



The Integration of Faith and Piety and Science and Technology on Arabic Learning Process:

Case Study at Darul Ulum Islamic University Banyuwangi
Pamekasan

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Abstract

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Dichotomy is a scourge for the development of science and technology in Islamic education, the West claims superiority as the legitimate owner of the development of science and technology with its arrogance, while Islam seems to be asleep and hypnotized by it, even though Islam is the initial mover of the development of science and technology with real historical evidence. STAI DUBA Pamekasan tries to make people aware that in Islamic education the integration of imtaq and science and technology can be realized and the dichotomy between the two must be immediately eradicated. This research will explain how the process of integration of imtaq and science and technology at STAI DUBA Pamekasan and what are the supports and obstacles. This study uses qualitative research with the type of field. The result is that the process of integration of imtaq and science and technology at STAI DUBA Pamekasan takes place not only in the room, it also takes place in all educational activities under STAI DUBA Pamekasan.

Abstrak

Kata Kunci: *Dikotomi menjadi momok bagi perkembangan ilmu dan teknologi dalam pendidikan islam, Barat mengklaim kedigdayaan sebagai pemilik sah perkembangan ilmu dan teknologi dengan kesombongannya, sementara Islam seakan tertidur dan terhipnotis dengan itu, padahal Islam adalah pengebrak awal perkembangan ilmu dan teknologi dengan bukti sejarah yang nyata. STAI DUBA Pamekasan mencoba untuk menyadarkan bahwa dalam pendidikan islam integrasi imtaq dan iptek itu bisa diwujudkan dan dikotomi antara keduanya harus segera dimusnahkan. Penelitian ini akan menjelaskan bagaimana proses integrasi imtaq dan iptek di STAI DUBA Pamekasan dan apa saja pendukung dan penghambatnya. Penelitian ini menggunakan penelitian kualitatif dengan jenis Lapangan. Hasilnya adalah bahwa proses integrasi imtaq dan iptek di STAI DUBA Pamekasan berlangsung tidak hanya dalam ruangan, juga berlangsung dalam seluruh kegiatan pendidikan yang ada di bawah STAI DUBA Pamekasan.*

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Introduction

When Islam began to enter Indonesia in the 7th century AD, it impacted Islamic educational institutions, which underwent enormous renewal. (Lapidus, 1999) which plays a significant role in Islamic educational institutions in surau, mosques, and Islamic boarding schools. (Putra & Aslan, 2020) However, apart from that, Islamic Education Institutions underwent modernization when the Dutch invaded. At that time, the Dutch made elite and modern schools. Hence, the Islamic Education Institutions that were established before also experienced and followed the modernization brought by the Netherlands to compete with schools founded by the Dutch. (Masyhud, 2005)

Banyuanyar Islamic Boarding School started as a surau, or small mosque, founded by KH. Isbat bin Ishaq in 1787 AD before becoming one of the oldest and largest Islamic boarding schools in Indonesia, with students reaching around 7 thousand students. Banyuanyar has a motto that is a guideline for life for its students and alums, along with the Banyuanyar motto, which the late Alm

preached. KH. Abdul Hamid Bakir bin Abdul Majid (5th Caretaker of Banyuanyar)

تدأ كابوغانن اغيغ علم سي منفعة سراغ تاكو دأ الله تعالى كرنا

كفنيكه سي دادى كأونتوغان بن كملجائن دنيا أخرة

Tadhe' kabhunga'an angëng ělmo së mamfaat sareng tako' da' Alla taala karna gapanëka së deddi kaontongan ban kamoldja'an doennja aherat.

There is no happiness except acquiring helpful knowledge and piety to Allah Ta'ala. Because those two things can lead to success and glory in this world and the hereafter. "Motto Pondok Pesantren Banyuanyar Pamekasan Madura," Serambi Banyuanyar, last modified 2018, accessed April 26, 2023, <https://serambibanyuanyar.blogspot.com/2018/05/motto-pondok-pesantren-banyuanyar.html>. This is the central vision of all institutions in the Banyuanyar Islamic Boarding School, be it RA, TK, PAUD, MI, SMP, and MA, to the tertiary level.

Darul Ulum Banyuanyar Islamic College is a tertiary institution under the Darul Ulum Banyuanyar Foundation which was established on December 6, 2016, following the operational permit decree number 6901 issued by the Director General of Islamic Higher Education.

