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Abstract

This paper is a continuation of previous research entitled “*The Analysis of the Development of Islamic Perspectives in International Relations in Indonesia*,” which found that one of the problems with the lack of scientific publications related to Islamic international relations in Indonesia concerns the immature application of international Islamization methodology. This condition reminds us of the vital role and urgency of developing a methodology of Islamic international relations. In response to this issue, it is necessary to carry out an analysis of the development and application of Islamic international relation methods in Indonesian Universities, in this case, taking the example of three universities: Darussalam University (UNIDA) Gontor, Universitas Muhammadiyah Yogyakarta (UMY), and UIN Sunan Ampel Surabaya. These three universities were chosen because they officially declared the development of Islamization or integration of science in the curriculum of the international relations study program. This study aims to analyze the methodological model of Islamic international relations in three universities to be compared and evaluated for their implementation. This type of research was qualitative descriptive by taking the research settings at UNIDA, UMY, and UIN Sunan Ampel. Data collection techniques were through observation, interviews, and limited discussion. Data analysis utilized an interactive model with a four-component analysis approach: data reduction, data analysis, data clarification, and drawing conclusions carried out actively and interactively with source persons as the primary

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data sources equipped with several secondary sources. This study found that these three universities used three different methods in embodying the concept of Islam in international relations. UNIDA Gontor has its Islamization project, UMY has Islam as the curriculum characteristic, and UIN Sunan Ampel has the integrated twin tower concept. Although these three models have elementary differences, they have the spirit of developing the internalization of Islamic studies in the study of international relations.

Keywords: Islamization, International Relations, Methodology, UNIDA Gontor, UMY, UIN Sunan Ampel

Abstrak

Tulisan ini merupakan lanjutan dari penelitian sebelumnya yang berjudul “Analisis Perkembangan Perspektif Islam dalam Hubungan Internasional di Indonesia” yang menemukan bahwa salah satu permasalahan kurangnya publikasi ilmiah yang berkaitan dengan Hubungan Internasional Islam di Indonesia adalah terkait dengan penerapan metodologi Islamisasi Internasional yang belum matang. Kondisi ini mengingatkan pada peran vital dan urgensi pengembangan metodologi Hubungan Internasional Islam. Menyikapi hal tersebut maka perlu dilakukan analisis terhadap perkembangan dan penerapan metode Hubungan Internasional Islam di Perguruan Tinggi di Indonesia dalam hal ini mengambil contoh tiga universitas; Universitas Darussalam (UNIDA) Gontor, Universitas Muhammadiyah Yogyakarta (UMY) dan UIN Sunan Ampel Surabaya. Ketiga universitas ini dipilih karena secara resmi mendeklarasikan pengembangan islamisasi atau integrasi ilmu dalam kurikulum program studi hubungan internasional. Penelitian ini bertujuan untuk menganalisis model metodologi Hubungan Internasional Islam di tiga universitas, UNIDA Gontor, UMY dan UIN Sunan Ampel untuk kemudian dibandingkan dan dievaluasi implementasinya. Jenis penelitian yang digunakan adalah deskriptif kualitatif dengan mengambil lokasi penelitian di UNIDA Gontor Ponorogo, UMY dan UIN Sunan Ampel Surabaya. Teknik pengumpulan data melalui observasi, wawancara dan diskusi terbatas. Analisis data melalui model interaktif dengan pendekatan analisis empat komponen yaitu: reduksi data, analisis data, klarifikasi data dan penarikan kesimpulan, dilakukan secara aktif, interaktif dengan narasumber sebagai sumber data primer yang dilengkapi dengan beberapa sekunder. sumber. Penelitian ini

menemukan ketiga universitas ini menggunakan tiga metode berbeda dalam mengejawantahkan konsep islam dalam ilmu hubungan internasional. UNIDA Gontor dengan proyek islamisasinya, UMY dengan Islam sebagai penciri dan UIN Sunan Ampel dengan konsep integrated twin tower. Ketiga model ini, meskipun memiliki perbedaan yang elementer, namun memiliki semangat pengembangan internalisasi studi Islam dalam kajian ilmu hubungan internasional.

