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Inter-Trans-Multi Disciplinary Model Approach of Integration of Knowledge and Its Impacts on Academic and Career

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Abstract

This article discusses the inter-trans-multidisciplinary approach as a model of integration of knowledge and its impacts on academic horizon and career according to the perceptions of alumni with non-Islamic studies background of Postgraduate School of Syarif Hidayatullah Jakarta State Islamic University (SHJSIU). The research in this article used library research and field studies through interviews and questionnaires. The results showed that the curriculum of the Masters and Doctoral Studies program of Islamic Studies at Postgraduate School of SHJSIU is in accordance with the school mission of integration of knowledge, and that the inter-trans-multi-disciplinary approach has positive impacts on the development of academic horizons across disciplines and alumni career.

Keywords: inter-discipline, trans-discipline, multi-discipline, alumni, linear, degree, career.

Introduction

1. Background

$\mathcal{I}$n various discourses on the integration of knowledge, various models have been proposed, including; introduction of Islamic Worldview in various educational institutions at all levels, understanding of Islamic *turāth* (classical intellectual treasures) and modern disciplines of knowledge, development of double degree programs, interdisciplinary Islamic study programs, establishment of *Fardu `Ain* classes for general education students, development of Islamic introductions to various disciplines, integration of knowledge in writing student theses and dissertations, as well as "Interconnective Integrative Approaches", "Tree of Knowledge Concepts" and others.

Having a mandate of the integration of knowledge, the Postgraduate School (PS) as one of the faculties/schools within Syarif Hidayatullah Jakarta State Islamic University (SHJSIU) set a vision of "integration of Islam, science, Indonesia and humanity to bring SHJSIU to become an international research university" with mission number two (2) "developing and implementing the social sciences, humanities and natural sciences and linking them in an inter-trans-multidisciplinary context with Islamic studies." The vision and mission aim to "produce Masters and Doctoral graduates in Islamic Studies who are pious and have noble character, and have broad and comprehensive understanding of the Islamic, social, human, and natural sciences according to the fields they are engaged for increasing high scientific awareness, openness, responsive and responsible for community change and progress." [1]

PS of SHJSIU until the first semester of the 2021/2022 academic year has graduated 2,601 students with Master's degrees, and as many as 1369 students with Doctoral degrees, with a total of 3,970 students graduating.[2] Among them are from social-human sciences and natural sciences and engaging and obtaining MA and Doctoral degrees in Islamic studies. They followed inter-trans-multidisciplinary approach model study curriculum and produced thesis and dissertation adopting the knowledge integration ideas.

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[1] Sekolah Pascasarjana. *Pedoman Akademik Program Magister dan Doktor Pengkajian Islam 2021-2024* (edisi revisi) (Jakarta: UIN Press, 2021), p. 9.

[2] Data taken 20 July 2022 from the Postgraduate School website: http://graduate.uinjkt.ac.id/

2. Problem Statement

This study is formulated in the following questions:
1) Is the curriculum of the Masters and Doctoral Studies program of Islamic Studies at the PS of SHJSIU that applied the inter-trans-multi-disciplinary approach model in accordance with the mission of the integration of knowledge?
2) To what extent the alumni with non-Islamic background have interest and understanding of Islamic studies courses at the PS, and were they able to integrate Islamic knowledge in their learning process and their thesis or dissertation with general knowledge they have learned at their previous education levels?
3) How is the influence of the concept of integration of knowledge with inter-trans-multi-disciplinary approach model to the alumni with non-Islamic background of Islamic Studies Program on their academic horizon and careers?

3. Relevant Past Studies

There are three important studies that are related to this study, three of which were published in the last two years, namely:
1) *Implementasi Integrasi Ilmu Interdisipliner dan Multidisipliner: Studi Kasus di Pascasarjana UIN Sunan Kalijaga Yogyakarta* (*Implementation of the Integration of Interdisciplinary and Multidisciplinary Knowledge: A Case Study at the Postgraduate Program of Sunan Kalijaga Yogyakarta State Islamic University*).[3] The proceeding paper examined the application of interdisciplinary and multidisciplinary knowledge integration. Then, its influence on the development of learning at the Postgraduate program of Sunan Kalijaga Yogyakarta State Islamic University and the influence of the application of interdisciplinary and multidisciplinary knowledge integration on students' final assignments. The conclusion of this paper, namely: the application of interdisciplinary and multidisciplinary knowledge integration at Postgraduate of Sunan Kalijaga Yogyakarta State Islamic University can be seen in the curriculum applied on this campus, which then affects the learning process, both in the form of subject titles that

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[3] Ramadhanita Mustika Sari and Muhammad Amin, "Implementasi Integrasi Ilmu Interdisipliner dan Multidisipliner: Studi Kasus di Pascasarjana UIN Sunan Kalijaga Yogyakarta" *Proceedings of the Seminar on Integration of the Interconnection of Islam and Science*, Volume 2, March 2020, p. 245-252.

are integrated with other sciences as well as the dissertation of postgraduate students of the university.

2) *Model Pendekatan Multi-Inter-Transdisipliner Dalam Pembelajaran Berbasis Kurikulum KKNI* (*Multi-Inter-Transdisciplinary Approach Model in the Indonesian National Qualifications Framework Curriculum Based Learning*).[4] This book is the result of a research team at IAIN (State Institute for Islamic Studies) Tulungagung. The research focused on the paradigm aspects of inter-multi-trans-disciplinary based learning approaches and strategies implemented in Postgraduate programs at three State Islamic University; Syarif Hidayatullah Jakarta, Sunan Kalijaga Yogyakarta and Maulana Malik Ibrahim Malang State Islamic University. The research focused more on the paradigm of learning approaches and strategies based on the Indonesian National Qualifications Framework (KKNI) curriculum. The research focused on the learning system and curriculum in postgraduate programs at the three state Islamic universities.

3) *Multidsiplin, Interdisiplin & Transdisiplin: Metode Studi Agama & Studi Islam di Era Kontemporer* (*Multidisciplinary, Interdisciplinary & Transdisciplinary: Methods of Religious Studies & Islamic Studies in the Contemporary Era*).[5] It is the latest book by Prof. Dr. M Amin Abdullah. This book discusses the necessity of using multidisciplinary, interdisciplinary and transdisciplinary methods in religious studies and Islamic studies in the contemporary era. The important sections in this book discuss; shifting in the trend of Islamic religious studies; bringing together *ulūm al-dīn*, *al-fikr al-Islāmi* and *dirāsāt Islāmiyah*; multidisciplinary, interdisciplinary, and transdisciplinary research methods and religious learning in the contemporary era; renewal of pluridisciplinary, multidisciplinary, and transdisciplinary Islamic study methods; *irfāni* approach in multidisciplinary, interdisciplinary and multidisciplinary, and; post-Covid-19 Islamic studies.

These studies have not discussed the problems of students with non-Islamic studies background and the benefits they got from Masters and Doctoral studies program at PS for their academic intellectual

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[4] Agus Zaenul Fitri, et al. *Model Pendekatan Multi-Inter-Transdisipliner Dalam Pembelajaran Berbasis Kurikulum KKNI* (Tulungagung: Akademia Pustaka, 2020).

[5] Amin Abdullah, *Multidsiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020).

development and careers, while the book written by M. Amin Abdullah is very important as one of the references on these topics, especially the themes related to the discourse of the integration of knowledge paradigms with inter-multi and trans-disciplinary models.

Theoritical Framework

1. The Concept of the Unity of Knowledge as a Philosophical Basis for the Integration of Knowledge

According to Rene Descartes "Philosophy with all its scopes, is like a tree, its roots are metaphysics and its trunk is physics, the branches that grow from the stem are all sciences, which lead to three main sciences, namely medicine, mechanics and morals.[6] According to Mahmud Hamdi Zaqzuq "Descartes assesses metaphysics as the basis of all science, because it enriches us knowledge about the first source of all things and becomes the entrance to the science of mechanics, medicine and morals".[7] Rene Descartes' view is in line with the concept of classification of knowledge by Muslim scholars. Muslim scholars, even though they have different epistemological schools – for example Al-Farabi (870-950) with peripatetic school, Al-Ghazali (1058-1111 AD) with Sufism and theology school, Al-Syairazi (1236-1311) of illumination – they agree that the highest knowledge is the knowledge of God Allah (*ma'rifatu 'l-llāh*), and in order to know God, humans try to find various other sciences, and that all knowledge other than the knowledge of God must be connected and integrated with the knowledge of God.[8] When all knowledge originates from God, thus according to these Muslim scholars the knowledge of God is a common basis for the unity and integration of knowledge.