The central vision of Darul Ulum Banyuanyar Islamic College is to excel in developing IT-based human resources (Science and Piety). While its mission is as follows:

First. Organizing excellent education and teaching in various disciplines that upholds the ideals of the founder of the Banyuanyar Islamic boarding school in integrating IT-based scholars and scholars (science and piety). Second, Organizing modern management in the context of providing services, benefits, and convenience to academics and stakeholders. Third, Develop quality research based on technology relevant to society's needs and impact national

development. Fourth, Developing technology-based services relevant to community needs and impacting national development. Fifth, establishing cooperation in order to create higher education institutions that have national and international reputations. (*Visi Dan Misi STAI DUBA*, 2022)

Religion itself, both in the East and even more so in the West, because it contains absolute teachings, is generally considered static and inconsistent with science and technology, which are continually developing and constantly undergoing dynamic changes. This is where the two things commonly seen and considered opposites are contrasted: Religion, Static, and Science and Technology, which is dynamic. (Nasution, 1996)

Science and technology itself are synonymous with general science; even though the origins of science and technology itself are from the Koran, the rationale for knowledge and technology that has developed now is all sourced from the Koran; for example, the earth revolves around the sun, the moon around the earth, the development of the fetus in the womb, and so on are all in the Qur'an. However, many do not want to admit this. As a result of the domination of Western cognitive awareness with various creations of negative Eastern (Islamic) images, the domination of this awareness starts from Western arrogance to simplify colonialism which they say is a project of civilization modernization. (Santoso, 2014) So that the dichotomy between science and technology and religious knowledge is unavoidable because of human arrogance that dominates (western) civilization and the inability of Muslims themselves to compete with their civilization and change the mindset about the confusion between knowledge and technology and religious knowledge.

Even though Islamic history has been recorded, during the time of the Abbasid Daula, the first science that attracted the attention of the caliphs was medical science. (Nasution, 1996) Al-Tabari was the first doctor who, in 850 AD, wrote the book *Firdaus al-Hikma*. Al-Razi (865-925 AD), better known in the

West as Rhazes, became head of the Baghdad Hospital during his lifetime, authored the encyclopedia of medical science, *Kitab al-Thibb al-Manshuri*, and *Al-Hawi*, translated into Latin. (Hitti, 2006) And several other scholars played a significant role and preceded European civilization, such as Ibn Sina, Ibn Rushd, and al-Zahrawi, who was a surgeon.

In Astronomy, Abu al-'Abbas al-Farghani and Muhammad bin Jabir al-Battani are known in Europe as Alfaraganus and Albattegnius. Knowing the Heliocentric system, Al-Biruni wrote about it. Abu Sa'id al-Sijri made an astrolabe with an underground base rotating around the moon. (Nasution, 1996) This undeniable historical evidence postulates that there is no contradiction between religion and science and technology and that harmonious interactions can occur between the two things. Even religion provides the ontological basis for developing science and technology.

In Indonesia, in terms of integration between IMTAQ and IMTAQ, Prof. Dr. Baharuddin Jusuf Habibie 1996 by establishing Insan Cendikia University located in Serpong and Gorontalo, which was based on the two terms IMTAQ and IPTEK which were bridged by BPPT (Agency for the Assessment and Application of Technology) with PPIPT (Science and Technology Equalization Program) for schools in the pesantren environment, which at that time was led by him. (Harahap & Dasopang, 2020)

Strengthened by the 1945 Constitution article 31, paragraph 3, "National Education aims to increase faith and piety to educate the nation's life." (Mustamin & Musriani, 2020) To realize the expected human goals of these educational activities, the learning process is an important activity that will involve the methods and systems used in education.

Based on the motto of Banyuwangi and the Vision and Mission of Higher Education strengthened by the Constitution on the education system in Indonesia, STAI DUBA Pamekasan is a forum for developing education in which

it seeks to integrate IMTAQ and Science and Technology-based learning systems and researchers are interested in expressing and explaining how the implementation process is and how far where the success of the integration process.