Kata Kunci: Islamisasi, Hubungan Internasional, Metodologi, UNIDA Gontor, UMY, UIN Sunan Ampel

INTRODUCTION

The Islamization of international relations is one of the most advanced studies today, especially in Indonesia. Furthermore, the Islamization of the science movement was even able to reduce the massive movement of Islamic liberalization in the early 2000s. The power of spreading these ideas and thoughts is pure because they were started and embedded in several Islamic campuses in Indonesia and later became popular academic studies among Muslim academics in Indonesia. Inevitably, this influence has also penetrated groups of academics in international relations by developing curricula or study groups to develop an academic discourse on Islamization.

The idea of Islamization was first conceived at a world conference for Muslim education in Mecca in

1977. This conference was initiated by King Abdul Aziz University in Saudi Arabia. In the forum, ideas of Islamization emerged, expressed by the movement's two leading ideologues: Ismail Raji Faruqi and Muhammad Naquib Al-Attas. According to Faruqi, the Islamic education system was formed within a western core framework characterized by value-free, especially divine spiritual values. Meanwhile, based on Al-Attas' argument, the biggest challenge facing Muslims today is the invasion of knowledge from Western civilization that has spread throughout the world.

According to Al-Attas, what was initially carried out in Islamization was the liberation of humans from magical, mythological, animistic, national cultural traditions, and later from their secular understanding

of thought and language (al-Attas, 1995, p. 44). In other words, the process of purifying the soul should be done before the soul is decorated with commendable quality. In the process, two steps are suggested: first, isolating the elements and concepts shaped by Western culture and civilization and second, incorporating key Islamic elements and concepts into each relevant branch of contemporary science (Daud, 1998, p. 313) (Armayanto, 2007, pp. 27-28).

In contrast to Al-Attas, who started the process of Islamization with self-purification (Sufism) extracted from Al-Ghazali's idea, Faruqi offered twelve steps to be followed in the process of Islamization of knowledge. The 12 steps are 1. Understanding the methodological principles of modern scientific disciplines, their problems, themes, and developments; 2. Review of scientific disciplines; 3. Understanding of Islamic values (anthology); 4. Understanding of Islamic heritage (analysis); 5. Determining the relevance of Islam that is different from contemporary issues; 6. Critical study of modern scientific disciplines-clarifying the disciplinary position of Islam and guiding its steps; 7. Critical study of the understanding of Islamic

heritage, such as Al-Quran and Sunnah; 8. The main subjects of discourse are Islamic issues; 9. The subject of the discourse is a human problem; 10. Creative analysis and synthesis; 11. Referring to scientific disciplines within the framework of Islam: university textbooks; 12. Spreading of Islamic knowledge (Faruqi, 1995, p. 99) (Soleh, 2011, pp. 5-15).

In the study of international relations, the discourse on Islamization has also begun to show its influence. In a book entitled *Methodology of International Relations in the Debate of Paradigms and Alternative Approaches*, Alexander Wendt et al. explained that the Islamic methodology could be used as a solution, at least one of the articles entitled *Tradition of Islamic International Relations Methodology: Arkoun's Alternative Towards an Epistemological Crisis of Western/Modern International Relations* written by Musa Maliki. In that article, it is explained that as one of the Islamic thinkers, Arkoun believes that Islam and the study of international relations have a constitutive relationship. It is a relationship that shapes, presents, and convinces international relations scholars that the historical understanding of the international

order results from a collaboration between the two. Arkoun believes that Islam and the West, especially Europe, are one unit but are interrupted by a dark history; for example, the claim that European historians call the authenticity of Europe was when they defeated Islam at the time of the Crusades. The distinguishing moment is binary opposition or competition; therefore, the existence of Europe is present in real terms, both geographically and existentially, with the consequence of negating Islam. Also, the idea of a clashing East and West should not exist because they both have complementary relationships and build the same civilization formation (Wendt, 2014, p. 293).

