

INTEGRATION OF WALISONGO'S DA'WAH SPIRIT WITH SCIENCE IN INDONESIAN NATIONAL QUALIFICATION FRAMEWORK BASED CURRICULUM

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Abstract

This research aims to explain the views of policymakers, the concept of integration in scientific development, and the strategy of integrating da'wah spirit of Walisongo with science in the Indonesian National Qualification Frameworks (KKNI) based curriculum. The results of this study indicate that: (1) stakeholders states that spirit of Walisongo's dakwah has been used as values in science development by some academics, although it has not been fully understood because some academics still see it as a myth. The spirit of institutional management should match with the institution name itself, otherwise, there will be management error; (2) the concept of integration in KKNI-based curriculum in three institutions has similarities in general. However, there are distinctive characteristics in developing scientific knowledge based on the vision and core values of each institution; (3) the strategy of integrating the spirit of Walisongo is reflected in evaluating aspects: (a) institutions, by building interconnections, tag line or owner's quote, piety bureaucracy (clean and clear), (b) human resources development, and (c) academic integration through Islamic subject with science and technology, halal laboratories, and Islamic law.

Penelitian ini bertujuan menjelaskan pandangan pengambil kebijakan, konsep integrasi dalam pengembangan ilmiah, dan strategi mengintegrasikan semangat dakwah Walisongo dengan ilmu pengetahuan dalam kurikulum berbasis Kerangka

Kualifikasi Nasional Indonesia (KKNI). Hasil penelitian ini menunjukkan: (1) pemangku kepentingan berpendapat bahwa semangat dakwah Walisongo telah digunakan sebagai nilai dalam pengembangan ilmu pengetahuan beberapa akademisi, tetapi belum sepenuhnya dipahami karena masih ada beberapa warga akademik yang menganggapnya sebagai mitos. Semangat manajemen kelembagaan harus sesuai dengan nama lembaga tersebut, jika tidak maka ada kesalahan manajemen, (2) konsep integrasi dalam kurikulum berbasis KKNI di tiga lembaga memiliki kesamaan pada umumnya tetapi memiliki karakteristik khusus dalam mengembangkan pengetahuan ilmiah berdasarkan visi dan nilai-nilai inti lembaga. (3) Strategi memadukan semangat Walisongo tercermin dari mengevaluasi aspek-aspek yaitu: a) institusi dengan cara membangun interkoneksi, slogan atau falsafah pendirinya, birokrasi kesalehan (bersih dan jelas), b) pengembangan sumber daya manusia, dan c) integrasi akademik melalui mata pelajaran Islam dengan sains dan teknologi, laboratorium halal, dan hukum Islam.

Keywords: *da'wah; integration; walisongo*

Introduction

The State Islamic Higher Education Institution (PTKIN) is an educational model owned by Muslims in Indonesia. PTKIN's existence in Indonesia covers three models, namely STAIN (State Islamic College), IAIN (State Islamic Institute), and UIN (State Islamic University). The existence of these three is discussed in various academic circles. It happened as a result of the emergence of high expectation that the three models can compete with educational institutions in the current transformation era. The separation of knowledge between general science and religion increasingly makes PTKIN left behind compared to other universities. This situation can reduce community's interest to study at Islamic tertiary institutions. Also, this situation encouraged academics to change the status from IAIN to UIN.

History notes, the development of education in Indonesia began since the arrival of the peddlers who brought the religion of Islam in the form of Islamic boarding schools and *madrasa*. Colonialism by the Dutch and Japanese colonials did not worsen the development of Islamic education, instead it inspired Islamic education practitioners to adapt the culture of local community. It can accelerate the development of Islamic education which is characterized by the establishment of Islamic higher education. The establishment of Islamic higher education is proof of Muslims' success in

developing Islamic education. As time goes on, the number of Islamic higher education is increasing, starting from those located in the nation's capital Jakarta to sub-districts spread in various parts of Java.

Several PTKINs in Indonesia especially in Java are (1) UIN Maulana Malik Ibrahim Malang, (2) UIN Sunan Ampel Surabaya, (3) UIN Sunan Gunung Djati Bandung, (4) UIN Sunan Kalijaga Yogyakarta, and (5) UIN Syarif Hidayatullah Jakarta. Those PTKINs' names are taken from Walisongo which are intended to have the same spirit as Walisongo to spread Islam on Java island. It definitely gives sense of religious spirit in the progress of naming the institutions. The name selection can be based on the location of the *dakwah* of Walisongo and also can be merely about religious politics. Following the name, the institution should integrate the values and spirit of Walisongo into institution's vision, curriculum, and core values. By doing so, Nusantara Islam eventually develops through education in Islamic universities and to realize Islam's purpose as a blessing for the entire universe.

Some *wali* whose names are embedded to Islamic universities have different styles in doing their *dakwah*. Syarif Hidayatullah is a name of Sunan Gunung Djati who has considerable role in political development in Java. Sunan Gunung Djati ruled for 89 years. During his reign, there had been many changes in social and cultural aspects which eventually brought glorious feeling to the entire community (Sunardjo, 1983: 70). He used political channels or structural routes in performing his *dakwah*. The political role was very influential in the process of Islamization on Java island, especially West Java. Besides, he also established the Cirebon Sultanate to support his Islamic *dakwah*. The establishment created a friendship between Demak Sultanate and Cirebon Sultanate. Their relationship could be seen from the appointment of Sunan Gunung Djati as *Tumenggung* as well as the Gama Stylist in Sunda Land which was attended by preachers from Central Java.

UIN Syarif Hidayatullah Jakarta, following the nature of the *wali*, is well known as a university graduating many capable politicians in Indonesia. People who are familiar with politics must know Nurcholish Madjid, Azyumardi Azra, Din Syamsudin, Bachtiar Effendi, and Fachri Ali. Those public figures in politics are graduates of UIN Syarif Hidayatullah Jakarta.

Sunan Ampel, compared to Sunan Gunung Djati, has different way of preaching (*dakwah*). Using his ability to adapt to the local culture, Sunan Ampel has succeeded in carrying out Islamic *dakwah*. He encouraged people to be Muslims by reciting the creed (*syahadat*). By doing so, they were given a

fan from the plants roots that can cure cough (Arif, 2013: 90). Furthermore, Sunan Ampel created some new terms that are used even until now. For example, *Langgar* means a prayer place which similarly sounds as *Sanggar*; People studying in Pesantren are called *Santri* which is taken from *Shatri* (the name for people studying Hindu scripture).

Visiting UIN Sunan Ampel Surabaya, people will see a twin tower known as “integrated twin tower”. It symbolizes the main aim to build scientific structure in which religion and general sciences develop based on its natures and objects. Both should be implemented at the same time, adequately, as well as reasonably based on Quran and Hadith. The integration nuance is also reflected in that university logo which summarizes the blend of local and plural traditions as Sunan Ampel's style of *da'wah*.