Method

This study uses qualitative research where the data generated is in the form of verbal data, not numerical. (Latief, 2010) The type of research is the field which is located at Darul Ulum Banyuwanyar Pamekasan Islamic College. Data collection techniques used are interviews and observations. And Documents. (Arikunto, 2011)

Data sources include interviews with several STAI DUBA Pamekasan Campus Leaders, IT Team Leaders, and the finance department. Coupled with campus documents in the form of Academic Guidelines and the Student Code of Ethics in 2022

Results and Discussion

Integration of Imtaq and Science and Technology

By Law No. 20 of 2003 concerning the National education system, Education is a conscious and planned effort to create a learning atmosphere and process so that students actively develop their potential to have religious and spiritual strength, personality, intelligence, self-control, noble character, and the skills needed by society, nation, and state. (Soelaiman, 2016)

From the Law, it is explained that the purpose of education is not only to educate individuals but also in the realm of increasing faith and devotion (IMTAQ) to God Almighty and strengthened by the 1945 Constitution article 31 paragraph 3, "National Education aims to increase faith and piety in order to educate life nation".

In the Big Indonesian Dictionary (KBBI), the word Integration means Renewal so that it becomes a whole or unified whole. The absence of a separator between general knowledge and Islamic education or vice versa is the assumption used in integration, which means that one science is combined with other sciences and becomes a unified and harmonious whole. (Abdullah, 2010)

Faith means spoken orally, believed with the heart, and done by deeds and deeds according to what is believed. (Gunawan et al., 2022) Whereas Taqwa is carrying out all His commands and staying away from all His prohibitions both secretly and openly. (Al-Mas'udi, 2006) As Muslims, it is obligatory to maintain this, maintain and protect ourselves. Allah commands those who believe always to be pious. This is contained in many verses of the Koran, for example, in Surah Ali Imran verse 102 and Surah al-Taubah verse 119, "O you who believe, fear Allah...." And many more in other verses. Because piety will be a manifestation for humans to become noble human beings, as has been conveyed in the Koran surah al-Hujurat verse 13 "Indeed, the noblest among you before Allah is piety..."

Epistemologically, science comes from two words, namely Episteme, which comes from the Greek language, which means knowledge, while Logos means science; this is related to a branch of philosophy that explains the types of knowledge, character, and nature in humans. Furthermore, the notion of technology, according to Astuti technology is a way that can be utilized to be able to meet human needs in various fields. The existence of technology can help various human jobs, and humans become more capable such technology can make various jobs completed quickly, streamline activities humans, lighten work, help cure various diseases, and become one of the solutions to solving problems in everyday life. (Gunawan et al., 2022)

Science and technology itself are synonymous with general science; even though the origins of science and technology itself are from the Koran, the

rationale for knowledge and technology that has developed now all comes from the Koran; for example, the earth revolves around the sun, circling the earth, the development of the fetus in the womb, and so on are all in the Qur'an. However, many do not want to admit this. Hence, the dichotomy between science and technology and religious knowledge is unavoidable because of human arrogance that dominates (western) civilization and the inability of Muslims to compete with their civilization and change their mindset about the confusion of the position of knowledge and technology with religious knowledge.

In this case, Muslims once had an expert in the technology field, namely Ibn al-Haytham, who has the nickname of the father of Modern Optics; some of his findings are hydrochloric acid, acetic acid, and nitric acid. In Health, there are Ibn Sina and al-Khwarizmi with their algebra. Ibn al-Haytham, Ibn Sina, and al-Khwarizmi were technological experts from Muslims who existed before Einstein, Joule, Bernoulli, and other Western scientists.

From the explanation above, it can be understood that science has different ways of getting to the truth. Truth in science requires empirical evidence. In the case of belief in God, it would be difficult to prove the existence of God empirically. (Soelaiman, 2016) That is why the two are often seen as dichotomous concepts with sharp differences in perspectives.

Integration of Imtaq and Science and Technology in Learning

Integrating science and technology and imtaq in learning is derived from the desire to integrate Islamic education as a whole. Allah created humans to become caliphs on earth, who will form a good and high civilization. The Qur'an has provided references to the importance of knowledge so that humans can develop toward a better civilization. As stated in Qs. Al Mujalah verse 11

“O you who believe, if you are told to you: "Be spacious in majlis", then make room for it; Allah will make room for you. Moreover, if it is said: "Stand

up," then stand up. Indeed Allah will exalt those who believe among you and those given knowledge by degrees. And Allah is Aware of what you do"

From the verse above, it can be understood that education should strengthen his faith and piety because Allah has promised a higher degree for people with knowledge. Islam does not distinguish between religion and other sciences. Both complement each other and must be studied directly as an integrated education system whose ultimate goal is good in this world and the hereafter.