Another book that discusses the methodology of international relations studies from an Islamic perspective is *“Non-Western International Relations Theory Perspectives on and beyond Asia,”* written by Amitav Acharya & Barry Buzan, written explicitly in an article entitled *“International relations theory and the Islamic worldview”* by Shahrbanou Tadjbakhsh. In this article, it is explained that the uniqueness of the study of Islamic international relations lies in the references used, namely the three

primary sources of law in Islam itself: the holy book of the Koran, the Prophet’s Sunnah, which comes from the hadith of the Prophet Muhammad, and the Ijtihad results of the scholars (Acharya, 2010, p. 176). Because it is sourced from religious texts, the methodology used emphasizes the faith approach as the primary basis for developing later scientific narratives, in contrast to the Western approach that does not believe in metaphysical realities in scientific development.

The latest discussion on the Islamization of international relations in Indonesia can be seen in a research article entitled *“Islamic International Relations as a Potential Tool to Indonesia’s Soft Power Diplomacy,”* a study written by Sofi Mubarak & Rudi Candra and published by the international publication Atlantis Press in 2020. They explained that countries with Muslim majority populations are currently in an economic and security dilemma, such as Sudan, Egypt, Iraq, Libya, and several other Muslim countries. It is clear evidence of how the democratic diplomacy process developed by the West does not work or is not in accordance with the climate and culture that has developed in Islamic countries. This research presents

an alternative offering to develop the theory of Islamic international relations as a solution to this failure (Mubarok & Candra, 2020, p. 954).

However, the offer to develop Islamic international relations has not reached the expected target. It can be seen from the lack of scientific publications with the theme of Islamic international relations, both from Islamic universities and the independent research results conducted by scholars of international relations interested in Islamic international relations. The research report published in the journal *Jisiera* at the end of 2019 with the title “*Islamic Perspective in International Relations an Analysis of its Development in Indonesia*” provides a clear picture of the low research results with the background of Islamic international relations due to the weak development of the Islamic methodology itself. It occurs because most tertiary institutions do not yet have an appropriate methodological format that can be developed within the educational institution (Mubarok & Chandra, *Islamic Perspective in International Relations*, 2019, p. 1).

Therefore, the main objective of this paper is to see how the process of developing an Islamic international relations methodology on Islamic

campuses in Indonesia, which in this paper describes separately three examples of campuses that have implemented Islamization or integration studies in the curriculum of the international relations study program. The three campuses are Universitas Darussalam (UNIDA) Gontor, Universitas Muhammadiyah Yogyakarta (UMY), and Universitas Islam Negeri (UIN) Sunan Ampel Surabaya.

Islamization and International Relations Project at UNIDA Gontor

The strategy and methodology of the Islamization of science are very much influenced by the thought or Islamization school of thought of science itself. For example, in its application in higher education, the steps that must be taken have consequences and intellectual responsibilities of their own. Therefore, an institution that wants to develop the Islamization of science from the start must be finished with the intellectual debates. It was also done by UNIDA Gontor in developing the project of Islamization of international relations.

The debate about the Islamization of science is still an interesting issue lately. Not only do disputes

about whether or not to agree with the idea of Islamization of science have clear boundaries, debates also occur between the proponents and initiators of the Islamization of science itself. This debate formed two major schools of thought in the Islamization of science, represented by two thinkers and founders of the Islamization of science: Syed Naquib Al-Attas and Ismail Raji Al-Faruqi. In principle, these two thinkers have several similarities as there have been previous explanations. However, the two also have quite basic differences.

This difference will undoubtedly affect what strategy and methodology are chosen by a higher education institution in developing the Islamization of science. Despite having autonomous interpretations of science Islamization, the influence of Al-Attas appears to be dominant in the application of Islamization at UNIDA Gontor. However, other views have also become a discourse for discussion in developing the Islamization of this science.

According to Al-Attas, Islamization started from the *tazkiyatun nafs* or cleansing the subject's soul. By cleansing the soul and decorating it with a praiseworthy character, a good human person will automatically form and become

a good Islamic in the process of Islamization of knowledge (al-Attas, 1995, p. 71). According to Al-Attas, Islam is perfect and includes everything needed by humans; Islam for him is both religion and civilization. Therefore, the object of Islamization, according to Al-Attas, only includes contemporary sciences that have been infiltrated by secularism.

Therefore, the work program for the Islamization of science, according to Al-Attas, includes two steps; first, to isolate the key elements and concepts that make up Western culture and civilization, and second, to incorporate Islamic elements and key concepts in every field of the current relevant science.