Unlike the aforementioned two Wali, Sunan Kalijaga mostly used the cultural acculturation concept in his *da'wah*. He did not remove the religion and belief of Javanese people at the time, instead, he stayed tolerant and created harmony within the community of different believers. This way, he believed he could rapidly convey Islamic teaching to the people both in a opened and closed manners (Ridwan, 2007). The attitude and manner of Sunan Kalijaga which are not antipathic towards other religions and beliefs brought success of his *da'wah* (Jalil, 2012: 120-121). Adapting this attitude, UIN Sunan Kalijaga Yogyakarta established the so called “integration-interconnection”; an attempt to combine religion with general sciences. It then formed a new science which is in line with Islam and at the same time inventing an Islamic knowledge which has general science vibe.

The last being discussed is UIN Maulana Malik Ibrahim Malang which has the spirit of Islamization with the concept of integration of “tree-science.” UIN Malang in its *grand* design wants to develop the Faculty of Medicine and Public Health. This expectation has a straight line with what Maulana Malik Ibrahim has done. In doing *da'wah*, he opened a shop providing a variety of food at relatively low prices for the poor. Then, he as a physician held free medical treatment for the locals. In addition, he was a royal physician who had been invited to treat the wife of King Champa who was still his wife's relative (Widiyatmiko, n.d.).

Therefore, an in-depth study of how to integrate and develop Walisongo's wisdom values in curriculum design guided and referenced to the Indonesian National Qualifications Framework (KKNI) is needed. Graduates of Islamic universities are not only able to achieve standards set by the government,

but also has the spirit of Islam taught by Walisongo in the discussion of the context of Islam in Indonesia by prioritizing the face of Islam which is *rahmatan lil alamin*.

The purpose of the research was to find out the views of the stakeholders, concepts and strategies about the integration of Walisongo's *da'wah* spirit at naming institutions in UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, and UIN Sunan Ampel Surabaya.

Da'wah Spirit of Walisongo

Guardian and human are two different entities. God sent a Guardian to humans as an intermediary between humans and His teachings. The Guardian or intermediary here is what we called Wali. We should know that Wali is a human with advantages because he has closeness and devotion to God that exceeds human in general. To be one, a person definitely must meet the requirements of closeness toward God and self-purity. Getting closer to God is achieved by doing what have been written in the Qur'an and Hadith, for example, *dzikir* or *wirid*, *riyadha*, fasting, and others. By implementing these, one will achieve closeness with the Creator so they will be kept away from sins. This state is usually called purity in which someone is clean or pure from all kinds of sins. The mentioned state is considered the second level where the previous one (first level) is when a person reaches the point of closeness toward God. After going through these levels, the task as an intermediary can be interpreted.

Various efforts of Wali, both physically and mentally were aimed to spread Islam and its *karomah* (privilege) given by Allah. These efforts are the solid proof of their devotion to Allah. His devotion and faith to God help them reach the level of *insan kamil* which made them being called *Waliyullah* (Deputy of Allah). His duty was to convey the commands and prohibitions of Allah in Qur'an, as well as the messages of the Prophet Muhammad in Hadith (Soekandar, 1990: 5). In carrying out his duties, a Guardian has been given supernatural knowledge which other humans do not have. Therefore to improve their abilities, he should be aware of strength of Hadith which refers to the Prophet Muhammad (Syam, 2005: 253).

Walisanga or *Walisongo* have a huge role in spreading Islam. They are called the spreaders of Islam or culture hero according to Geertz's theory, especially from the context of acculturation process. On the other hand, there is a growing Hindu-Buddhist palace tradition, namely the tradition of

merchant groups and farmers absorbing Islamic elements. The new culture is the middle class, such as traders, *kiai*, teachers, and *tarekat*.

In the fifteenth and sixteenth centuries, Indonesian people called *Walisongo* because of their efforts to spread and develop Islam. The term had special meaning associated with the existence of sacred figures on Java (Sunyoto, 2017: 146). In addition, *Walisongo* have crucial position for Muslim communities in Java, especially in the areas where they are buried. The numbers and names mentioned in traditional sources are not always the same. The number nine or eight is estimated to be taken from the God *Astadikspalaka* or *Nawasanga* like in Bali.

In Javanese Kawi, *Wali* is *walya* or *wididyadya* which is not used in well-known term (Suparlan, 1991: 225). According to Sheikh Thohir Ibn Sholih al Jazairy (n.d.: 14-29), the word *Waly* in Arabic means "adjacent". In Qur'an, Allah said in Yunus, verse 62 that *Wali* is a person who has faith and feared of Allah. They convey the truth from God because of Allah's *karomah*. This is the same privilege given to Rasul (Prophet); the difference lies in *wahyu* (revelation) received by the Prophet. Unlike prophet, *Wali* do not receive *wahyu*. They get *karomah* which is a beyond-human ability but they will never be a prophet.

Furthermore, The word *Walisongo* consists of two words "*Wali*" and "*songo*" (nine). This is a combination of two words originating from different cultural influences. *Wali* comes from Arabic "*Waliyullah*" which means someone loved by Allah because of his great love and devotion to Allah. Meanwhile, *songo* is a Javanese word which means "nine". So, *Walisongo* means the nine wali or guardians loved by God (Salam, 1960: 123).

In Javanese perspective, *Wali* refers to a saint who is close to God and has good characteristics. He also spreads Islamic lessons and has more abilities compared to mere humans. In medieval history, there were works written by Islam historians. They use the term *Wali* to refer to Umayyah and Abbasiyah scholars. Likewise in Indonesia, some Ulama outside Java island are also called using the same term.

In *tarekat* teaching, they also mentioned scholars from Indonesian archipelago and medieval Islamic history. However, since this study concerns more on Javanese perspective, so the term *Wali* must be interpreted in Javanese culture. It will then lead to the concept of *Sunan* or *Susuhan*, the title that is used or attached to people called *Wali*. The word either comes from Arabic "*Sunna*," Chinese "*Suhu nan*", or Javanese "*Susuhunan*". Besides *Sunan*, a *Wali* is also called *Raden*. *Raden* is a nickname for the royal family, as in *Raden*

Patah and Sunan Gunung Djati. Whereas, according to Javanese language, “*Susuhunan*” or “*Suhunan*” means the highest-position person that should be upheld. In Yogyakarta culture, the title *Sultan* is *ingkang sinuwun* meaning the ruler with full sovereignty. In short, the word *Sunan* comes from Javanese.

Another name to call *Wali* in *Babad Tanah Jawi* is the Committee. There is also *Sayt* especially for Sunan Ampel in *Serat Kandaning Ringgit Purwo*. These terms are essential to understanding Javanese culture about Islam comprehensively. If the word *Wali* comes from Arabic and must be understood in Arabic culture, so does the word *Sunan* that should be understood in Javanese perspective.

The next word *songo* and *Sana* must also refer to the perspective of Javanese culture. The word *songo* in Javanese means nine. The word *songo* has multiple interpretations. It can literally mean number nine and also “the largest” because it is the biggest number. If we pay attention closely to many historical sources, we will find out that *songo* in this context refers to the second meaning (Haryanto, 2003: 67-69).

Javanese people assume that nine is a mystical number representing the relationship between humans and universe. This number teaches the new generation of Islam that the link created between humans and nature can create a harmonization in life. In addition, the number nine from the word *Walisongo* can bring up a spirit that in performing *da’wah*, someone can use democratic method inherited by Indonesian ancestors and exemplified by the Prophet Muhammad.

