	Artikel tidak dari jurnal terindeks walaupun dalam kurun waktu 3 tahun terakhir	Artikel dari jurnal terindeks dan dalam kurun waktu 3 tahun terakhir
2.	Artikel berkaitan dengan tema Islam dan keilmuan	Artikel terkait dengan Islam dan keilmuan tapi tidak secara spesifik	Artikel berkaitan dengan Islam dan keilmuan
3.	Ketepatan meringkas isi bagian-bagian penting dari abstrak artikel	Tidak tepat menentukan bagian-bagian penting dalam artikel	Ringkasan bagian penting sesuai dengan abstrak artikel
4.	Ketepatan meringkas konsep pemikiran penting dalam artikel	Tidak dapat meringkas konsep pemikiran yang ada dalam artikel	Tepat dalam menetapkan onsep pemikiran penting dalam artikel
5.	Ketepatan meringkas metodologi yang digunakan dalam artikel	Metodologi penelitian yang disampaikan tidak sesuai dengan metodologi dalam artikel	Tepat dalam menganalisa dan meringkas metodologi yang digunakan dalam artikel
6.	Ketepatan meringkas hasil penelitian dalam artikel	Hasil penelitian yang disampaikan tidak berkaitan dengan hasil penelitian dalam artikel	Tepat meringkas hasil penelitian dalam artikel
7.	Ketepatan meringkas pembahasan hasil penelitian dalam artikel	Ringkasan pembahasan keluar dari pembahasan artikel	Tepat dalam meringkas pembahasan penelitian dalam artikel
8.	Ketepatan meringkas simpulan hasil penelitian dalam artikel	Simpulan tidak sesuai isi artikel	Tepat meringkas simpulan hasil penelitian dalam artikel
9.	Ketepatan memberikan komentar pada artikel jurnal yang dipilih	Memberikan komentar yang tidak ada kaitan dengan artikel	Tepat dalam memberikan komentar pada artikel yang dipilih
Jumlah skor tiap ringkasan artikel			
Rata-rata skor yang diperoleh			

4. Implementation / Product Trial (Implementation)

The peak of this research stage is the product trial to students as lecture participants spread across several study programs and faculties including FAI, FKIP, and FPsI at the Islamic University of Riau.

The integration of Islam and science that is implemented during learning is that the lecturer invites students to start the lecture by praying then continuing with the recitation of the Al-Quran either individually or in congregation after that explaining the lecture material, when explaining general material the lecturer relates / integrates it with Islamic values and vice versa. Where the verses of the Qur'an are a source of inspiration as well as a source of confirmation in the development of themes that will be studied that day. At the beginning of learning, the lecturer provides motivation and reminds students regardless of their study program that learning is worship, therefore every student should always think about the creation of Allah SWT who is the Most Perfect Creator. So that in every learning there is always a naqli argument at least one universal verse that can be the basis for inspiration. So integration in learning can be done one of them by placing the Qur'an as the center of inspiration. In other words, in the integration of Science with Islam, the Qur'an is a source of inspiration. At the end of the learning, the lecturer invites students to pray together by saying hamdallah, and motivates students to always increase their faith and piety to Allah and become individuals who have good morals.

5. Evaluation The final stage of this study is the evaluation of the product from the trial results to lecturers and students as lecture participants spread across several study programs and faculties including FKIP, FPsI and FT at the Islamic University of Riau. From the results of the evaluation carried out, it is known that the product in the form of RPS based on ISI (Integration of Science and Islam) is quite efficient and effective to be used in lectures, especially in 3 compulsory university courses based on Islam, namely PAI, Ibadah Muamalah and Islamic Science. Thus, it is hoped that learning based on the integration of Islam and Science can be practiced by lecturers and the objectives of learning based on the integration of Islam and Science for students can be achieved.

Conclusion

From the results of the data analysis, it can be concluded that: First, Integration at the Islamic University of Riau has not been fully implemented. This can be seen from the absence of a standard reference for the implementation of integration even though the concept of integration of Islam and science has existed since the establishment of this campus, the limited competence of lecturers, especially in teaching integration materials, and minimal student insight. In addition, there has been no development of a specific RPS model based on the integration of science and Islam that can be applied at the Islamic University of Riau, especially in the field of education that produces integration science courses stated in the Semester Learning Plan (RPS). Second, the "RPS based on ISI (Integration of Science and Islam)" model is considered relevant to the concept of Integration of Islam and Science at the Islamic University of Riau because this is based on the results of data analysis carried out based on studies of the integration of science and Islam in several Islamic Universities in Indonesia and studies of literature relevant to the integration of Science and Islam in the field. It is hoped that by using this model, the problems of integration of science and Islam at the Islamic University of Riau can be overcome.

Declarations

Author contribution statement

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Data availability statement

This data was obtained from observation, documentation, and interviews with the Islamic University of Riau, both from the leaders, lecturers, and students.

Declaration of interests statement

The authors declare that they have no competing financial interests or personal relationships that could have influenced the work reported in this study.

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