Thus, implementing the integration of imtaq and science and technology in learning requires a curriculum that supports both the implementation process and activities outside the learning process. (Masnun et al., 2022) Integrating imtaq and science and technology, as one unit, is like the following activities. (Soelaiman, 2016)

You are structuring school physical facilities that support internalizing IMTAK values in learning. Establishment of adequate worship facilities. Remember to read the Koran/tadarus every time you start PBM. Make it a habit to listen to the recitation of the Qur'an every time you enter class, during recess, and when you go home via the class radio. Guidance on the Al-Quran and Al-Hadith regularly. There is a programmed and patterned pattern of teacher religious development and a deputy head who deals explicitly with the Faith and Taqwa development program for teachers and students. Make it a habit to connect every discussion of specific scientific disciplines with the perspective of religious knowledge (AL et al.) Make it a habit to pray in the congregation. Strive for dhuha lectures and seven-minute lectures every midday prayer. The Friday prayer in congregation at school (the priest and preacher are given by the teacher in turn) and the Friday bulletin is made, and there is an Islamic study every Friday, the daughter program for female teachers. Cultivating greetings in the school environment, and so on.

Imtaq and Science and Technology Integration-Based Learning Process at Darul Ulum Islamic University Banyuwangi Pamekasan Overview of STAI DUBA

Darul Ulum Banyuwangi Pamekasan Islamic College was established in December 2016 by the operational permit decree number 6901 issued by the Director General of Islamic Higher Education with the name STIBA Darul Ulum Banyuwangi Pamekasan with only 1 study program Arabic Language and Literature and being the BSA study program with the most students with a total of 283 students and female students and in 2020 submitted four additional study programs, including Arabic Language Education, Constitutional Law, Sharia Economics, and Islamic Education Management. Hence, the status changed from STIBA Darul Ulum Banyuwangi to Darul Ulum Banyuwangi Islamic College in 2021.

Organizational work procedures in the STAI DUBA environment are laid out as follows:

In carrying out their duties, each leader applies the principles of coordination, integration and synchronization, both within the STAI DUBA environment and between organizational units outside STAI DUBA in accordance with their respective fields of work; Each leader is responsible for leading, supervising, coordinating their respective subordinates, providing guidance and instructions for carrying out the tasks of subordinates; Chairperson, Deputy Chairperson, Head of Study Program, Director of LP2M, Mudir Ta'lim Idlafi, Head of Journals and Publications, Head of Bureau and other administrative implementers and Head of Library Unit in carrying out their duties is guided by the Darul Ulum Banyuwangi Islamic Boarding School Foundation Regulations and applicable laws ; Deputy chairmen, Head of General Administration, Academic and Finance (AUAK), Head of P3M, Head of P2M, Head of Study Programs, and Head of Library submit regular reports to the

Chair, and the head of Administration processes and compiles these reports into STAI DUBA reports. In submitting their respective reports to superiors, a copy of the report is submitted to other organizational units that functionally have work relationships; In carrying out its duties, each head of the organizational unit is assisted by all heads under him. Moreover, it is obligatory to hold regular meetings with subordinates to provide guidance and instructions to subordinates.(Mukit & AR, 2021)

The academic year curriculum must implement the IQF curriculum by RI Presidential Regulation number 8 of 2012 concerning the Indonesian National Qualifications Framework and the implementation of the Regulation of the Minister of Education and Culture of the Republic of Indonesia number 73 of 2013 concerning the Application of the Indonesian National Qualifications Framework in the Field of Higher Education. The Indonesian National Qualifications Framework curriculum is divided into four subject competencies.:

Competency Basic Courses (MDK), consist of compulsory courses, supporting competencies to become language and literature experts. Institutional Content Courses (MMI) consist of several compulsory subjects typical of STAI DUBA to direct students to comply with the objectives of STAI DUBA and the Darul Ulum Islamic Education Institute Banyuwangi Islamic Boarding School. Profession Courses (MKP) are courses that are given to direct students to the profession they will be involved in after graduating from STAI DUBA, including contact experts and professional teachers in Arabic: competency Standard Courses (MKSK), several compulsory courses determined by Kopertais Region IV Surabaya.