Walisongo Da’wah Strategy

In the development of history, the term *Walisongo* began with the arrival of Maulana Malik Ibrahim in the Champa area. The arrival of *Walisongo* was also marked by the process of re-strengthening the cultural values of the archipelago from pre-historic time. The cultural values of the archipelago are equipped with relics of ancient time aimed at describing religion and the flow of belief of the ancestors. This can be seen from the form of *punden (tu-ngku)* and *punden berundak (tu)*, worship of the guardian spirit (*to*) in springs (*tu-k*), waterfall (*tu-ban*), *banyan tree (Turumbukan)*, worship of sacred power *tu* in stone (*wa-tu*), *tu-gu* (tower), banners (*tu-nggul*), and worship of *Sangyang Taya* in a hole (*tu-tuk*). Various forms of relics are historical proofs of the Hindu and Buddhism influences as well as the culture of Muslim Champa. Therefore, the scholars and researchers have not let go of the principle *da’wah* cultural values,

«*al-muhafazhah 'alal qadimish al-salih wal akhdu bil al-jadid al-ashlah*»,

The quote above means the absorption of local cultural elements are diverse and considered to be in accordance with the joints of monotheism in Islamic *da'wah* (Sunyoto, 2017: 156).

Based on his genealogy, Maulana Malik Ibrahim was the oldest figure in *Walisongo* circle. Then, Sunan Ampel who was none other than the biological child of Maulana Malik Ibrahim. Sunan Giri is a cousin of Sunan Ampel and niece of Maulana Malik Ibrahim. Sunan Bonang and Sunan Drajat were biological children of Sunan Ampel and grandchildren of Maulana Malik Ibrahim. Sunan Kalijaga is a close friend and student of Sunan Bonang. Furthermore, Sunan Muria is a biological child of Sunan Kalijaga. Sunan Kudus is a student from Sunan Kalijaga. Last, Sunan Gunung Djati is a friend of Sunan Walisongo (Hernawan, 2012).

The description above shows that there are kinship and friendship among them. It became an impetus that made each *Sunan* has the same goal of Islamizing the entire Java region. However, they have different *da'wah* strategies based on each ability and the socio-cultural conditions of the communities they live in.

The *da'wah* strategy of Walisongo consists of several ways to Islamize humans so that they have faith in Allah. Those strategies are as follows: (1) Division of *da'wah* areas, (2) Cultivating Islamic faith with persuasive techniques, (3) Ideological warfare carried out by creating myths and dogmatic values of Islam. It aims to eliminate the values and elements of belief that are opposite to Islamic faith. For example, the teaching of *Moh Limo* from Sunan Ampel, namely *moh play* (do not want to gamble), *moh ngombe* (do not want to drink liquor), *moh maling* (do not want to steal), *moh madat* (do not want to suck opium) and *moh madon* (do not want to play girls) replaces the teaching of *Tantra Yoga* from Hinduism (Sofwan, 2004), (4) Establishing friendship with leaders. In performing their *da'wah*, they make friend with the leaders who were in charge of the area they lived in. This strategy was originally one of Prophet Muhammad's ways of *da'wah* during his era. *Walisongo* then adapted it to meet the socio-cultural conditions of the community (Hatmansyah, 2015: 5), (5) Meeting the community's basic needs. Walisongo made various efforts by teaching the society how to trade, grow crops, work on carpentry, and so on. For example, Maulana Malik Ibrahim taught people how to open a low-price *warung* (food stall) in attempt to help the poors fulfilling their need of food (Widiyatmiko, n.d.).

As a noble value, Walisongo who have the spirit of *da'wah* with huge social impact should be used as one core value and driving force for PTKIN to integrate the curriculum. Their way of *da'wah* emphasizing on tolerance towards the community's culture and customs create acculturation between old and new social norms. Hence, it gives impression that the teachings of Islam are more dynamic and flexible for it follows the social norms (Audah et. al., 1993: 491).

It is intended that the role of the curriculum can be conservatively used following the needs of higher education. In the end, the curriculum is not only interpreted as a written document but also a learning experience, learning program, hidden curriculum, learning curriculum, thinking curriculum, and environmental design in such academic frame in the institution. It can be understood through figure 1:

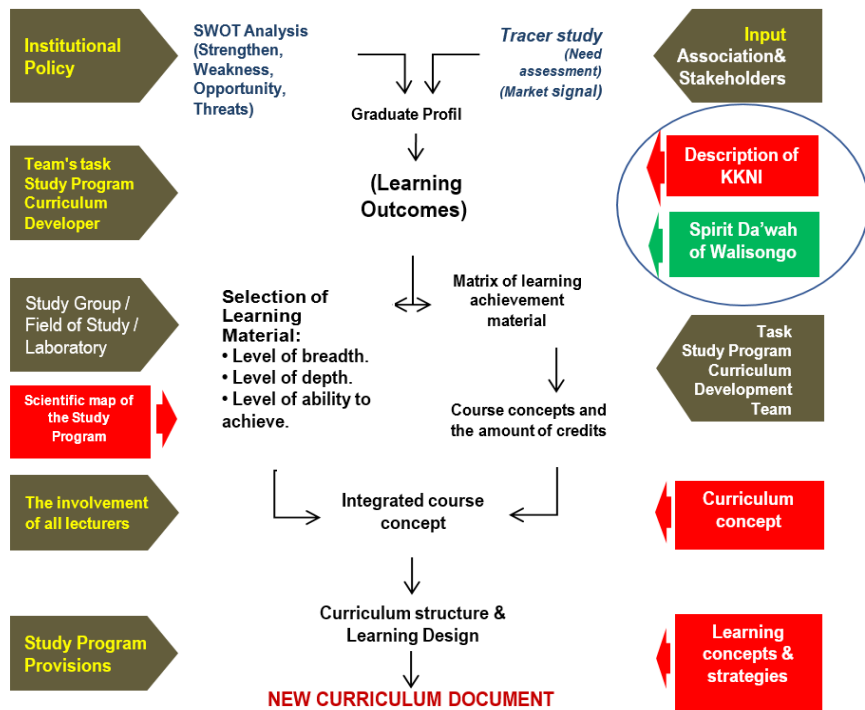


Figure 1: Stages of Integration of Walisongo's Values in KKNI-Based Curriculum at PTKIN

KKNI-Based Curriculum

In education world, curriculum is one of urgent components in the implementation of learning system. Curriculum serves as the quality of education indicator and guidelines for implementing education. Therefore, the government seeks to develop curriculum by advancing science, technology, and human resources. According to Muryani (2012: 179), curriculum is applied in educational institutions under the needs of community and demands from the time.

Curriculum in The Law No. 20/2013 is explained as a set of rules containing plans for teaching materials and content of learning materials and as a reference in the implementation of learning activities to achieve predetermined educational goals. While the college curriculum is defined as a set of rules consisting of material plan, contents of material and lessons that include the way of delivery and assessment and serves as a reference in learning activities in higher education. Furthermore, the BSNP (National Education Standards Agency) in 2010 emphasized that the KKNI (Indonesian National Qualification Framework) must be used as a reference in learning formulations graduate and must involve stakeholders and the professional world through the agreement of study program forums in formulating graduates' competency.