A scholar's mastery of various sciences had been a phenomenon of human history. During the Greek period, Pythagoras (570-495 B.C.) for example, was famous as a mathematician, as well as an expert in ethics, music, metaphysics, mysticism, and politics. Aristotle (384-322 BCE) also mastered philosophy as well as other sciences, namely physics, politics, ethics, biology, and psychology. Likewise in the

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[6] Mahmud Hamdi Zaqzuq, *Tamhid Li al-Flsafah* (Cairo, Dar al-Ma'arif, 1994), p. 58-59.

[7] Zaqzuq, *Tamhid*, p. 59.

[8] Please refer Abd Al-Majid al-Najjar, *Mabahith Fi Manhajiyah Al-Fikr Al-Islami* (Abu Dhabi: DarAl-Gharb Al-Islami, 1991), p. 33-78. Please refer juga Osman Bakar, *Classification of Knowledge in Islam: A Study in Islamic Philosophy of Science* (Kuala Lumpur: Institute for Policy Studies, 1992), p. 270.

history of Islamic civilization; Al-Tabari (839-923 AD) apart from being an expert in the science of interpretation, he was also a historian, jurist, linguist as well as a poet; Ibn Sina (980-1037 AD) a philosopher who was also a doctor; Al-Gazali as an encyclopedic scientist, and; Ibn Rushd (1126-1198 AD) as a jurist and *fiqīh* as well as a philosopher and doctor, Ibn Khaldun (1332-1406 AD) was originally a politician, who later became known as a historian, supreme judge, as well as an economist, sociology and education.

The phenomenon of a person with one specialization and only having one skill is a new phenomenon, because of the development of human science, so it is not easy for someone to master more than one type of knowledge, even one type of science has been divided into various branches of science, which almost no one is able to master one branch of the various branches of science. C. P. Snow observed a gap between those who specialize in the social-humanities sciences and those who pursue the natural sciences, and assessed that each has its own culture that is unrelated to one another. He wrote his report known as "Two Cultures" and called for integration between the two cultures.[9]

According to Al-Malkawi, the modern era has succeeded in giving birth to various sciences for human needs for the various needs of material life. But the price to be paid is quite high, because the modern age has left many problems that threaten human life and the earth. According to Al-Malkawi, the development of scientific specialization causes educational institutions and society to sink into partial directions and specifications, which ultimately results in individuals who are too focused on the nature of the partial, direct and only based on today's needs, losing the historical unity of the larger and general framework.[10] Al-Milkawi, argues that we are entering a new history, the era of postmodernism, an era that will be accompanied by a revolution that will bring about fundamental changes, a change that brings us closer to a more universal way of thinking in seeking essence, which is accompanied by a change in methodology; from the

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[9] Snow, C. P. *The Two Cultures* (London: Cambridge University Press, 1993). Fathi Hasan Al-Malkawi, *Manhajiyah Al-Takamul Al-Makrifi, Muqaddimatfi Al-Manhajiayyah Al-Islamiyah* (Yordan: Al-M`had Al-Alami li Al-Fikr Al-Islamy, 2016), p. 24.

[10] Al-Malkawi, *Manhajiyah Al-Takamul Al-Makrifi*, p. 27-28. Please refer juga Allen Utke, "The (Re) Univication of Knowledge: Why? How? Where? When?" in G. Banson, R. Glasberg & B. Griffith, *Perspectives on the Unity and Integration of Knowkedge* (New York: Peter Lang, 1998), p. 4.

individualist, from "me" as an individual, "me" as a nation, or "me" in a religious perspective, to "we" as humans for the future of universe.[11]

The universe is not something simple, silent and divided/partial, meaningless, but this nature is interconnected between one part and another, grows consciously, the system of essence in the building and its comprehensive properties, humans do not existence in this world by chance but becomes part of the purpose of nature's creation. The unity of nature which carries the mission on the importance of "unity of knowledge"

2. The Integration of knowledge and Its Various Models

Islamization and integration of knowledge, are two terms that do not need to be contradicted, both of which depart from the same ummah's problem, namely the need for a generation that is broad-minded and not dichotomous.[12] Awareness of the necessity to resolve the dualism and education dichotomy issues gave rise to a major project within the Ministry of Religious Affairs Republic of Indonesia, with the transformation of IAIN (the State Institute of Islamic Studues) to UIN (State Islamic University) with the vision of knowledge integration. Various private universities in Indonesia seriously developed a curriculum based on integration of knowledge.[13] Many private elementary and secondary schools were established with an integrated curriculum, combining the national curriculum with the Islamic curriculum, in the form of SD IT (Integrated Islamic Elementary School), SMP IT (Integrated Islamic Junior High School), or SMA IT (Integrated Islamic Senior High School).), and many existing private schools are switching to an integrated Islamic school system.

Various ideas and discourses on models and strategies of integration of knowledge had been carried out, among of them; introduction of Islamic Worldview in various educational institutions at all levels, in-depth understanding of Islamic *turāth* (classical intellectual treasures) and modern disciplines of knowledge,[14]

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[11] Al-Malkawi, *Manhajiyah Al-Takamul Al-Makrifi*, p. 28.

[12] Usman Syihab, *Sekitar Epistemologi Islam: Mengenal Bangunan Keilmuan dalam Kerangka Worldview Islam* (Yogyakarta: Bildung, 2021), p. 218-219.

[13] Please refer Wan Moh Nor Wan Daud, *Islamisasi Ilmu-ilmu Kontemporer dan Peran Universitas Islam dalam konteks Dewesternisasi dan Dekolonisasi* (Bogor: UIKA/ UTM, 2013), 17.

[14] Please refer Ismail Raji Al-Faruqi, *Islamization of Knowledge: General Principles and Workplan.* Referred also to *Islamiyah al-Ma'rifah: al-Mabadi' al-Ammah- khuttatu al-amal-al-Injazat.* (Virginia: IIIT, 1992).

development of double degree programs, interdisciplinary Islamic study programs, "interconnective integrative approach",[15] concept of "tree of knowledge",[16] establishment of *Fardu `Ain* classes for general education students/students, development of introductions to various disciplines, integration of knowledge in student thesis and dissertation writing.

3. Cross-disciplinary Learning Approach

According to Daru Kabeka, a learning strategy with an interdisciplinary thematic approach has been required since the 1994 curriculum. However, due to the limited ability of teachers and lack of training, integrated learning cannot be carried out properly.[17] Interdisciplinary is a study of cooperation between one science and another so that it is a unit of learning with its own method.[18]

According to G. Vaideanu, the interdisciplinary level depends on the level of influence exerted on cooperation on the work of each discipline. If one discipline has a dominant influence is not good, but if the influence is balanced, it means the quality is good. In relation to interdisciplinary influences, G. Vaidenau formulated a classification of interdisciplinary approaches as follows:

1) *Transdisciplinarity* is a complete balance of conditions of influence between all relevant disciplines at the highest level of coordination. Coordination in this sense requires an optimal effort of cross-contact or cross-communication. The extent and quality of

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[15] Amin Abdullah built a paradigm of integration-interconnection with the concept of "cobwebs (*jaring laba-laba*)" as an effort to build scientific bridges across various disciplines; be it religious, social, humanities or natural sciences. Please refer to Amin Abdullah, *Islamic Studies di Perguruan Tinggi, Pendekatan Integratif Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006), p. 92.

[16] Prof. Dr. H. Imam Suprayogo proposed the idea of a "tree of knowledge (pohon ilmu)" as a concept for integration model. Referred to "Membangun Integrasi Ilmu dan Agama: Pengelaman UIN Maulana Malik Ibrahim Malang", presented in a seminar at IAIN Batu Sangkar on 15th October 2016, can be accessed in https://uin-malang.ac.id/r/160901/membangun-itegrasi-ilmu-dan-agama-pengalaman-uin-maulana-malik-ibrahim-malang.html.