Education Process

The lecture process at STAI DUBA uses an introduction to Arabic (muqaddimatu al-ta'lim wa al-ta'allum). For this reason, a program has been developed so that the lecture process is well established. The STAI DUBA education program elaborates on the vision and mission above..

The education system used at STAI DUBA is the Semester Credit System (SKS) in the official (regular) program and the al-takharruj (graduation) system in the Idhafi tall program. SKS is the implementation of education that states the student study load, the workload of teaching staff, and the burden of administering a course and program for 16 working weeks (one semester) in credit units. Meanwhile, al-takharruj (graduation) in the ta'llim idhafi (intensive) program implements non-SKS education by determining the graduation grade scale every semester for 14 working weeks. The unique feature of the al-Takharruj (Graduation) system is that this system is non-credit based, based on the achievement of student scores each semester to be declared passed. Moh. Supriyadi (Ketua P2B), Interview, 2023. While the Special Features of the Semester Credit System Each course is given a price called the credit weight; The credit weight for each course may vary; The credit weight for each course is determined based on efforts to complete the tasks stated in the lecture program, practicum, fieldwork, and other assignments.

Determining the credit weight for each course is based on calculating face-to-face, structured, and independent academic activities. One semester credit unit (1 credit) equals 50 minutes of face-to-face academic activities, 60 minutes of structured academic activities, and 60 minutes of independent academic activities. 1 () credit in the form of learning language practicum, field practice, research, community service, and other forms of learning. (Mukit & AR, 2021)

Implementation of the Practicum at STAI DUBA held in semester VII is an intra-curricular academic activity that applies specific lectures or knowledge to form the necessary professional competencies, such as teaching practice, translation practice, community service lectures, and other similar practicums.

Applying science and technology in learning includes curriculum, learning strategies, learning materials, and assessment. Applying science and technology using ICT tools includes managing and regulating learning schedules, learning materials, and exams integrated with the school's website and an online exam and assessment system. At the same time, the application of science and technology in administration covers the fields of school governance, financial management, management of facilities and infrastructure, primary education data, libraries, and security. Application of science and technology with the use of ICT devices includes management of data and information in schools utilizing information and communication technology, management of various financial reports with special computer programs, computerized inventory of infrastructure facilities, management of academic data, integrated teachers and students in one system, use of the system computerized library and security (CCTV).

Community Service is a dharma of higher education, including at STAI DUBA Pamekasan. This activity is one of the tasks for institutions, lecturers, staff, and students. This kind of activity, specifically for students, can be used to evaluate study completion. Therefore, the University/ Head of Study Program head can include it in the curriculum. The name of this community service course can be a Community Service Lecture (KPM) in the form of social service, fieldwork, or others. This course can be given a weight of 4 credits. The form of this community service activity can be in the form of structured, group, independent activities, and equivalent/credit transfer. The technical determination of community service activities is coordinated by the Institute for

Research and Community Service (LP2M) and together with the leadership and Study Program. In 2023 STAI DUBA succeeded in implementing International KPM abroad, namely in Malaysia, to be precise.(LP2M), 2023)

Figure 1: KPM International Level to Malaysia



Evaluation of lectures is carried out to see the abilities and progress of students after attending lectures. The evaluation consists of evaluating:

Assessment Evaluation

- | | |
|---------------------------|------|
| 1) Attendance Value (NK) | 20 % |
| 2) Performance Value (NP) | 15 % |
| 3) Assignment Grades (NT) | 15 % |
| 4) UTS Value (NTS) | 20 % |
| 5) UAS score (NUAS) | 30 % |

Each student can participate in the end-of-semester evaluation activities if he has attended at least 75% of lecture attendance 16 face-to-face.