The KKNI becomes an extension of the qualification framework that seeks to equalize, juxtapose, and integrate workforce needs with learning material, as well as work experience aiming to provide recognition of students' competency matched to the needs of existing employment. This statement is contained in the Presidential Regulation of the Republic of Indonesia No. 8/2012 Chapter 1 Article 1 paragraph 2 concerning the KKNI.

Furthermore, the KKNI seeks to synergize the national education system with job training, so that it can be used as a benchmark for improving the quality of education and the representation of national education identity. By using the KKNI, higher education institutions will be able to know the quality of education, so that they can assist in conducting equalization of other college graduates. In addition, the use of KKNI can make it easier for universities to prepare human resources to have superior competency in their interest field of study. Therefore, the presence of KKNI in higher education institutions plays important role, especially in the implementation of education (Tim Kurikulum & Pembelajaran, 2014: 11).

According to Muhaimin (2016: 133), the development of KKNI-based curriculum is a way to achieve equality at the level of qualification between

Indonesia human resources and foreign human resources. Therefore, developing curriculum model must be begun with the improvement in the profile of college graduates by conducting SWOT analysis. It aims to find out the weaknesses of the existing curriculum and to correct these weaknesses so that the profile of graduates matches with the vision and mission. In addition, universities also need consideration from *stakeholders* related to *tracer studies* conducted through a *market signal* and *need assessment*.

So far, the higher education curriculum in Indonesia still emphasizes on cognitive aspects. The qualification of Indonesian universities' graduates are below the standard of foreign universities' graduates. Perhaps, this what makes them earn lower salary than foreigners. For that reason, higher education must review and improve the curriculum used. Indonesian higher education currently requires curriculum that can develop aspects of affective, cognitive, and psychomotor. One way should be done is to implement the KKNI-based curriculum. This curriculum aims to equalize the qualifications of domestic graduates with overseas graduates through improving the potential for expertise in the field of employment (Mawardi, 2016: 8).

Thus, the KKNI-based curriculum is a learning plan that shows the realization of the quality and identity of Indonesia through the education, the national job training, and the national equality assessment systems. These systems are media for producing human resources from learning achievement. To compete with graduates of foreign campuses, Indonesian universities should focus more on developing cognitive, affective, and psychomotor competencies including in learning plan. These will contribute not only in their work as employees but also in their involvement as job providers.

The Integration of Walisongo's Da'wah with Science in the KKNI-Based Curriculum in State Islamic Universities

The concept of "scientific integration" has long been echoed by the pioneers of the establishment of State Islamic University (UIN) in Indonesia, such as Azyumardi Azra, Imam Amin Abdullah, Imam Suprayogo, and so forth. This effort was made to erode the existence of scientific dichotomy between general and religious sciences which harmed the knowledge of students. Therefore, efforts are needed to integrate both sciences, so that they go hand in hand.

The teaching of Islam does not distinguish between research-based knowledge and Quran-hadith-based knowledge. Both are the result of science development given by God to humankind. God blesses humans by giving them

mind to discover His greatness through His creation so that they can sincerely do worship as a way of getting closer to God (Hayat, 2014: 9). That mind also is intended to explore general and religion sciences. However, humans, especially Muslim, must refer to Quran and hadith as the basis of exploring science. In learning, humans should realize that both sciences support one another. This kind of integrated learning can be experienced in PTKIN (State Islamic Higher Education Institution).

Ministry of Religious Affairs (MoRA) is one of the institutions that oversee the functional management of PTKIN in Indonesia whereas the Ministry of Education and Culture is an institution that provides technical guidance to universities. Therefore, PTKIN as one of the higher education institutions under the control of Ministry of Religion and Ministry of Education and Culture requires concrete results realized in the competencies possessed by graduates of PTKIN. It makes education leaders strive to make continuous improvement to the education system at PTKIN.

PTKIN, in most people's perception, is an educational institution prioritizing *da'wah* mission rather than academic competence. It is due to the empirical reality that graduates from IAIN are not led to be scientific expert but to be preachers (*da'i*) (Suprayogo, 2008: 11). The primary purpose of IAIN establishment is to create a forum for developing Islamic knowledge through logical and empirical research studies. This fact made IAIN a religious higher education institution that was aimed to create *intellectuals* or *kiai-intellectual*. It is different with its initial mission to create the graduates who are *intellectuals-ulama* or *ulama-intellectual*. It was clearly stated in the Presidential Regulation No. 11/1960, Article 2 explaining that IAIN wants to be a learning place in the tertiary level by deepening understanding of Islamic teachings and developing knowledge from the Qur'an and Hadith.

Furthermore, the rapid change of PTKIN can be directed towards the growth of Al Azhar University. It is natural that the pattern of Islamic studies developed by IAIN refers to the University of al Azhar. Technically to equate the education system of IAIN with al Azhar University, many educational figures use Arabic terms in naming the institutions. The subjects are almost similar to those in al Azhar University. The change from IAIN to UIN is a part of *ijtihadiah* (endeavor) of Indonesian government in finding the ideal PTKIN.

At present, all PTKIN strive to carry out science integration so that they can produce graduates that fit the needs of the community and improve the quality to compete with international colleges. In addition, various efforts of

PTKIN supported by the government in the form of science integration became one of the strategies to avoid the imbalance in the existing curriculum. PTKIN should present science-integration curriculum so the graduates understand both general and religious sciences and avoid scientific imbalance.

In general, the scientific integration models cover the component of science. They may involve one component (monadic model), two components (dyadic model), three components (triadic model), four components (tetradic model), five components (pentadic model) (Bagir, 2005: 94).

In higher education, the integration between science and religion can be seen from various curriculum models used in the learning system. By utilizing a curriculum model adapted to students' ability and the needs of community, it is expected to solve various problems arising as a result of an inappropriate learning system. In general, eight models are often used in higher education. The eight study models are as follows:

- a. Informative model, which is a theory or concept produced from religious science with the help of general science as a supporter or explanation of the religious science itself or vice versa. It is so that the reader can understand the science thoroughly and deeply.
- b. Corrective model is a theory or concept derived from general science that requires correction from the religious science or vice versa. It is intended so that the truth that comes from one science gets recognition from other scholars.
- c. Clarification or Confirmation model is a theory or concept of general science that is built based on the research results so that it requires recognition or affirmation of terms from religious sciences.
- d. Parallelization model, namely parallels recognition of a theory or concept originating from the Qur'an and Hadith with theories or concepts derived from general science, because both have similar meaning.
- e. Similarization model is looking for equations from the general and religious sciences so that both can be stated to have similarities.
- f. Complementation Model is theory or concept originating from general and religious sciences which support, strengthen, and fill each other, but still remain indifferent in existence.
- g. Verification model is empirical proof of the truth contained in the Qur'an and Hadith. It is intended that the truth derived from the Islam recognized by the scientific approval.

- h. Comparative models is information model obtained by comparing theories or concepts from religious and general sciences through the same various indicators (Muhaimin, 2016: 148-150).