[17] Daru Kabeka Janarto, *Pembelajaran Interdisipliner: Upaya Mengapresiasi Sastra Secara Holistik.* Jurnal Humaniora, Vol 1, No. 2, Oktober 2010, 522-535, referred to Agus Zaenul Fitri, dkk, *Model Pendekatan Multi-Inter-Transdisipliner Dalam Pembelajaran Berbasis Kurikulum KKNI* (Tulungagung: Akademia Pustaka, 2020), p. 13.

[18] A.G.M. Van Melesen, *Ilmu Pengetahuan dan Tanggungjawab Kita.* Terj K Bertengs. (Jakarta: Gramedia, 1985). Agus Zaenul Fitri, dkk, *Model Pendekatan Multi-Inter-Transdisipliner,* p. 14.

the collaboration were so advanced that new disciplines could be formed analytically.

2) *Interdisciplinary* is somewhat weaker than transdisciplinary in its coordination or cross-communication. The balance of influence, however, of each discipline, is upheld. The sum total of the impact of the quantitative and qualitative elements is not strong enough to build a new discipline. However, one can look at some of the building blocks of analytical concepts that could be useful in the process.

3) *Cross-disciplinarity* differs greatly from interdisciplinary in both quantitative and qualitative sense. Regarding the latter, the potential for balanced influence has disappeared; one discipline dominates the other. The level of communication is also fading, can hardly speak of a system that is acceptable to all. The dominant discipline sets all the important places of the other disciplines. Interdisciplinary is accepted as the best compromise that can be reached in this situation.

4) *Pluri-disciplinarity* is characterized by the fact that communication occurs between various milieus or disciplines, but the communication is weaker or more sporadic than in cross-disciplinary. The positive factor is that communication is symmetrical, not asymmetrical as in cross-discipline. Qualitative aspects increase as influence on a particular educational or research project.

5) *Multi-disciplinarity* is the least developed form of interdisciplinary. Communication between various milieus is reduced to a minimum. Yet educational or research projects often overlap or complement each other. They represent the potential for future connections and unrealized milieu. Therefore, to begin with, to place the subject elements in juxtaposition to each other to illustrate the aspect equation.[19]

Regulation of the Minister of Education and Culture Number 154 year 2014 concerning Clusters of Science and Technology and the Degree of Higher Education Graduates, in article 1 explains that a claster of science is a collection of a number of trees, branches, and twigs of science arranged systematically. Article 2, explains that a cluster of science consists of: a) religious sciences; b) human sciences;

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[19] G. Vaideanu, Unesco-CEPES; *Interdisciplinarity in Higher Education*, (Bucharest, 1983), p. 22. Lihat Agus Zaenul Fitri, dkk, *Model Pendekatan Multi-Inter-Transdisipliner,* p. 18-19.

c) social sciences; d) natural sciences; e) formal sciences; and, f) applied sciences. Article 3 further explains that a science can be developed into a tree, a branch, or twig of science. The tree of science is a claster of sciences that is in the same group of science. The branch of science is a group of science that is in one tree of science. A twig of science is a group of science that is in one branch of science.[20]

Article 7 of the regulation also explains the development of trees, branches, or twig of science can be carried out with the following strategies:

1. *Monodiscipline*; is a research strategy that focuses on one academic discipline to solve a particular problem.
2. *Multidisciplinary*; is a research strategy that involves at least two academic disciplines to solve a particular problem together.
3. *Interdisciplinary*; is a research strategy that involves the transfer of an academic discipline into another academic discipline to solve a particular problem so as to be able to bring up new methods or new academic disciplines.
4. *Transdisciplinary*; is a research strategy that involves other stakeholders outside academia, such as professional practitioners, government, politicians, entrepreneurs so that research results can have a higher probability to be applied by the community.[21]

According to Prof. Dr. Pratikno, that current and future generations are required to understand diverse knowledges, because it is proven that hybrid jobs (a mix of different disciplines and expertise) are growing rapidly, which requires hybrid skills. Pratikno assessed that many policies in the university are actually "*sins of jariyah*" (inherited errors), including; when the policy forces a lecturer to be linear in one discipline.[22]

Learning and research for the development of science and technology require cross-disciplinary strategies, namely; inter-disciplinary, trans-disciplinary and multi-disciplinary.

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[20] Peraturan Menteri Pendidikan dan Kebudayaan Nomor 154 Tahun 2014 tentang Rumpun Ilmu Pengetahuan dan Teknologi Serta Gelar Lulusan Perguruan Tinggi.

[21] Peraturan Menteri Pendidikan dan Kebudayaan Nomor 154 Tahun 2014 tentang Rumpun Ilmu Pengetahuan dan Teknologi Serta Gelar Lulusan Perguruan Tinggi.

[22] Quoted from the presentation of Dr. Pratikno, the State Secretary and former Rector of Gadjah Mada University in the forum of SCKD (Simposium Cendikia Kelas Dunia/ World Class Scholars Symposium) held in Jakarta 18-24/08/2019, presented on 24th of August, 2019.

4. Inter-Trans-Multi-Discipline Study Orientation in Islamic Studies

Al-Ghazali believed in the need for integration between religious knowledge and general knowledge. The Qur'an that spoke of the stars in the sky could not be understood except with the help of the science of astronomy, also verses about health cannot be understood without the help of medical science. Al-Ghazali in this case states that among Allah's powers is to provide healing and disease, which cannot be understood except by someone who is skilled in medicine, also among His powers is the provisions regarding the sun, the moon and their rotation, where the rotation is such as the alternation of night and day and how it occurs in a regular schedule cannot be known certainty except by natural science related to the astronom.[23] Ibn Rushd also argued for the need of integration between rational sciences and religious sciences, where he stated "All things in this world indicate the existence of a creator and His knowledge, and each time the knowledge of this world deepens the knowledge of the creator deepens, " then said "that religion (*shari'a*) has ordered to study everything that exists (in the universe)". Al-Ghazali and Ibn Rushd, although they differed in many ways, but they agreed on the importance of integrating knowledge. Fathi Yakan Al-Miskawi considered Al-Ghazali in this case considered integration of knowledge in the perspective of "integrality" while Ibn Rushd in the perspective of "complementarity."[24]

The birth of a new civilization cannot be separated from the legacy of previous civilizations. Islamic civilization emerged and became more dynamic when it had to meet with other civilizations; Greek heritage and Roman Christian civilization, there is a complementary process. Likewise, it can be found throughout history where today's generation is also growing on the legacy of previous generations. The scientists who gave birth to a new civilization are inseparable from the great works of previous scientists. This is a process of dialogue, sharing of benefits and at the same time as a process of integration of various sciences, cultures and civilizations in history.

According to M. Amin Abdullah, that world life is characterized by very fast changes in all fields, accompanied by inevitable uncertainty and increasingly interconnected scientific networks, social, cultural, economic, and religious life among the changing world nations on

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[23] Abu Hamid Al-Ghazali, *Jawahir Al-Qur'an wa Dauruhu* (Bairut: Dar Al-Jail, 1988), p. 26-27.

[24] Al-Malkawi, *Manhajiyah Al-Takamul Al-Makrifi,* p. 48.

earth. Humans need the help of science that can contribute to solving problems faced and embedded in human life on earth. M. Amin Abdullah also argued that integration-interconnection research model requires a *triallectical* relationship between religion, philosophy, and science.[25] The three main areas; religious, natural sciences, and social-human sciences, are no longer independent but will be interrelated with one another. The three will also become more fluid even though they will not be united, but at least there will be no more superiority and inferiority in science, so with this paradigm scientists will also have attitudes and ways of thinking that are more multidimensional, multicultural, and interreligious.[26] According to him, complex problems that are always embedded in human life require the application of interdisciplinary, interdisciplinary, multidisciplinary and trans-disciplinary scientific research and learning models, and it is not enough to have mono-discipline or disciplinary studies that are limited to one group of knowledge internally. Inter-disciplinary, multi-disciplinary, and trans-disciplinary pattern of study in the end do not require linearity specialization skills.