From this framework of thinking, the process of Islamization at UNIDA Gontor, especially in the Islamization of international relations since its establishment in 2014, has more practically implemented three main approaches: *tazkiyatun nafs* or worldview Islamization, mastering the science of international relations and Islam, and integration which ends with Islamization.

First, as an implementation of the *tazkiyatun nafs*, the international relations study program following UNIDA Gontor since its

first establishment has made the Islamization of science a vision of the study program. The purpose of the *tazkiyatun nafs* is to Islamize the worldview or way of thinking and point of view. Of course, the Islamization in question is the Islamization of contemporary science as expressed by Al-Attas. In the first international relations study program accreditation document (Draft Dokumen Kurikulum Berbasis Outcome Based Education (OBE) tahun 2020-2024, 2020, p. 4), it is attached that the vision of the UNIDA Gontor international relations study program is “to become a leading study program that produces competitive scholars in the integration of international relations and Islamic science based on the spirit of Islamic boarding schools in 2030.” This vision is applied in an orderly manner in four missions, namely:

1. Carrying out the education and teaching process in Islamic world studies by integrating the science of international relations and Islamic science
2. Developing research in the science of international relations, especially the study of the Islamic world integrated with Islamic science

3. Organizing community service to apply knowledge, skills, and research results to respond to the dynamics of international relations
4. Expanding the network of cooperation to support the development of the integration of international relations and Islamic sciences

In this vision and mission, it can be seen that the international relations at UNIDA Gontor were indeed built on this foundation from the start. However, the use of the word ‘integration of science’ is debatable because the term tends to lead to the Islamization methodology, according to Al-Faruqi. As previously explained, even though it tended more towards Al-Attas, UNIDA Gontor also conducted practical trials of the Islamization methodology with several other approaches.

In implementing the Islamization program of international relations and carrying out a common vision and mission that leads to the Islamization of science, UNIDA Gontor also initiated the formation of an Islamization directorate. This directorate directly collaborates with the study program in compiling its Islamization program in the academic area. This directorate

prepares a special Islamization program and curriculum integrated with the study program curriculum. Thus, each study program at UNIDA Gontor is required to include nine Islamization courses, with teachers from the Islamization directorate.

Besides, the Directorate of Islamization occasionally holds intensive discussions with lecturers who are experts in various disciplines and competent in various fields of Islamic studies, such as theology, philosophy, *tafsir* (interpretation), prophetic tradition (hadith), and Islamic jurisprudence. This series of discussions is the steps for curriculum design and evaluation of its implementation. In the early stages of the discussion, it focuses on elaborating the basic Islamic concepts relevant and needed by various scientific disciplines. The next stage of the discussion is refined with the concept of science and epistemology and is continued with the history of science in Islam related to their respective majors. Finally, the discussion is directed at student problems in facing the process of integration of contemporary Islamic and Western sciences.

Apart from the academic program, UNIDA Gontor has also strengthened boarding education

integrated with study programs and faculties to establish a directorate of caring. The directorate of caring is an institution that assists the rector and vice-rector I in fostering *santri* students outside of class hours.

This directorate oversees all Islamic boarding school (*pesantrenan*) programs integrated with study programs, the directorate of Islamization, and other institutions under UNIDA Gontor (M. Syahrul Syarifuddin, 2020, p. 256). This caring program, like the study program's academic curriculum, also has scores recapitulated every semester. This Islamic boarding school value is a pass requirement for all UNIDA Gontor students. Assessment of Islamic boarding school includes science, spirituality, arts and sports, organization, dedication, experience, and academic support. These six categories are broken down into several activities that students can follow.

Moreover, the Al-Qur'an memorization program is also one of the *tazkiyatun nafs* programs in the context of Islamizing science at UNIDA Gontor, in this case, the Islamization of international relations. Each student is required to memorize one juz every two semesters. Thus, in total, every

student who passes must have memorized a minimum of four juz Al-Qur'an. This memorization program is included in the academic curriculum.

The **second** approach taken in the Islamization of international relations is by mastering Western international relations and Islamic sciences. The mastering process takes two routes: first, applying two different studies, namely the sciences of international relations and Islamic sciences, in the curriculum, and the second is to strengthen the understanding of Islamic sciences through a weekly study program for lecturers. These two programs go hand in hand and continuously develop along with the development of the Islamization process itself.