PTKIN as Islamic education institution strives to offer an education system that is different from other universities, so the graduates of PTKIN can be distinguished in their competency. Academically, PTKIN's system emphasizes on professional, methodological and intellectual competencies applied in community life. It is intended to ensure that graduates of PTKIN have capabilities fulfilling the demands of recent era. In addition, PTKIN has emerged from the scientific dichotomy that they no longer separate the general and religious sciences, instead, making it as a whole. For example, UIN Yogyakarta uses *spider webs* as integration and interconnection of knowledge; UIN Malang uses *scientific tree* as a symbol of their curriculum; and UIN Surabaya uses the *twin towers*. It indeed shows more enthusiasm for PTKIN to improve the quality of its education by developing knowledge as wide and deep as possible by not leaving the religious values which are the spirit of PTKIN itself.

The success in creating KKNi-based curriculum integration in PTKIN will never be separated from the emergence of various existing problems. Therefore, PTKIN needs several solutions as consideration to solve problems. The solutions are as follows:

- a. the creation of a shifting paradigm in education emphasizing on science that examines Islamic values. For this reason, the preparation of the curriculum must use Qur'an and Hadith as the primary references.
- b. the attempt to synergize the religious with general sciences which eventually makes both going hand in hand and strengthening each other (Aminuddin, 2010: 7).

Thus, ideally, the output of PTKIN has superior competence compared to output from other universities. In addition to being oriented towards output superior, PTKIN also acts as a place to develop sciences both religious and general moving forward following the development of technology. So, they eventually can find solutions to various problems faced by society. PTKIN is expected to produce output that has noble character, morality, understanding of Islam. It is so that the competence of PTKIN graduates is not only on academic but also spiritual and moral competences. By having these competences, they are able to compete in the world of work.

Practically, various problems in PTAIN (State Islamic Higher Education) are both in the input and the output. The problems faced by PTAIN become the advantages of some institutions of PTAIS (Private Islamic Higher Education), even though generally, PTAIN should have superior management, funding for more extensive education, tighter control and get more attention from the community (Qomar, 2007: 101). Therefore, PTAIN management needs to improve so that the output can represent the expectations of community. To the recent situation, the curriculum of PTAIN which do not meet community's needs result in the increasing of unemployed graduates. Thus, it adds problem which needs to solve. People hope that the existence of PTAIN can improve community's economy condition. The incompatibility between the community's needs and the implementation of education can create more complex problems. Therefore, a more in-depth study needs to be done to solve these problems and require the participation of all parties.

In educational institutions, notably higher education, the curriculum must be arranged dynamically. The curriculum is compiled while reflecting on the ancestral heritage, social condition, and needs of the present so that the outcome (graduates) can survive in the changing times. Jono (2016: 7) mentions several roles played by curriculum:

- a. the conservative role means the curriculum must transfer and interpret various kinds of social norms inherited from the ancestors. It is intended that the curriculum used as a reference for education are conformity with the social norms exist in people's lives.
- b. the evaluative or critical role means the curriculum has a role as a controller of social changes that occur in the community and can provide solutions to any problem through critical and dynamic thinking. Thus, the curriculum needs to have the right indicators and criteria for controlling social life.
- c. the creative role means the curriculum must be able to create a work which is beneficial for community. Therefore, the curriculum should reflect the needs of the community in the present and future, so that the work can become a forum to increase existing resources.

As a noble value, *Walisongo* who have the spirit of *da'wah* that has social effects on society should be used as one *core value* and the current *driving force* for PTKIN through the integration of its curriculum. The way of their *da'wah* emphasizing on tolerance towards the people's customs and culture can create an acculturation between old and new social norms. It gives rise

to the impression that Islam is more dynamic, flexible, and in accordance with the social norms (Audah et.al., 1993: 491). It means that curriculum's role can be used conservatively following the needs of higher education. In the end, the curriculum is not only interpreted as a written document but also a learning experience, learning program, hidden curriculum, learning curriculum, thinking curriculum, and environment designed in such an academic frame in the institution.

Policy Stakeholders' Views on the Integration of *Da'wah* Spirit of Walisongo

The naming of UIN Sunan Kalijaga is based on the Decision of Minister of Religion Affairs No. 26 of 1965 dated July 1, 1965. This Islamic university in Yogyakarta takes and uses the name of the oldest son of Tuban Regent Tumenggung Wilatikta (R. Sahur) with the first name Raden Syahid. The name Sunan Kalijaga is originally from "*kali*" (river) and "*jogo*" (guard). When he was still named Brandal Lokajaya and studied with Sunan Bonang, he once meditated in the riverbank waiting for the return of Sunan Bonang. The meaning behind this name is that Sunan Kalijaga as a guardian who has a noble role in maintaining all the schools or beliefs that live in society. He does not show an antipathic attitude towards the non-Islam belief, instead he put tolerance before everything. There is another opinion that Sunan Kalijaga comes from Arabic "*Qadli Zaka*." *Qadli* means executor, prince and *Zaka* means cleanse. The meaning behind this name is that Sunan Kalijaga is a leader who upholds cleanliness (purity) and the truth of the teachings of Islam. From the marriage of Sunan Kalijaga with Dewi Sarah bint Maulana Iskak, Sunan Kalijaga had three sons namely Raden Umar Said (Sunan Muria), Dewi Rukayah, and Dewi Sofiyah (UIN Yogya, 2017: 13).

The name is expected to reflect the wisdom and the spirit of Sunan Kalijaga in science and curriculum in the aforementioned university. However, unfortunately, some citizens of Yogyakarta think that Sunan Kalijaga is a mythical figure that is not real. So that the Al-Jabiri Trilogy in UIN Sunan Kalijaga Yogyakarta is incomplete. The three elements applied are only *Bayani* method and *Burhani* method, without *Irfani* method. As the time went on, the trilogy began to be applied along with the internalization of Sunan Kalijaga's spirit, one of which was through PBAK (new students' orientation) activities. Another way is through promoting cultural approach brought by Sunan Kalijaga. This way, the university strives to be a cultural campus.

Just like UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang also took and used one of Walisongo's names. It is Maulana Malik Ibrahim or Maulana Makdum Ibrahim As-Samarkandy or Sunan Gresik who was born in the early fourteenth century in the Samarkan area, Central Asia. The Javanese people called him Asmarakandi which is al Samarkandy (As, 1996: 53). He and Ali Zainal Abidin al Husein, a descendant of the Prophet Muhammad, are said to be relative by blood.

Maulana Malik Ibrahim lived in the Champa area. There, he married a daughter of King Champa and finally had a son named Raden Rahmad. In the history of the spread of Islam in Java, Raden Rahmad is known as Sunan Ampel. *Da'wah* in Champa ended in 1392 AD which was then followed by *da'wah* on Java Island. In the new area, he began in Laren, Manyar area, 9 KM from the north of Gresik city (Zuhri, 1981: 263). He started by establishing the first mosque in Manyar, exactly in Pasucian village. After that, he continued to preach by trading in Rumo village. He then moved to Gresik after he felt that *da'wah* in Sembalo area succeeded smoothly (Syafrizal, 2015: 12).