Collaboration is needed between the research team from experts in the field of Islamic studies and the research team in the field of general science studies. Research teams from religious faculties need to identify religious issues, both those are *muttafaq* (agreed upon) and *mukhtalaf* (which are still in question) and collaborate with study teams from social sciences/ humanities or science and technology departments or faculties, with the aim of;

1) for religious issues that have been agreed upon (*muttafaq*), collaboration with other scientific disciplines is intended to strengthen or confirm opinions on religious issues ontologically, epistemologically, and axiologically so that the wisdom of the established religious teachings and their benefits for humans can be seen;

2) for religious issues that are still in question (*mukhtalaf)*, collaboration with other scientific disciplines/other faculties is carried out to solve the problems and find answers, so that more correct opinions are found based on disciplinary research results.

Vice versa, research groups and research teams of social sciences/ humanities and natural sciences must collaborate with research teams

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[25] M. Amin Abdullah, *Multidsiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), p. 114

[26] M. Amin Abdullah, *Multidsiplin, Interdisiplin, & Transdisiplin*, p. 115.

in religious faculties.

The term of "inter-trans-multi-disciplinary" has been adopted by the Graduate School as a study model that can build a bridge to integrate Islamic knowledge with various scientific disciplines. Practically, according to M. Amin Abdullah, the implementation of the "inter-trans-multi-disciplinary" model in Islamic studies can be done by; a) enrolment of students from non-Islamic study background to participate in Masters and Doctoral programs in Islamic studies; b) designing model of integration in the curriculum package; c) naming courses showing the relationship between the two general and Islamic disciplines, and; d) integration model in the course themes.[27]

Research Methodology

This research used qualitative research with a case study approach model. Sources of data for research obtained from literature review and from the field. Literature review data were references directly related to the theoretical and conceptual studies. Data from the field obtained from questionnaires, interviews, observations and documents obtained from the field. Interviews were conducted with several sources, including leaders, employees and former leaders and employees of the PS. The interviews were conducted directly face-to-face and indirectly, via WhatsApp or voice mail.

The questionnaires distributed in the form of Google Forms from July 15 to July 31, 2022 to 503 alumni of the PS consisting of 300 alumni of the Masters Program and as many as 203 alumni of the Doctoral Program, which were taken from the data of graduation participants year 2014 to year 2021. Questionnaires distributed via email and partly via WhatsApp to all targeted respondents, both those alumni with Islamic studies background and non-Islamic studies background. This was done because in the graduation data in the Academic Information System (AIS) of the university was no information about students' academic study program background of their previous level. Some email address and telephone numbers are unreachable and no longer in use. A total of 45 alumni with non-Islamic studies backgrounds responded and answered the survey. The data obtained is analyzed comprehensively and in depth to obtain the right conclusions.

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[27] M. Amin Abdullah, *Multidsiplin, Interdisiplin, & Transdisiplin*, p. 101.

Integration of Knoledge Curriculum at the Postgraduate School of Syarif Hidayatullah Jakarta State Islamic University

1. Development of the Vision, Mission and Goals of the PS and its Relationship with the Integration of knowledge

The vision, mission and goal of the PS are determined based on the vision, mission and goals of the university. Based on the Graduate School Academic Handbook 2011-2015, 2016-2020 and 2021-2025, there are important developments in the PS mission related to the integration of knowledge.

Between 2011-2015 the vision of the PS was "integrating Islam, science, Indonesia and humanity to bring SHJSIU in 2015", while between 2016-2020 it was "integrating Islam, science, Indonesia and humanity to bring SHJSIU to be an international research university in 2022", and between 2021-2024 it is "integrating Islam, science, Indonesia and humanity to bring SHJSIU to become an international research university".[28]

Between 2011-2015 the missions of the PS were; 1) to develop the best research-based knowledge and expertise in Indonesia, for Islam and the world; 2) to develop high-level Islamic sciences based on a comprehensive understanding of the realities of Indonesia and the world, and 3) to integrate these sciences with Islamic studies. The 2016-2020 missions include; 1) to develop Islamic sciences based on a comprehensive and contextual understanding of the realities of Indonesia and the world; 2) to develop social sciences, humanities and natural sciences and integrate them with Islamic studies; 3) to develop research-based knowledge and expertise in Indonesia, to contribute to Islamic civilization and the world. While the missions for 2021-2024 include; 1) to develop and implement Islamic sciences based on a comprehensive and contextual understanding of the realities of Indonesia and the world; 2) to develop and implement social sciences, humanities and natural sciences and linking them in an inter-trans-multidisciplinary context with Islamic studies, and; 3) to develop and actualize science, works and research-based scientific innovations in

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[28] Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2011-2015* (Jakarta: SPs UIN Syarif Hidayatulah Jakarta, 2011), p. 5., Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2016-2020* (Jakarta: SPs UIN Syarif Hidayatulah Jakarta, 2016), p. 7., Sekolah Pascasarjana UIN Syarif HIdayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 9.

Indonesia, to contribute to Islamic civilization and the world.[29]

The goal of the SPs between 2011-2015 was to produce Masters and Doctoral holders in Islamic Studies who have a comprehensive understanding and insight into Islam, who have expertise in the development of Islamic religious knowledge according to their fields of practice, who have high scientific awareness, open and responsive to social change, and noble character. Between 2016-2020 the goal of the PS was to produce Masters and Doctoral holders in Islamic Studies who have a deep understanding and comprehensive Islamic horizons, have expertise in the development of Islamic religious knowledge according to the field they are engaged in, have high scientific awareness, open and responsive to social change, and virtuous. Meanwhile, between 2021-2024 the goal of the PS is to produce Masters and Doctoral holders in Islamic Studies who are devoted and have noble character, and have broad and comprehensive understanding of the Islamic knowledge, social-human sciences and science and technology according to the fields they are engaged in for highly scientific awareness, openness, responsive and responsible for changes and progress of society.[30]

During the last ten years, the vision of the PS has no change, it is still in line and as an elaboration of the university's vision, described the words "integrating Islam, science, Indonesia and humanity."[31]

There was an important change in the mission of the PS in point 2, in the Academic Handbook 2021-2024 published in 2021, which is "developing and implementing the social sciences, humanities and natural sciences and connecting them in the context of inter-trans-multi-discipline with Islamic studies".[32] The words "inter-trans-multi-discipline" have not appeared in previously published Academic Handbook. According to Imam Sujoko,[33] these words have often been stated by Prof. Dr. Suwito, M.A.[34] in various orientation events

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[29] *Ibid.*

[30] *Ibid.*

[31] UIN Syarif Hidayatullah Jakarta, *Pedoman Akademik UIN Syarif Hidayatullah Jakarta Tahun 2020/2021* (Jakarta: UIN Syarif Hidayatullah Jakarta, 2020), p. 13. Integrasi ilmu pengetahuan menjadi bagian penting dari Visi UIN Syarif Hidayatullah Jakarta sejak perubahan status dari IAIN Syarif Hidayatullah Jakarta menjadi UIN Syarif Hidayatullah Jakarta pada tahun 2002.

[32] Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 9.

[33] Dr. Imam Sujoko, M.A. Secretary of Magister Program, Postgraduate School (PS) of Syarif Hidayatullah Jakarta State Islamic University/ SHJSIU (2019- now)

[34] Prof. Dr. Suwito, M.A. former Deputy Director Institutional Affairs of PS (2007-

with new postgraduate students, as part of the orientation material on the KKNI-based curriculum and SPs graduation standards, and as an approach to Islamic studies at the PS, especially for students with non-Islamic backgrounds.[35] "Inter-trans-multi-discipline" as a model of study approach existed before and it was included in the 2021 Academic Handbook, as a study concept with concentration and later as a "cross-disciplinary" study concept. Likewise, the terms multi-discipline, inter-discipline and trans-discipline have been used by The Regulation of Ministry of Education and Culture number 45 in 2014 as a strategy for developing science and technology.[36]

2. "Inter-Trans-Multi Discipline" as a Model Approach

The term "inter-trans-multi-discipline" is officially used as a model of study approach in 2021, as stipulated in the Academic Handbook 2021-2024. It is intended as a term for the concepts that had been applied by the PS since the enrolment of students with non-Islamic background studies in the Masters and Doctoral Programs at the PS since year 2011.