The first process is the mastering of international relations and Islamic sciences in the curriculum. In this process, courses based on the sciences of international relations are taught concurrently with several Islamization courses, which are compulsory courses taken by every student whose curriculum has been compiled by the Islamization Directorate as previously explained.

The second process is strengthening the mastery of Islamic sciences or the Islamization of science material for lecturers.

This process is the teaching of Islamization materials to lecturers by the Islamization team every two weeks. The Islamization material taught to lecturers is not much different from what is taught in the Islamization curriculum for students (M. Syahrul Syarifuddin, 2020, pp. 301-302).

Unlike students who require mastering two different studies because academically considered capable in the field of international relations, for lecturers, the emphasis lies in increasing their understanding of Islamic sciences and Islamization. In addition to the biweekly agenda, several workshops on the Islamization of science are also held for lecturers with competent resource persons.

Third, the integration referred to is to isolate Western concepts and incorporate Islamic elements. This process leads to the Islamization of international relations. This process is carried out in three forms: the preparation of integrated courses, the publication of research results from lecturers and students, and mentoring and weekly discussion of student Islamization.

The first form is to compile courses that have been integrated gradually, namely Islamic political thought, Islamic diplomacy, and

international relations from an Islamic perspective. These three courses are the first results of the Islamization process of international relations. However, these three subjects are also constantly being evaluated in terms of methodology and quality.

The second form is the publication of the research results of lecturers and students related to the Islamization of the science of international relations. As a means of publication, UNIDA Gontor collaborated with the international relations study program UNIDA Gontor initiated two journals carrying the central theme of the Islamization of the science of international relations. First, the *dauliyah journal* is a study program journal that has now been accredited by SINTA 4. The second is a *jurnal mediasi*, which is actually intended more specifically for students to publish their research results. In addition to publication in the form of journals, the process of Islamization of international relations at UNIDA Gontor is also carried out by publishing books on the theme of Islamization of the science of international relations. The publishing process is still in the process of editing and review by several experts in international

relations and Islamic studies in Indonesia and abroad.

The third form of this process is that the directorate of Islamization facilitates students to develop their analysis related to integrating Islamic sciences and international relations, which they have learned in class through mentoring and regular weekly discussions. Mentoring is a routine weekly study program as a means of deepening and enriching Islamization material. Mentoring is specifically for students in semesters 1-4 taught by 7th-semester students under the guidance of a lecturer who teaches Islamization materials through regular meetings every two weeks. Meanwhile, the discussion is a weekly routine study program specifically for students in semesters 5-6 to build awareness about the process of integrating knowledge by bringing together students from general study programs and Islamic studies. In the process of Islamizing the science of international relations at UNIDA Gontor, this discussion is expected to hone students in analyzing issues of international relations using the Islamic worldview (M. Syahrul Syarifuddin, 2020, p. 303).

The three processes above are a continuous effort carried out by UNIDA Gontor to do Islamization,

especially the science of international relations. This endeavor certainly has several obstacles and challenges. Apart from the fact that Islamization is a relatively new approach, especially for international relations academics, it is also due to the lack of publications related to the Islamization of international relations that can be accessed.

UMY International Relations and Islam as Characteristics

UMY's Department of International Relations is one of the oldest international relations majors among other private universities in Indonesia. Established in 1985, with the guidance of the Department of International Relations, Gadjah Mada University, especially Prof. Dr. Amien Rais, UMY's Department of International Relations also became the first international relations department in private universities in Yogyakarta and Central Java. Currently, UMY does not only have a department of international relations at the undergraduate level for regular and international classes but also a master's program in international relations since 2003.

Regarding the Islamization of science within UMY, there was actually quite a fierce debate in Muhammadiyah as the parent

organization of UMY itself from the start. Broadly speaking, there are two distinct groups. The first one views that the Islamization of science is very important to be implemented, while the second group views that what has been implemented today is based on Islamic values so that there is no need for formalization in the form of an Islamization program (Surwandono, 2020). This debate was very prominent, especially for example, in UMY's Department of Law, with groups that were pro-sharia and groups that stuck to traditional law.