When doing his *da'wah* in Gresik, he got title as Sheikh Magribi, Maulana Magribi or Sunan Gresik. His arrival in this area coincided with the reign of Majapahit kingdom in 1379 AD. Then he worked with Raja Cermin to spread Islam in Gresik. Here, he also had position as "tumenggung" (king of district/area) (Sutrisno, 2010: 22). In Gresik, Maulana Malik Ibrahim went to King Majapahit and invited him to embrace Islam. Although, it did not succeed, he was granted by a land in Gapura village, located on the outskirts of Gresik. Conquering the land given by King Majapahit, he was able to establish Islamic boarding school for children who wished to deepen the knowledge of Islam. In addition, he also aims to carry out regeneration for preachers who will spread Islam in the future (Syafrizal, 2015: 2).

UIN Malang uses this name because the majority people in that university chose and considered that Maulana Malik Ibrahim is an appropriate name. Their particular reason is that the name brings spirit of Walisongo and that it will positively affect the curriculum and science in UIN Malang. It indeed becomes the spirit of developing curriculum in that university. This is seen from the concept of *the tree of science*. Looking up to the concept, UIN Malang expects their graduates to be Polymathic—a person who is great in mastering several fields of knowledge—in this case, they are good in general as well as religious sciences. Thus, UIN Malang concerns more on the integration of

both sciences because, in fact, Maulana Malik Ibrahim was an expert of various fields such as sufism, medicine, and trade.

His spirit of *da'wah* colors the formulation of UIN Malang's vision and mission which is inseparable from the values of majesty. The university considers that the graduates are successful if they can reflect the vision of UIN Malang, namely having deep spirituality, noble morality, broad knowledge, and mature professionalism.

Along with global demands, UIN Malang competes with all universities all over the world. The spirit towards *World Class University* is inseparable from local wisdom values of Walisongo in carrying out Islamic *da'wah*. Maulana Malik Ibrahim was able to incorporate Islamic values and teachings into Javanese society without disturbing and destroying the existing tradition. Likewise, UIN Malang creates jargon "*Think Globally Act Locally*" as a form of Walisongo's spirit that never leaves the local tradition in daily acts.

The theory about the pattern of indigenous Islam by Abdurrahman Wahid rests on three major themes. First, the concept of Islam is a universal religion. Islam defends humanity in all aspects manifested in *tauhid*, *tasawuf* (*akhlak*), and *fiqh*. Second, the principle of Islamic Universalism must be rewarded by openness to the values of other cultures. This open attitude makes Islam as a cosmopolitan civilization. The last one, the indigenous of Islam born with the openness to other cultures so that Islamic culture can be manifested in Indonesian culture (Wijaya, 2015: 190).

Following UIN Sunan Kalijaga Yogyakarta and UIN Maulana Malik Ibrahim Malang, UIN Surabaya attaches Sunan Ampel in its name because of the spiritual values it brings. Besides, geographically, that university is located in the same area in which Sunan Ampel was born and spread Islam. The name was expected to give positive impact to students by exploring and absorbing the values taught by Sunan Ampel so that, in the future, they can be graduates who reflect UIN Sunan Ampel Surabaya's vision and mission. Walisongo's *da'wah* spirit, especially Sunan Ampel, remains as a sublime legacy for *World Class University*. The effort in connecting (*tawasul*) to Sunan Ampel is expected to be the intermediary for the success of UIN Sunan Ampel Surabaya in realizing its vision and mission.

One effort to support the realization of UIN Surabaya's vision and mission is to deeply dig into the wisdom values of Sunan Ampel by researching books about him. This business aims to ensure that all UIN Sunan Ampel residents can recognize, understand and even practice those wisdom values.

Historically, Sunan Ampel was born in 1401 AD in Champa and was originally named Sayyidina Rahmad. His father is Maulana Malik Ibrahim and his mother is a descendant of King Champa (Soekandar, 1990: 9). The nickname "Ampel" was given because he had long lived in the area called *Ampel* or *Ampel Denta* which is now the area of Wonokromo, Surabaya.

Based on Javanese stories, Sunan Ampel has a wife who is a daughter of a Duke of Tuban, namely Nyai Ageng Manila. From his marriage, he was blessed with several children, namely Putri Nyai Ageng Maloka, Sunan Bonang (his original name is Maulana Makdum Ibrahim), Sunan Drajat (Raden Qosim or Syarifudin), and Syarifah (Sunan Kudus' wife). Sunan Bonang and Sunan Drajat are children of Sunan Ampel who then also became Guardians to continue spreading Islam. The closeness of Sunan Ampel with the holders of power in Majapahit Kingdom made his mission run smoothly without any obstacles from the kings on Java Island. It made the spread of Islam more rapid (Sulistiono, 2014: 6).

Sunan Ampel was well known for his skill in creating poems which was inherited from his father, Maulana Malik Ibrahim. His works had cultural nuances (Saifullah, 2010: 22). The beginning of his struggle as guardian began with the establishment of *pesantren* (Islamic boarding school) in his birth area, Ampel Denta. The *pesantren* was built on the land given by King of Majapahit. To succeed his mission, he tried to blend in with the community around *pesantren*. Eventually, in the fifteenth century AD, *Pesantren Ampel Denta* became a very influential educational center on Java Island (Sulistiono, 2014: 6).

Similar to UIN Malang, UIN Surabaya also believes in Walisongo's principle that *da'wah* spirit in Java should not change or remove the exist custom and culture, at that time, it was Hindu and Buddhist. It inspires the founders of UIN Surabaya to adapt Sunan Ampel's teachings which has open-minded attitude toward different culture. The concept of his teaching is to include Islam in Javanese culture so that they blend in harmony. This concept shows that Islam has high respect to culture, so it is then known as *Nusantara Islam*.

The efforts of UIN Surabaya towards *World Class University* are based on the local wisdom. The existence of that university would be nobler if it could alleviate education for surrounding community, especially for those struggling financially. Therefore, the progress of the achievement of Sunan Ampel UIN must be accompanied by sharing benefits to the surrounding community.

The Integration Concept of Walisongo *Da'wah* with Science in KKNI-Based Curriculum

The three higher education institutions, UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, and UIN Sunan Ampel Surabaya, have the concept of integrating wisdom values from the spirit of Walisongo *da'wah* in KKNI-based curriculum. The integration idea applied in UIN Sunan Kalijaga is the interconnection integration, better known as the *Scientific Spider Web*.

As an Islamic tertiary institution, the center of science in UIN Sunan Kalijaga Yogyakarta is absolutely the Quran and Sunnah. Furthermore, this center was developed through *ijtihad* process in various approaches and methods. It then inspired the emergence of science existed in the next layer namely classical Islamic science. In the same way, in the following centuries, there came natural, social, and humanity sciences, which led to the emergence of sciences and contemporary issues.

Beside Quran and Sunnah as a center, the sciences in the second and other layers, as explained above, interact, discuss, and respect one another. It is clear based on this description that the dichotomy and all other forms of knowledge separation are no longer known (Pokja Akademik, 2006: 21).