The Academic Handbook 2011-2015, explains the concentration or specialization in Islamic study programs which include concentrations in Islamic knowledge and interdisciplinary Islamic Studies. The Interdisciplinary Islamic Studies subjects consist of: Religion and Politics; Religion and Science; Islam and Population: Religion and Media; Halal Product Analysis; Religion and Health Religion and Medicine, Islam and Human Rights (HAM), Islamic Arts and Culture, Islam and Diplomacy; Religion and Entrepreneurship; Religion and Environmental Resources.[37] While the Academic Handbook 2016-2020 explained the concept of Islamic studies with two approach models; 1) concentration, and, 2) cross-disciplinary. The "concentration" approach model, which is a specialization that is part of the disciplines of Islamic religious sciences, includes: Study of Tafsir, Hadith, Islamic Thought, Islamic Law, Islamic Education, Da'wah, History of Islamic

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2011), Deputy Director Academic and Networking Affairs (2011-2013), Head of Doctoral Program ex officio Deputy Director of Academic, Networking, and Development of Institution (2013-2015).

[35] Statement of Dr. Imam Sujoko, M.A. via WhatsApp (WA) on 4 June 2022.

[36] Peraturan Menteri Pendidikan dan Kebudayaan Nomor 154 Tahun 2014 tentang Rumpun Ilmu Pengetahuan dan Teknologi Serta Gelar Lulusan Perguruan Tinggi.

[37] Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2011-2015*, p. 7.

Civilization, Arabic Language and Literature, Islamic Economics and Politics Islam. While the "cross-disciplinary" approach model, namely the specialization of Islamic studies in the perspective of the social sciences, humanities, and natural sciences, includes: Sociology, Anthropology, Political Science, Communication Science, Economics, Philosophy, Psychology, Philology, Law, Environment, Gender, Medicine/Health, Architecture, Informatics, Biology, Physics and others.[38]

Explaining the meaning of one of the PS missions year 2021 to 2024 that is "Developing social sciences, humanities and natural sciences and connecting them in an inter-trans-multi-disciplinary context with Islamic studies."[39] Dr. Hamka Hasan[40] said: "With the development of science and knowledge, research at the PS is directed to dialogue between religion and science or science and religion which is termed as "interdisciplinary", discussing religious sciences within the framework of social sciences and science or vice versa which is termed as transdisciplinary; and discussing a problem or theme by involving several disciplines in order to answer the challenges of religion and the problems of an increasingly complex society. With this mechanism, religion and science get along well."[41] Prof. Dr. Didin Saepudin[42] explained that "all sciences that are occupied, both social sciences, humanities and natural sciences must have something to do with Islam. In other words, the *Kauniyah* verses that are studied must have an academic-scientific relationship with the *Tanziliyah* verses, so that Islam is contextual with time and place."[43] According to Dr. Yusuf Rahman, M.A. [44], the mission is "embodied in the policy of offering

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[38] Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2016-2020*, p. 9.

[39] In contrast to PS of SHJSIU, the Postgraduate Program of Sunan Kalijaga Yogyakarta State Islamic University puts the idea of integration of knowledge into its vision, which states "to become an excellent and leading Postgraduate in the field of Islamic Studies that is integrative-interconnective and innovative, for the advancement of civilization," and in one of the goals, namely to "produce Magister and Doctoral Program in the field of Islamic studies with integrative-interconnective scientific mastery supported by a strong methodology within the framework of humanist-transcendental social transformation." (http://pps.uin-suka.ac.id/id/page/prodi/2438-Visi-Mission-dan-Goal, accessed on June 25, 2022).

[40] . Hamka Hasan is Deputy Director of PS (2019- now).

[41] Statement of Dr. Hamka Hasan via WhatsApp on 12 June 2022.

[42] Didin Saepudin, MA is Head of Doctoral Program of PS (2015-now)

[43] Statement of Prof, Dr. Didin Saepudin, M.A via WhatsApp on 12 June 2022.

[44] Yusuf Rahman, M.A. is Deputy Director of Administration and Students Affair

courses, for example the courses offered are not specific to only one field of sciences, so that students from various fields of sciences can take them. The lecturers also consist of various fields of backgrounds, so team teaching is applied. In the final exam as well, team teaching is not only from one field of science but from various fields of sciences, both from within the Postgraduate School, as well as across faculties and even from outside the university, and at that time there was a policy regarding the thesis/ dissertation examiner team, which must consist of one examiner from one field of science, one examiner from outside the field of science from within one campus, and one examiner from outside the university"[45]

Prof. Dr. Phil. Asep Saepudin Jahar, [46] responded the subject and said "developing social sciences, humanities and natural sciences and connecting them within inter and multi-disciplinary contexts with Islamic studies means that teaching and research are developed in ways; first, how Islamic studies are related to other sciences such as health, peace, politics, economics; secondly, the methodology developed is multi-disciplinary, that students from other disciplines whose chore is non-Islamic studies, can apply an inter-trans and multi-disciplinary approach. From many perspectives, can be of anthropology, sociology or politics in undertaking various research objects."[47] According to him "the PS is different from those linear faculties, for example, doctoral degree program in Islamic religious education at the Faculty of Education (*Tarbiyah*), cannot accept those medical students because their backgrounds are different. They can be accepted in the PS, and they can study related to mental health or healthy living traditions and so on. That is the different between the PS from other faculties that apply linear Masters or Doctoral Study Programs.[48]

Inter-trans-multi-discipline as the PS approach in developing Islamic studies study programs is in line with the Ministry of Education and Culture Regulation number 45 of 2014. The regulation defines the term inter-discipline as "a research strategy that involves the transfer of an academic discipline into another academic discipline to solve a

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(2011-2013), then as Head of Magister Program Magister (2013-2015).

[45] Statement of Yusuf Rahman, M.A. via WhatsApp on 11 June 2022.

[46] Asep Saepudin Jahar, Director of PS (2019- now).

[47] Statement of Asep Saepudin Jahar via WhatsApp on 14 Juni 2022.

[48] *Ibid.*

particular problem. so as to be able to bring up new methods or new academic disciplines. Trans-discipline as "a research strategy that involves other stakeholders outside academia, such as professional practitioners, government, politicians, entrepreneurs so that research results can have a higher probability of to be applied by the community" and multi-disciplinary as "a research strategy involving at least two academic disciplines to solve a particular problem together."[49]

Moh. Turmudi, Zaenal Arifin, and Mujamil Qomar formulated the characteristics of each inter-disciplinary, trans-disciplinary, and multi-disciplinary approach as follows:

1. Characteristics of an interdisciplinary approach, are; 1) it requires a broad, comprehensive and in-depth study; 2) it has diversity of disciplines participating in research; 3) it has different ways of looking at science; 4) it deals with topics that are too broad and complex; 5) it involve a number of experts from various expertise to produce a theory; 6) it needs cooperation of various sciences into a single unit with its own method; 7) it requires interdisciplinary dialogue; 8) for Islamic disciplines are integrated with other sciences; 9) integrate of their insights to produce a comprehensive understanding; 10) the interconnection between science and religion at the ideal, ontological, epistemological and axiological levels; 11) the most effective way to become a means of new discoveries, and; 12) is a separate discipline with its own set of methods.

2. The characteristics of the trans-disciplinary approach, are; 1) to build paradigms and understanding in solving scientific problems through a cross-disciplinary process from various perspectives; 2) it requires new views, dispositions, behaviors and ways of thinking; 3) is multi-referential and multidimensional; 4) as a meeting point of a number of thoughts, and discuss multisectoral issues that are developing more and more complicated; 5) prioritizes cooperation from beginning to end; 6) it focuses on problems, methodological development, collaboration and participation; 7) integrate and transform multiple perspectives; 8) combining various perspectives in order to solve contemporary problems; 9) involves the integration of theoretical and method-

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[49] Peraturan Menteri Pendidikan dan Kebudayaan Nomor 154 Tahun 2014 tentang Rumpun Ilmu Pengetahuan dan Teknologi Serta Gelar Lulusan Perguruan Tinggi. Lihat juga pembahasan pada bab sebelumnya.

ological perspectives, and; 10) creates a holistic approach.