Meanwhile, in the Faculty of Social and Political Sciences, the faculty that oversees the department of international relations, the process of Islamization continues even without any specific reference. However, there was no fundamental difference within the faculty. The process runs naturally, which is based on the excellence of the UMY international relations department, which from the beginning is based on Islam. Even though it is still at the level of jargon and symbol, it has not yet been applied to a specific methodology that makes this jargon a systematic subject.

Even though it does not have a systematic methodology, the process of Islamization of

international relations at UMY, in particular, was the first to initiate an integration-based course (Islam and international relations) in its curriculum. This model was ultimately used as an example for many other international relations study programs, including UNIDA Gontor.

Besides, this process was of course also driven by the formation of the LPPI (Institute for Islamic Studies and Practices) in 1991, which has a moral responsibility explicitly in the field of understanding and internalizing Islamic values for the UMY academic community, as well as a think tank institution that will later provide suggestions on how the learning process, research, and service refers to Islam. Also, UMY, with its various debates, in the end, tends to use the integration and interconnection model that has been implemented in several state Islamic universities. What matters most is substance, not just formalization.

At the level of the department of international relations itself, the implementation begins with the sublimation of courses. This model was implemented around the early 2000s to 2010. In this process, Islamic-based international relations courses were included in the curriculum. There are

seven courses spread over each semester. This process was followed by simplifying the *Al-Islam and Kemuhammadiyah* (AIK) courses only to four: three *Al-Islam* courses and one *Muhammadiyah* course. However, the management of Islamic subjects is still entirely in the hands of the LPPI. Besides, in these years, or before 2010, curriculum formation was still in the form of concentration. Thus, students who do not enter the concentration of the Islamic world will not receive these integration courses, such as Islamic political thought, the history of Islamic diplomacy, Islamic organizations, Islamic political sociology, theory and international relations in Islam, and so on (Surwandono, 2020). Of course, the choice is to make students with two ideologies, Islamist or secularist.

After 2010, conditions began to improve and are structured. The Islamic subjects held by the LPPI were again simplified until they only became two, *Al-Islam* and *Kemuhammadiyah*. Meanwhile, the integration course can be managed by the study program. Starting in 2014, a competency-based characteristic curriculum was implemented. From this curriculum structure, every student of international relations at UMY

inevitably has to take Islamic politics courses, for example, because Islam and integration courses are characteristic courses that every student must take.

This integration effort is undoubtedly supported by the LPPI, which has an explicitly moral responsibility in the field of understanding and internalizing Islamic values for the UMY academic community. The LPPI has a character-building scheme through the *Al-Islam* and *Kemuhammadiyah* programs manifested through several programs, which are interrelated and integrated with the curriculum of every study program in the UMY environment.

This process begins with the OSDI (Orientation of Basic Islamic Studies), which focuses on internalizing Islamic values ¹³ as a way of life, the concept of learning, and the social concept of each student. Besides, in semesters 1 and 2, there is an Al-Qur'an reading guidance program for every student. Not only that, in the same initial two semesters, there is a KIAI (Islamic Religion Intensive Lecture) program, which emphasized more on reasoning, skills, and internalization of Islamic worship and morals in everyday life. In semester 3, the PAI (Islamic Religion Assistance)

program emphasizes the social aspects of students based on Islam. In the curriculum, the LPPI forms several Islamic and Muhammadiyah subjects. Finally, the Baitul Arqam Purna program focuses on the guidance of self-preparation for the world of work, family, and society based on Islamic values (Lembaga Pengkajian dan Pengamalan Islam, 2020).

Furthermore, the LPPI, during the last two years, has begun producing a number of books, research, and community services that specifically study Islamic values. Thus, in 2019, for example, the LPPI UMY compiled a compilation of the Koran indexes for all subjects of all faculties. Also, since this research was conducted, there have been around 50 books that the LPPI has compiled. This effort is undoubtedly a continuous implementation of the integration process of international relations and Islamic science, which has been promoted over the last two decades.