Although Quran and Sunnah as the center, it does not mean they are the only source of truth. To get a comprehensive understanding about its truth, we need the help of other sciences. It can be in natural, social, and humanities sciences. With the development of an increasingly complex era, even discussing or dialogizing knowledge from these three sources is not enough. However, it is also necessary to pay attention to information and issues in the contemporary era such as human rights, gender, religious pluralism, environment, and so on. From this description, it is illustrated that the scientific structure of spider webs describes the anthropocentric-interactive-interconnective scientific structure.

The scientific structure in figure 2 holds hope that in the future the scientific perspective of UIN Sunan Kalijaga Yogyakarta academic community is no longer myopic but broad and comprehensive. From this perspective, the output of UIN Sunan Kalijaga Yogyakarta is expected not to be a human isolated like a frog under the shell, but rather to appear as a flexible and skilled person in life both in traditional and modern sectors.

The integration concept of in UIN Maulana Malik Ibrahim Malang is known as the tree of science (figure 3). A tree with branches which has root is used as the whole framework of integrating science. In this tree of science, there is no scientific dichotomy between religious and general sciences. There

are several clusters of science (natural, social, and humanity) which each has respective position but is based on the similar source, Quran and Hadith. Therefore, the way to explore it is not only by observation, experimentation, and logical reasoning but also by using intuition or irfani approach.

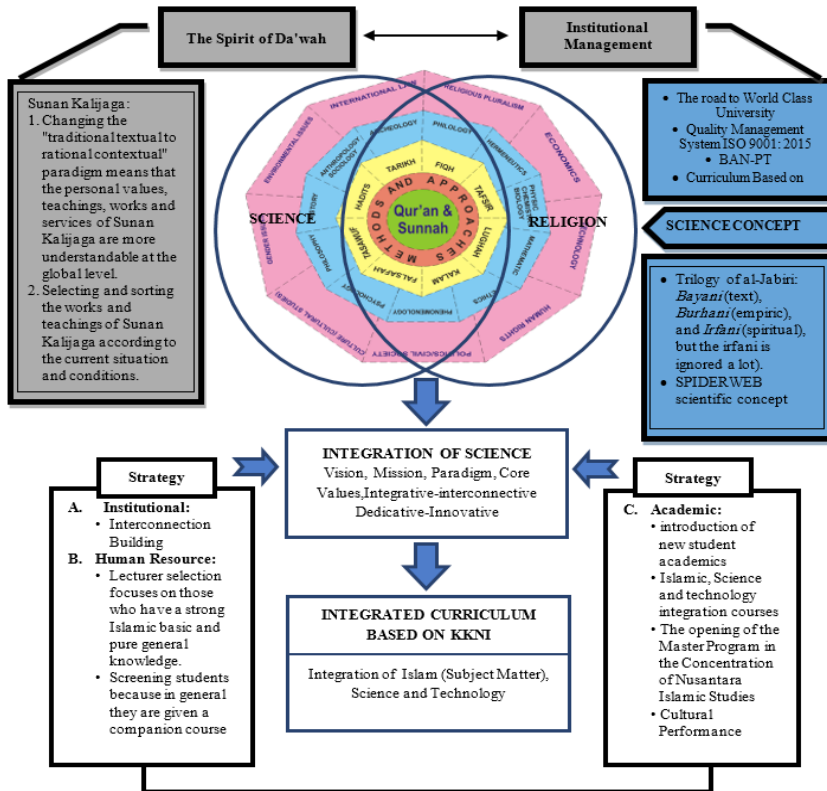


Figure 2: The Integration Concept of Da'wah Spirit at UIN Sunan Kalijaga Yogyakarta

The formulation of UIN Malang's vision and mission is inseparable from the scientific paradigm in the tree of science. By placing Quran and hadith in the first and foremost source, the university thinks that education is successful when it reaches the target profile of graduates who have Ulul Albab's personality. This is reflected in the university's vision, namely having deep spirituality, noble morality, broad knowledge, and mature professionalism. With the paradigm of the tree, it is expected to create ulama who are intellectuals and intellectuals who are also ulama (figure 3).

Islamic teachings are often considered to be limited to matters of worship, zakat, pilgrimage (hajj), marriage, and death. Though the holy book of Quran contains various aspects of life in the world and hereafter, as well as about the

concept of God, human, morality, nature, and everything in it. Then, it is just right if science is developed by studying Quran and Hadith in depth, thus, there is an integration of religion and general sciences as illustrated in figure 3.

The fruit the tree of science is described as a graduate of UIN Malang as person with deep spirituality, noble morality, broad knowledge, and mature professionalism. These graduates then bear the identity of *Ulul Albab*—those who do zikir and think of God as well as His creation both on earth and in heaven.

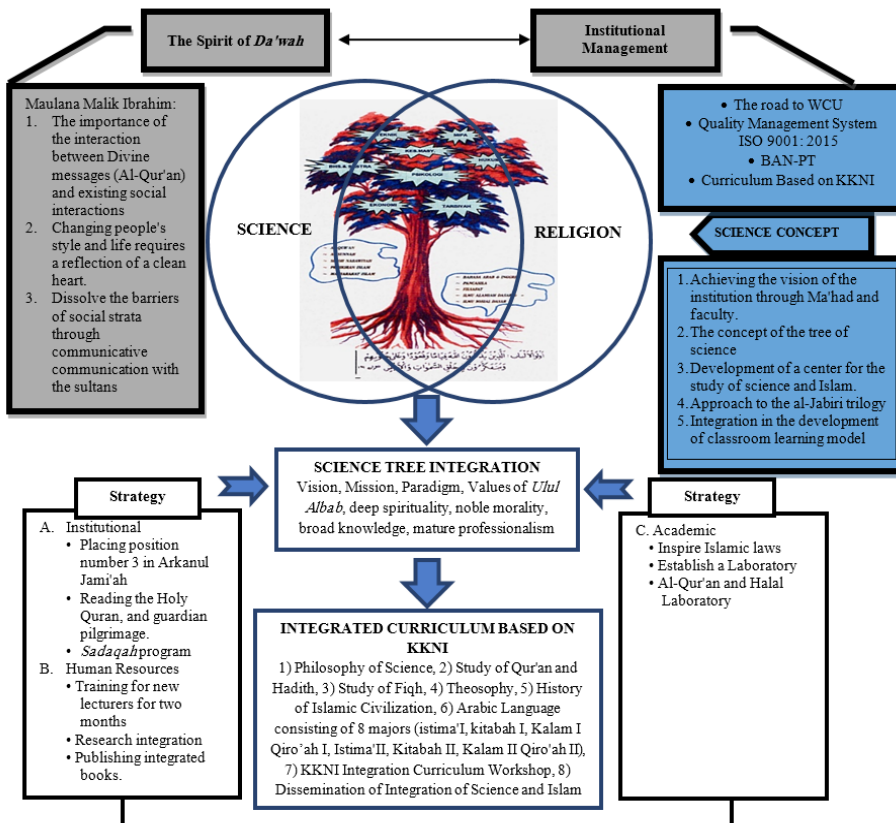


Figure 3: The Integration Concept of Da'wah Spirit at UIN Maulana Malik Ibrahim Malang

Besides the scientific tree, the concept of integration is supported by the development of the Center for Science and Islamic Studies (PSSI), which is the center of scientific integration at UIN Malang. The integration process for all types of research is based on the Quran and Hadith. So, the integrative research will combine scientific findings with the interpretation of

Quran and/or Hadith which is presented in the analysis part. The process of Quran and Hadith interpretation in PSSI will be assisted by language experts, commentators and experts of Hadith. Therefore, the researchers do not have to be demanded to explore the interpretation and knowledge of Hadith.