3. The characteristics of a multi-disciplinary approach are; 1) it consults with other disciplines; 2) each discipline stands alone with its own method; 3) interconnection between one science and another but each science works based on its own scientific discipline and method; 4) a number of different sciences analyze the same problem, and; 5) contribute problem solving according to their respective versions.[50]

The "inter-trans-multi-disciplinary" approach in Islamic studies at the PS is expected to;

1) strengthen and develop the sciences and disciplines that have emerged from the "inter-trans-multi-disciplinary" approach such as; Islamic economics, Islamic management, Islamic anthropology, Islamic sociology, Islamic politics, and others;

2) bring up new sciences or disciplines as result of dialectics and integration between Islamic teachings (especially from the Qur'an and the Sunnah of Rasulullah) with all scientific fields;

3) developing readings and studies of Islamic *turāth* (classical intellectual treasures), in various aspects, in the language and perspectives of modern science, both social-human and natural sciences;

4) develop reading and study of modern sciences benefiting from students/researchers with non-Islamic academic backgrounds, and looking for epistemological roots in Islamic worldview perspective;

5) discuss continuously social, human and natural sciences from the perspective of Islamic teachings.

6) discuss Islamic issues both related to `*aqīdah*, *sharī`ah*, and *akhlāq* from the perspective of social, human and natural sciences.

3. Cross-disciplinary Approach Model Curriculum at the PS

The curriculum of the PS is based on Presidential Regulation No. 8 of 2012 concerning the Indonesian National Qualifications Framework (KKNI), Regulation of Minister of Education and Culture No. 3 of 2020 concerning National Higher Education Standards, as well as internal University policies and the specification of the PS which

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[50] Moh. Turmudi, Zaenal Arifin, Mujamil Qomar, "Kajian Multidisipliner, Interdisipliner dan Transdisipliner di Perguruan Tinggi Islam", *Proceeding International Seminar on Islamic Education and Peace*, Volume. 1, 2021.

includes 4 aspects (attitudes, knowledge, general skills, and special skills), which are generally described as follows:

    a. Graduate Competency Standards for Masters and Doctoral Programs

        1) Graduate Competency Standards Master Program:

            a) Having a personality that fears of God Almighty and upholding human, Islamic and state values based on Pancasila.

            b) Having the ability to develop and manage research-based knowledge with an inter-multi-trans-disciplinary approach in accordance with their respective concentrations within the scope of Islamic studies, social, human and natural sciences.

            c) Obtaining recognition both on a national and international scale and dedicating it in service to the wider community.[51]

        2) Graduate Competency Standards Doctoral Program:

            a) Having a personality that fears God Almighty and upholding human, Islamic and state values based on Pancasila.

            b) Having the ability to lead, discover and manage research-based knowledge with an inter-multi-trans-discipline approach in accordance with their respective concentrations within the scope of Islamic studies, social, human and natural sciences.

            c) Obtaining recognition both on a national and international scale and dedicating it in service to the wider community.[52]

    b. Study Program and Specialization

    The PS has an Islamic Studies Program for Masters and Doctoral Programs, with two specializations:

        1) Concentration, namely specialization which is part of the disciplines of Islamic religious sciences, includes: Studies of Tafsir, Hadith, Islamic Thought, Islamic Law, Islamic Education, Da'wah, History of Islamic Civilization, Arabic Language and Literature, Islamic Economics and Islamic Politics.

        2) Cross-disciplinary, namely specialization which is Islamic studies in the perspective of social, human, and natural sci-

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[51] Sekolah Pascasarjana UIN Syarif HIdayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 11.

[52] Sekolah Pascasarjana UIN Syarif HIdayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 12.

ences, including: Sociology, Anthropology, Political Science, Communication Science, Economics, Philosophy, Psychology, Philology, Law, Environment, Gender, Medicine/Health, Architecture, Informatics, Biology, Physics and others.[53]

c. Curriculum Structure

The PS curriculum structure consists of knowledge aspect courses consisting of matriculation and mandatory subjects, general skill subjects, and special skill subjects covering various majoring subjects as stated in the Academic Handbook 2021-2024.[54]

The Matriculation subjects must be taken by all students of the PS, both Masters and Doctoral Programs whose background is not Islamic studies. This course must be taken first as a requirement for strengthening courses in the mandatory subjects, general skill subjects and special skill subjects.

Mandatory subjects must be taken by all students, either Masters or Doctoral Programs, as compulsory subjects to gain main competencies and mastery of Islamic study science.

The general skill subjects must be fulfilled by students for strengthening of skills in research and in writing Thesis / Dissertation.

Specific subjects consist of the "majoring" subjects must be taken by students in accordance with their educational background of their previous level, in line with the thesis/dissertation field of interest. These subjects can be done in PS or in any faculties in the university or any universities outside or as independent study with the approval and guidance of the relevant professors.[55]

The word majoring was introduced in 2021 as a substitute for the word of concentration or specialization. This word as a term of learning approach is not appropriate, because every word "majoring", is always accompanied by the word "minoring". "Major" is usually used to refer to the main concentration area and "minor" to refer to additional concentrations.

In accordance with the academic provisions for the Master's Program consists of; Matriculation subjects are 0 credit, mandatory

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[53] Sekolah Pascasarjana UIN Syarif HIdayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 13.

[54] Sekolah Pascasarjana UIN Syarif HIdayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 42-47.

[55] Lihat Sekolah Pascasarjana UIN Syarif HIdayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 40, dengan beberapa penjelasan.

subjects have 18 credits, majoring subject are 12 credits, general skill subjects are 8 credits, a total of 38 credits. For the Doctoral Program consists of; Matriculation with 0 credits, 26 credits of mandatory subjects, 8 credits of majoring courses, and 14 credits of skills courses, a total of 48 credits.[56]

The matriculation subjects and the compulsory subjects are the main concentrations of the Islamic studies, which for students with an Islamic studies background is a as further continuation linearly with the field of study that has been taken at the previous level. However, for students with non-Islamic studies backgrounds, it is certainly not an easy thing to take those subjects because it is a new field for them. However, these courses are very important for cross-disciplinary academic development. Likewise, the concentration course are expected to be able to bridge the general field of study that they previously studied with the field of Islamic studies they have just taken.

The Perception of the Alumni With Non-Islamic Study Background on the Efects of Inter-Trans-Multi Disciplinary Model Approach of Integration of Knoledge

1. Respondent Profile

As discussed, 45 alumni of the PS with non-Islamic studies backgrounds responded to the questionnaires and provided answers to the survey questions. Their profile is as follows:

Tabel: Profil Responden

Total Respondent 45 alumni	Total (%)
1. Degree Level	
a Magisters	16 (35.6%)
b Doctoral	29 (64.4%)
2 Fields of studies before enrollment at PS	
a Social /human sciences	38 (84.4%)
b Natural sciences and technology	7 (15.6%)

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[56] Lihat Sekolah Pascasarjana UIN Syarif HIdayatullah Jakarta, *Pedoman Akademik Magister dan Doktor 2021-2024*, p. 29.

| Total Respondent 45 alumni	Total (%)
3 Gender	
a Male	28 (62.2%)
b Female	17 (37.8%)
4 Occupation	
a Teacher / lecturer/ educator	37 (82.2%)
b Government servants	1 (2.2%)
c Private sector servants	0
d Self-employment	1 (2.2%)
e Others	6 (13.3%)

2. Data Presentation and Analysis

From the respondents' answers to the survey questions in the questionnaire, the following data and facts were obtained:

a. Map of interest, understanding of Islamic study subjects and their benefits in developing cross-discipline academic horizons for alumni with non-Islamic studies background:
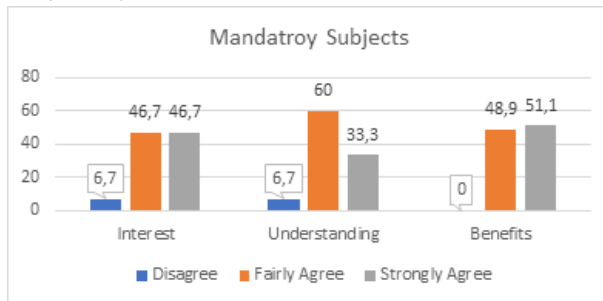
1) The level of interest, understanding and the benefits of Islamic studies of the Matriculation Subjects in developing cross-disciplinary academic horizons of the alumni:

The level of alumni's interest in Islamic studies of the Matriculation Subjects is very high. A total of 35.6% (14 respondents) strongly agreed, and 60% (27 respondents) fairly agreed and only 4.4% (2 respondents) did not agree. The level of understanding of the alumni on Islamic studies of the Matriculation Subjects is in line with their interests, where 33.3% (15 respondents) strongly understood, 55.6% (25 respondents) fairly understood, and only 11.1% (5 respondents) who stated that they did not understand the subjects. None of the respondents denied the benefit of the subjects learned in broadening their Islamic horizons, while 46.7% (21 respondents) fairly agreed, and 53.3% (24 respondents) strongly agreed the benefit of the subjects. The percentage level of interest, understanding and benefits of Matriculation Subjects can be seen in the following graph:
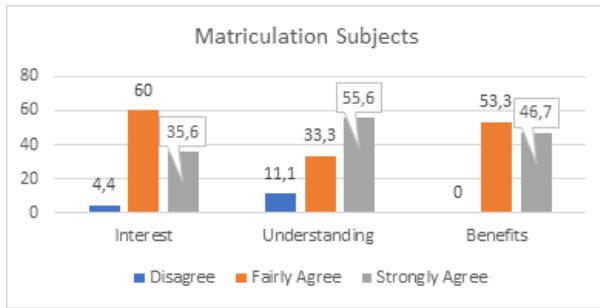
2) The level of interest, understanding and the benefits of Islamic studies of the Mandatory Subjects in developing cross-disciplinary academic horizons of the alumni:

The level of alumni's interest in Islamic studies of the Mandatory Subjects is also high, although 6.7% responded did not like the subjects. A total of 46.7% strongly liked them and 46.7% fairly liked the Mandatory subjects offered by the PS. The level of students' understanding of Islamic studies of the Mandatory Subjects is in line with their interest, where 33.3% admited that they strongly understood and 60% fairly understood, and only 6.7 % (3 respondents) who found the subjects are difficult. Meanwhile 51.1% of the PS alumni strongly agreed that Mandatory subjects affect positively in broadening their Islamic horizons, 48.9% fairly agreed, and no respondent denied their effects. The percentage level of interest, student understanding and the benefit of the Mandatory Subjects can be referred to in the following graph:

3) The level of interest, understanding and the benefits of Islamic studies of the s concentration/majoring courses in developing cross-disciplinary academic horizon of the alumni:

There were 4.4% of alumni not interested in the concentra-

tion/majoring subjects offered, but the majority; 44.4% were very interested and 51.1% were fairly interested. For their understanding of concentration/ majoring subjects, only 2.2% admitted that they did not understand, while 37.8% admitted that they could understand very well and 60% fairly understood the subjects. 46.7% strongly agreed that the subjects could broadening their Islamic knowledge horizons, 48.9% fairly agreed and 4.4% disagreed. The level of interest, understanding of students and the benefits of concentration/ majoring courses can be seen in the following graph:
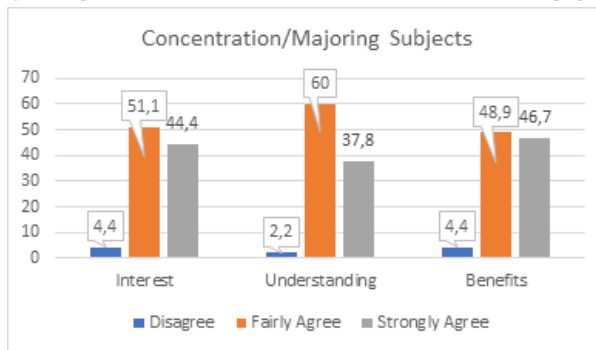

b. Map of Alumni's provision of integration of knowledge; between Islamic knowledge and general knowledge:

1) 44.4% of the PS alumni with non-Islamic studies background strongly agreed that they were able to connect the Islamic studies subjects of the Mandatary Subjects with fields of non-Islamic studies at their previous level, 48.9% fairly agreed and only 6.7% disagreed. Meanwhile, to connect the Concentration/Majoring subjects with the fields of non-Islamic studies at the previous level, only 2.2% stated that they did not agree, 40% stated strongly agreed and 57.8 % fairly agreed. This data shows that the main themes of Islamic studies of concentration/majoring subjects are easy to be related to the topics of non-Islamic studies.

Provision of Knowledge Integration
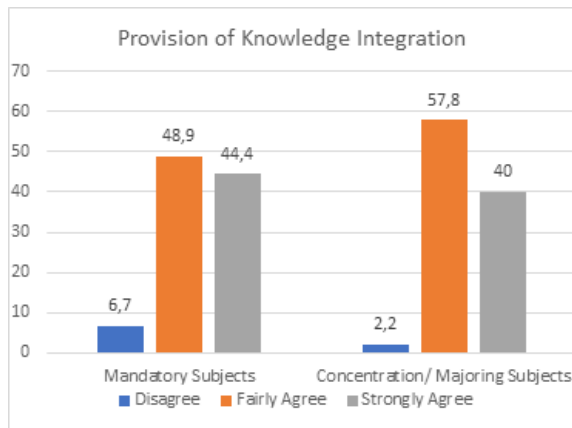
2) For the content level of knowledge integration of in thesis/ dissertation; between Islamic knowledge and non-Islamic studies, 64.2% of respondents strongly agreed that they have integrated knowledge in their thesis/ dissertation, 31% fairly agreed, and only 4.8% disagreed.

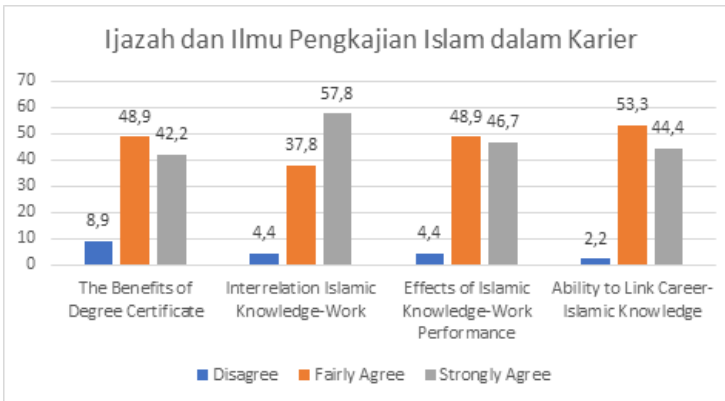Integration of Knowledge Content In the Thesis/ Dissertation
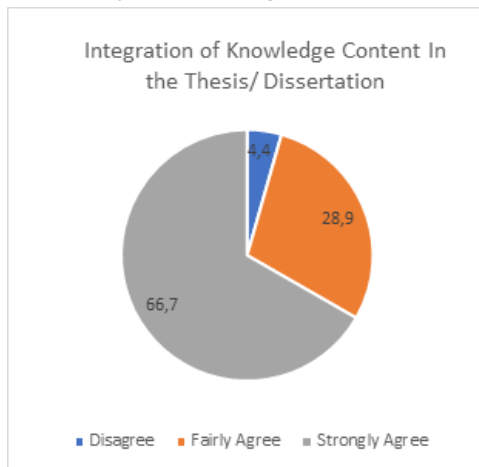
c. Map of the Benefits of Islamic Studies Degree Certificate in Career and the Interrelationship between Islamic knowledge learned and the work

1) The benefit of the Masters/Doctoral Islamic Studies certificate for a job which is not linear with the previous education level certificate; as much 42.2% strongly agreed that their certificate could be accepted in their work place, 48.9% fairly agreed, and 8.9% disagreed. This means that although in general the SPs

certificate could be recognized in the institutions where they worked, there were still agencies (8.9%) could not recognize the PS degree certificate because of not linear.