In the department of international relations itself, especially since 2020, which is preparing for accreditation of nine standards, it has started concrete steps in the embodiment of Islam as the basis or hallmark of UMY's international relations. This step, for example,

requires and divides the lecturers to carry out research, service, and publications that raise Islamic issues each year by giving the expected quantity targets. This strategy indeed triggers the integration process to run faster and more measurably (Surwandono, 2020)

Integrated Twin Tower as a Methodology for International Relations Studies at UIN Sunan Ampel

Moh. Fathoni Hakim, Head of International Relations Study Program at UIN Sunan Ampel, explained that currently, Islamic international relations practitioners are presented with several variations of Islamic international relations methodology that can be used, such as Kuntowijoyo with *“Islam as a Science,”* Abu Sulaiman in the book *“Toward an Islamic Theory of International Relations,”* Naguib al-Attas with *“Islam and Philosophy of Science,”* and many other Islamic international relations methodology options. The variety of methodological options that can be used contributes to both positives and negatives. The positive thing is that Islamic international relations researchers or international relations students who will study international relations from an Islamic perspective can freely choose the methodology to be used,

which is considered the easiest to apply. Meanwhile, the negative effect of methodological diversity has resulted in some students or reviewers of Islamic international relations confused about which methodology is considered the most likely to be used. At the level of undergraduate students, for example, this condition can make them ‘turn away’ and choose a ‘Western’ methodological approach considered more familiar to them (Hakim, *Perkembangan dan Tantangan HI Islam di Indonesia*, 2019)

Therefore, it is essential to decide what methodological options can be used as a basis for developing a program of international relations studies to ascertain in which direction curriculum development will be built. It includes what was carried out by the international relations study program of UIN Sunan Ampel Surabaya, which from its establishment in 2014 had decided the Integrated Twin Tower paradigm as a Methodology for International Relations Studies at UIN Sunan Ampel. The Integrated Twin Tower paradigm began to be echoed by the UIN Sunan Ampel Surabaya team when compiling a proposal to develop IAIN into UIN in 2010. It means that this paradigm

has become an inseparable part and must be followed by all structures under the auspices of UIN Sunan Ampel from then until now.

In general, the Integrated Twin Towers paradigm emphasizes the development of a scientific structure, which is then embodied in the adequate and reasonable development of religious and scientific sciences and humanities. Neither is either superior or inferior (Hakim, 2017). Therefore, they are both considered to have the same degree. Thus, there is no term Islamization, and what exists is a balanced and continuous integration or dialogue between scientific paradigms. The first tower is symbolized as Islamic science, while the second tower represents science and humanities. The two are continued, which is illustrated by the interconnecting bridge.

Once again, the integrated twin towers paradigm is not a process of Islamization of science. The integrated twin towers design is very different from the Islamization of science. In the integrated twin towers paradigm, there is no attempt to Islamicize science. Although both (integrated twin towers and Islamization of science) are ideas that attempt to bring together Islamic and general scholarship

in the world of Islamic education, both have different designs and footholds. In short, although the goal is the same, the process is different. (Syaifuddin, 2016, pp. 5-6)

As an implementation, strengthening is compiled through the three pillars of the academic program. The three pillars are, first, the strengthening of pure but rare Islamic sciences. What is meant by the strengthening of pure Islamic sciences includes the study of the science of al-Qur'an, the science of hadith, the science of Fiqh, the science of Falaise, and the science of Aqidah. Second, the integralization of Islamic scientific development with the social sciences of humanities and a concrete form of this integralization through the perspective of study objectives and approaches. Islamic scholarship is the target of social humanities studies and sciences as an approach. It could also be the other way around. Third, weighting science and technology with Islamic scholarship emphasizes academic mastery of Islamic sciences.

The strategy for applying the more concrete Integrated Twin Towers paradigm as stated in the proposal for transferring the status of IAIN to UIN in the Sunan Ampel Surabaya environment is in the

following way: by assimilating the Islamic boarding school model for two semesters for new students in all majors and strengthening the spiritualization of general science.

At the level of the international relations study program, this method is implemented in the following forms and programs:

First is the preparation of a curriculum based on the integration concept. Thus, from this curriculum, a development pattern will be seen, a combination of knowledge: Islamic science and international relations. For example, from the interpretation and political science, the Al-Qur'an is studied but uses a political interpretation approach. Likewise, when combined with other approaches, the science of hadith will bring up *siyasi hadith* (political hadith). The study of globalization is met with Islam; then, it gives rise to courses, such as "Islam and Global Politics" and others.