Integrative research on PSSI UIN Malang uses the Al-Jabiri trilogy approach namely Bayani, Burhani and Irfani. First, research using Bayani approach is a study that relies on the text of Quran and Hadith. In their research analysis, the researchers will interpret the scientific finding with the text of Quran and Hadith.

The second approach is Burhani. Researchers are free to conduct scientific research without having to rely on the text of Quran and Hadith. Whether it is contrary to Islamic teaching or not can be seen through the results of this study. So what it is meant by Islamization of science is seeing the epistemology of research findings or its roots which is not contrary to Islamic values. This model is more straightforward because not all must use text; for example, Architecture and Chemistry.

The third approach is Irfani, namely the research carried out with devotional worship to Allah by praying at night then one day suddenly the researcher will get intuition. This intuition is the gift of Allah The Almighty to the chosen person. So this approach is individualistic, not all students get it simultaneously.

The research results on sciences integration with the aforementioned approaches are divided into three categories. First, the research results which are the findings of science can confirm to the text of Quran and/or Hadith. This category can be done by bachelor students. Second, the results of the study reconstruct or add to the previous research. This category can also be done by bachelor students. The third category is the research result that is deconstructing the previous research result so that researchers find new different things. This category can be done by magister and doctoral programs students.

In the aspect of applying Islamization of reasoning in the paradigm of Integrated Twin Towers, UIN Sunan Ampel Surabaya uses three pillars, namely: first, strengthening the Islamic science which is original but rare; second, integrality of Islamic scientific development with social humanities science; third, weighing science and technology with Islamic knowledge. Those three are presented in figure 4:

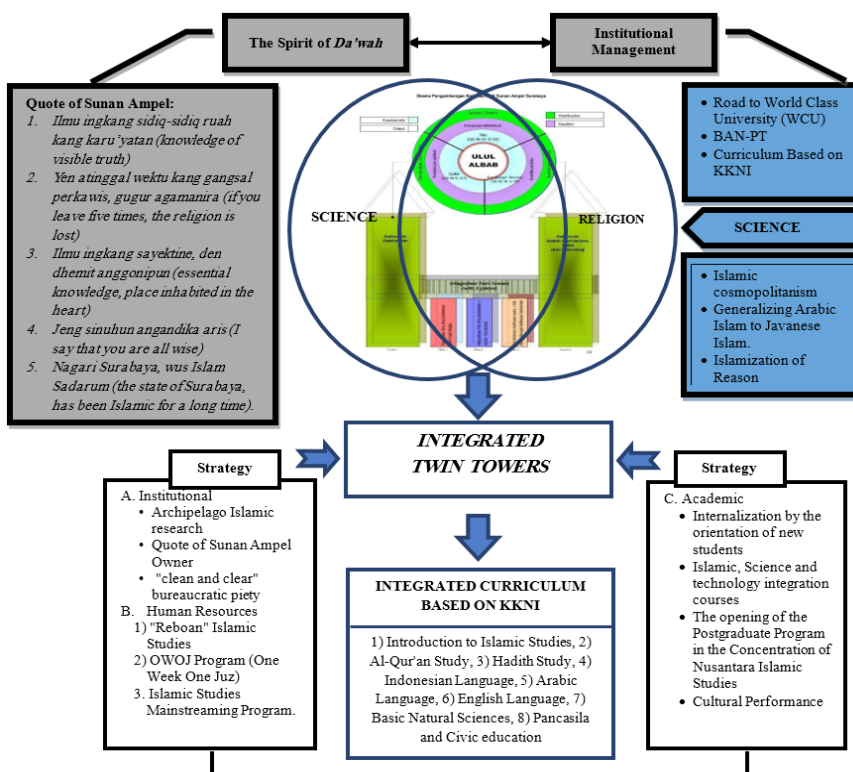


Figure 4: The Integration Concept of Da'wah Spirit at UIN Sunan Ampel Surabaya

Based on the figure 4, Islamic science can be juxtaposed with general sciences. Both of them complete each other to make one subject and a method or approach. The concept of integration of the da'wah spirit of Sunan Ampel is integrated in the twin towers. Each science is allowed to develop according to its characteristics, but Islamic guidelines are still used as a companion. The basic competency standards of each science cannot be reduced, because the competency of graduates will also decrease. The integration of scientific knowledge in UIN Sunan Ampel Surabaya has oriented towards the development of superior professionalism and not mediocrity.

Therefore, it can be described that the paradigm of the Integrated Twin Towers is not an Islamization of knowledge, but the Islamization of reason by dialogue with general knowledge with Islamic science. Therefore the two sciences run individually and are not mixed but there are times when the two are used at the same time.

Conclusion

There are several things which should be highlighted. First, stakeholders' views on the integration of Walisongo's da'wah spirit on naming institutions. For example, UIN Sunan Kalijaga Yogyakarta expects that by using that name, graduates could reflect the spirit of wisdom value of Sunan Kalijaga. It is also similar with the main purpose of using Maulana Malik Ibrahim's name in UIN Malang. People of that campus expects that the university will grow rapidly and reflect the spirit of Maulana Malik Ibrahim as the first ulama in Java. Last, the name of Sunan Ampel in UIN Surabaya is used since geographically, the university is located in Ampel Denta where Sunan Ampel was born and raised. Besides, the university also hope to reflect the spirit of wisdom values of Sunan Ampel.

Second, the concept of science integration of Walisongo's da'wah spirit in KKNI-based curriculum at UIN Sunan Kalijaga Yogyakarta is named scientific integration-interconnection or often called scientific spider web. While at UIN Maulana Malik Ibrahim Malang, it is represented as the tree of science. The last, the science integration in KKNI-based curriculum at UIN Sunan Ampel Surabaya is known as the integrated twin towers concept.

Third, the integration strategy of Walisongo's da'wah spirit in the academic environment of the aforementioned three Islamic universities refers to three areas, namely: a) institutional fields which include building interconnection: placing number three in arkanul jami'ah, doing khotmil quran, tahlilan, ziarah wali, the program of "UIN Malang Berbagi", archipelago research. They also have motto "Piety Bureaucracy: Clean and Clear". b) human resources, which include: two-month training for new lecturers, integrative research, publishing integrative book, Islamic study program called "Reboan", One Week One Juz program, and Islamic mainstreaming program, and c) academic fields which include: PBAK (new students' orientation), courses on Islamic integration of science and technology, development of master programs in Archipelago Islamic studies, cultural performances, forming Quran laboratories, Halal laboratories, introducing Islamic laws, building Ma'had Al-Jami'ah, student certification, Student Religious Competency Improvement Program, three-foot movement task force, and Indonesian Islamic Reasoning Program.

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