2) The degree of interrelationship between Islamic knowledge they have learned and work; 57.8% strongly agreed, 37.8% fairly agreed, and 4.4% disagreed. As for the level of effects of Islamic knowledge learned in improving performance and work ethic; 46.7% strongly agreed, 48.9% fairly agreed, and 4.4% disagreed. As for the ability to link their career with Islamic knowledge they have learned at the PS; 44.4% of them were strongly capable, 53.3% were fairly capable and only 2.2% (1 respondent) was not able. The following is a graph of the percentage of each category:

d. Reasons for Taking Cross-disciplinary Study Programs and the Contribution of the Thesis/Dissertation for Integration of Knowledge

The following are testimonies of some alumni about their reasons of taking cross-disciplinary study programs and their thesis/dissertation contributions in promoting integration of knowledge across disciplines:

1) Alumni with Natural Science and Technology Background

Magisters Program		
Name	Reasons of taking cross-disciplinary programs	Thesis/Dissertation contribution for Integration of Knowledge
Dian Atika Butar Butar	"I feel the need to add Islamic studies knowledge in health sciences."	"My thesis is about Air Susu Ibu Perah (ASIP/Dairy Mother's Milk), considering the benefits & content of breast milk that is not found in formula milk, it is important for a woman to still be able to provide breast milk for her child, one solution is ASIP for working women, which is in accordance with religious messages."
Doctoral Program		
Dermawati	"To understand the correlation between science and religion"	"My dissertation on Ecology and Religiosity, which explains the need to pay attention to the quality of the environment and the biological characteristics of people's lives to increase worship."
Dr. dr. Mukhtar Ikhsan SpP(K), MARS, FISR	"To further deepen my Islamic knowledge and connect it with my previous medical knowledge"	"My dissertation is entitled "Tibbun Nabawi in Modern Medicine: Study of Nigella sativa as Anti-Inflammatory in Mast Cells," which proves what was taught by the Prophet Muhammad in treatment with Nigella sativa (habbatus sauda) is in accordance with modern medical science today".
Dr. Apt. M. Ikhwan Lukmanudin, MA.Kes	"I just realized that was not linear for my career path."	"My dissertation is on the formulation of *halalan tayyiban* drugs, where I made medicinal preparations with *halal* and *tayyib* formulations that had never existed before.
Mukhtar Ikhsan	"Want to broaden scientific knowledge of religion"	"The title of my dissertation: "*Tibbun Nabawi* in Modern Medicine: Study of Nigella Sativa as Anti-Inflammatory in Mast Cells." From this dissertation I can prove the truth of the hadith of the prophet Muhammad, where the Messenger of Allah said: "*Verily, Black Seed is a cure for all diseases except al-Shaam. Then the Prophet Muhammad was asked what is al shaam? The Prophet replied: Death.*" From the research I did in the Lab.

	Ehime University, Matsuyama, Japan, proved that black seed has an anti-inflammatory effect (inflammation) on mast cells, where black seed can inhibit the release of histamine from Mast Cells. Histamine plays an important role in the cascade of asthma. In conclusion, black seed plays a role in the prevention and treatment of asthma. This has been proven in medical science studies.

2) Alumni with Social and Human Sciences Background

Magisters Program

Name	Reasons of taking cross-disciplinary programs	Thesis/Dissertation contribution for Integration of Knowledge
Jumal Ahmad	"I get a lot of knowledge with interdisciplinary where my research is not only seen from the side of education but also psychology and social"	"My thesis entitled "Religiosity, Reflection and Religious Subjectivity: Case Studies of Faculty of Education of SHJSIU Students." The concept of integration between religiosity and spirituality which is currently considered different by some researchers, through this thesis I can prove the existence of a relationship and integration between the two, from a psychological perspective, this thesis develops a measurement of religiosity that is in accordance with the Islamic concept, from a sociological perspective examining student religious subjectivity which is currently not widely studied".
Puji Pratiwi	"At first, I didn't know that at the Postgraduate School applied multi-disciplinary, but when I found out and went through the first semester, I felt that my knowledge of Islam was getting wider, not limited to just my major."	The Dynamics of the Ulema Council Fatwa on Abortion and the Use of Meningitis Vaccines in Responding to Social Changes

Doctoral Program		
Dr. Masyrofah, S.Ag, M.Si	"Because I want to deepen Islamic studies that can be related to political science and international relations."	"My dissertation is "Study of Government Diplomacy in the Reformation Era 1998-2018 in Efforts to Settle the Israeli-Palestinian Conflict." This dissertation can integrate political science and Islamic politics within the framework of Siyasah Kharijiiyah/Dauliyah in the issues of the Israeli-Palestinian conflict which includes Middle East Studies.
Djubaedi Yunus	"Deepen the relationship between Islam and my non-Islamic field of study so as to broaden my religious knowledge and social sciences."	My dissertation entitled "Demography and Religiosity Factors and Their Implications for Islamic Financial Literacy." This dissertation proves, among other things, that although the respondent's faith is strong, it does not affect the choice of Islamic bank. Respondents still prefer conventional banks to Islamic banks."
Muhamad	My first degree is different from my master degree program, and my doctoral program is integrating the two."	"My dissertation is "The City in the Perspective of Inter-disciplinary Tafsir (Study on Ibn Assyria's Tafsir)". This dissertation contributes in introducing the concept of the city which is derived from the interpretation of the verses of the Qur'an about the city."
Yosi Stefhani	"To be more specific regarding my scientific field. Previously in finance, then I wanted to be more specific in Islamic finance."	"My dissertation entitled "Implementation of Sharia Stock Trading in Indonesia: Efficient Capital Market Perspective." This dissertation contributes to testing the concept of Islamic finance using theories derived from conventional finance".
Sugiyanto	"In order to have the ability to synthesize between general science and religious science"	"My dissertation "Determination of investor behavior in investing in Islamic stocks on the Indonesian stock exchange", contains the integration of several scientific disciplines.
Ghozali	"Want to deepen psychology in the perspective of Islamic leaders"	"My dissertation is Study of Theoretical and Applicative Systematic Psychotherapy Sufi of Al-Ghazali with Rational Emotive Behavior Therapy of Albert Ellis."

Conclusion

The results of this study can be concluded as follows:

a. The Postgraduate School (PS) of Syarif Hidayatullah Jakarta State Islamic University (SHJSIU), from time to time has been trying to develop an "inter-trans-multi-disciplinary" approach to Islamic studies through curriculum design policies, and that the curriculum of the Masters and Doctoral Studies Program of Islamic Studies is a model inter-trans-multi-disciplinary approach in accordance with the mission of knowledge integration.

b. Alumni of the PS whose background was not Islamic studies, even though the field they were engaged in is a new and challenging, they judged that all the subjects they have to take were in accordance with their interests, they were also able to understand them well, also that in the learning process as well as in their thesis/dissertation work, they could integrate the general knowledge they had at the previous level of education with the Islamic studies.

c. Alumni with non-Islamic studies background, assessed that Islamic studies they have learned could improve their performance and work ethic, and broaden academic horizons across disciplines. In general, the Magister/doctoral degree certificates in Islamic studies could be recognized by the work places/institutions, although some have experienced difficulties because they are not linear. Having non-linear knowledge or degree certificate is not a problem, instead it becomes a more positive alternative for developing academic and career horizons.

Recommendations

Based on the conclusions of this study, the following are some recommendations:

a. Philosophical foundation: The Ministry of Religious and universities within the PTKI must continuously support various efforts to develop philosophical-epistemological foundations for the integration of knowledge and inter-trans-multi-disciplinary models in accordance with the Decree of the Director General of Education No. 2498 of 2019 concerning Guidelines for the Implementation of Knowledge Integration at PTKI.

b. Collaboration: SHJISU must promote the research teams from experts in the field of Islamic studies to identify religious issues,

both those that are *muttafaq* (agreed upon) and those are *mukhta-laf* (which are still in question) and collaborate with other teams from other fields/departments/faculties. On the other hand, social, huma and natural sciences research teams should be engaged and to collaborate with research teams in religious faculties.

c. For developing and strengthening of the inter-trans-multi-disciplinary approach model PS of SHJISU must continue;

　a) increase collaboration with various general faculties within the university for the preparation of human resources, for the development of joint research, or for the preparation of recruitment of new students from general faculties who wish to choose interdisciplinary programs;

　b) evaluating for the development of curriculum design in accordance with the mission of knowledge integration in the contact of the "inter-trans-multi-disciplinary" model;

d. The "inter-trans-multi-disciplinary" model of knowledge will encourage the birth of scholars who can master various scientific disciplines, and in accordance with the results of this study also that the "inter-trans-multi-disciplinary" study model can broaden cross-disciplinary academic horizons. The policy that requires of having a linear degree certificate in the education level and in the career need to be reconsidered, or need to be abolished.

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