Not only that, courses based on the integrated twin tower method are offered directly by universities through regular lectures and other programs, for example, the Indonesian Islamic reasoning program (PPII) and *Ma'had*. This course is designed based on study materials that want to integrate Islamic and general sciences. Some

of these subjects are Al-Quran studies, Hadith studies, introduction to Islamic studies, IAD/IBD/ISD, Civic education, entrepreneur/technopreneur/edupreneur, Indonesian civilization genealogy, Islamic legal reasoning method, English for specific purposes, Arabic for specific purposes, Indonesian, thesis, research methodology, research-based KKN, and professional communication.

The second program is related to the preparation (regulation) of student research. The international relations study program has a program that directs students to plan research designs as a final project with the themes of integrating Islamic and scientific sciences. With this regulation, it is hoped that students will be able to implement their final work with the integration method.

The third program is improving student competence. Through character-building training, the study program intensively implements or at least implements the spirit paradigm of the Integrated Twin Towers. Of course, the International Relations Study Program itself a continuous program that will continue to be evaluated and developed according to existing needs (Hakim, 2017).

Conclusion

From the three examples of universities above, it could be concluded that the development of Islamic studies and international relations in Indonesia looks very serious and enthusiastic. The three of them appear to be quite detailed in developing Islamic methodology in the science of international relations in their respective places. Even though with several changes and ongoing evaluations, these efforts have become a general description of how enthusiastic the international relations scholars in Indonesia are in facing the Islamic paradigm in the study of international relations, which has been very western-oriented.

UNIDA Gontor, for example, with Naquib Al-Attas' quite colorful science Islamization project, can build a methodology for the Islamization of science with distinctive colors and patterns with various facilities and infrastructure. In its implementation, this project is divided into three major parts: *tazkiyatun nafs*/Islamization of the worldview, mastering Islamic sciences and international relations, and finally, the integration process that ends in the Islamization of the science of international relations.

In contrast to UNIDA Gontor, which from the start had a clear academic school of Islamization of science, Universitas Muhammadiyah Yogyakarta (UMY), which prioritized inclusiveness at the beginning of its business, was challenged by the internal debate of the Muhammadiyah organization regarding the concept of Islamization itself. This challenge is not very influential in the department of international relations, which, even in such conditions, is still based on the initial foundation of the establishment of the UMY international relations department, which is based on Islam as its founder. This foundation eventually became a stepping stone in the development of Islamic methodology and international relations at UMY.

In practice, the UMY International Relations Department collaborates with the LPPI to develop an Islamic-based curriculum and scientific activities. This process, at UMY, has undergone several significant developments. Prior to 2010, for example, the process was still in the form of designing a concentration-based curriculum. As a result, not all students received courses based on integration and Islam; only

students who were members of the Islamic world concentration took it. In 2010 and at its peak, 2014, there were fundamental changes in the curriculum structure. The integration course located initially centrally in the LPPI began to be entrusted to the study program. Every student must take this subject. Apart from the department, the integration process is also carried out in general by the LPPI. This process includes several activities, such as OSDI (Orientation of Basic Islamic Studies), Al-Qur'an reading guidance, the KIAI program (Islamic Intensive Lecture), and the PAI (Islamic Religious Assistance) program. In the curriculum, the LPPI forms several Islamic and Muhammadiyah subjects, and the last is the Baitul Arqam Purna program for students nearing their graduation.

On the other hand, in the international relations study program of UIN Sunan Ampel Surabaya, methodological debates have never occurred. Since the beginning of the transfer of IAIN status to UIN in 2010, UIN Sunan Ampel has decided to inaugurate the Integrated Twin Tower as the basis for the agreed science integration methodology. Likewise, the international relations study

program has compiled a curriculum based on these references and perspectives from its inception. The integrated twin towers paradigm places more emphasis on dialogue between Islamic and general paradigms. Both are placed in the same position, not dominating each other.

Although these three tertiary institutions have different foundations and perspectives related to Islamic relations and the science of international relations embodied in the application of a unique methodology in their respective places, the three of them agree that Islam will be the main scientific foundation for the development of the science of Islamic relations in the future.

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