Follow-up exams are given to students who need help to take the predetermined exams for reasons that a certificate can justify. Students who do

not meet the requirements for taking the final semester exam (UAS) are declared to have failed the course and are given a grade 0. (Mukit & AR, 2021)

Not only implementing science and technology and using communication devices and technology, but STAI DUBA Pamekasan also seeks to integrate IMTAQ into various existing activities. This is reflected in the vision and mission, emphasizing the mastery of science and technology and the integration of Compaq and science and technology in learning. The following are some reviews of the integration of imtaq and science and technology:

Lectures at STAI DUBA Pamekasan are held in the morning from 08.00-12.10 (6 credits) WIB and afternoon from 13.30-16.10 WIB (4 credits) on Monday-Thursday and Saturday-Sunday, and holidays on Friday. Whereas for one year, the academic calendar of STAI DUBA Pamekasan is only off on Islamic holidays and not on non-Islamic holidays, including the Christian New Year, for long holidays in the month of Ramadan and the month of Mawlid or Rabi'ul Awwal. (*Hasil Observasi*, 2023)

STAI DUBA Pamekasan separates classrooms between students and female students; students are on the male campus, and female students are on the female campus. Specifically for female student lecturers, male lecturers must be married at the female campus. (A. M. (Ketua S. DUBA), 2023)

Lecturers and Students are required to carry out Dhuhur and Asr prayers in the congregation on Campus and Schedules, both the manager of STAI DUBA Pamekasan has scheduled the schedule for Imam Prayer, Muaddzin, and Iqamah; this was started and supported by the construction of the Mushalla al-Ishlah STAI DUBA Pamekasan for accommodate the activities of 'Ubudiyah in the Campus Environment..

The student dormitory is a special place to live for STAI DUBA Pamekasan students, and does not mix with Banyuwanyar Islamic boarding school students.

Apart from that, STAI DUBA Pamekasan also holds extra activities during the Ramadhan holidays for students, including Sanad Hadith Studies (KASAD), Fiqh Studies, and Riyadus Shalihin, all of which are carried out during the Ramadhan holidays with a hybrid method, held at the Al-Ishlah Mosque and also Live Streaming Youtube on al-Ishlah Media. KSAD is carried out before the midday prayer, the Fiqh Study before the Shar prayer, and the Riyadus Shalihin study after the Asr prayer in Ramadan. At the Al-Ishlah Mushalla, Tarawih prayers are also held in the congregation one night with live streaming on Youtube at Al-Ishlah Media.

Tarawih activities 1 night 1 juz are also held in the month of Ramadan, including online tadarrus with zoom meetings which are held on 20-29 Ramadan at the Al-Ishlah prayer room.

Figure 2: Month of Ramadan activities



The integration of metal and science and technology is also contained in the campus leadership policy by making the slogan Excellent, Religious, Moral, and Achievement. In the classroom, STAI DUBA Pamekasan provides a 60' TV screen for learning activities, especially in the process of presenting material and language development activities, equipped with 24-hour WIFI service for students to access references from the internet such as journal articles, as well as

182 | Mohamad Zainal Hamdy, Miftahul Huda; The Integration of Faith and Taqwa and Science and Technology on Arabic Learning Process: Case Study at Darul Ulum Islamic University Banyuwangi Pamekasan

available PDF books. In addition, in the implementation of learning besides being carried out in class, lecturers can also use the premium zooming platform that the campus has provided.

In implementing midterm and end-of-semester exams, some are carried out using the Google Forms platform in multiple-choice exams or assignment submissions.(F. A. (Tim I. S. DUBA), 2003)

The output of STAI DUBA Pamekasan has won many achievements in various competitions, both National and International, for example, in the Mathematics Olympiad competition, Tahfidz Competition, Calligraphy Competition, and Language Competition.

Figure 3: Some of the STAI DUBA Pamekasan outputs



Factors Supporting and Inhibiting the Integration of Imtaq and Science and Technology in the Learning Process at Darul Ulum Islamic University Banyuwangi Pamekasan

Based on the results of interviews conducted with Deputy Chairperson 1 for Academic Affairs, Samsul AR, there is one aspiration of the caregivers of the Banyuwangi Pamekasan Islamic boarding school, which has not yet been implemented and is in the process, namely the opening of a medical or health faculty at the Banyuwangi foundation college..(I), 2023) The main reason is that

183 | Mohamad Zainal Hamdy, Miftahul Huda; The Integration of Faith and Taqwa and Science and Technology on Arabic Learning Process: Case Study at Darul Ulum Islamic University Banyuwangi Pamekasan

opening new faculties and study programs requires many funds, especially for the medical faculty. Reflecting on the new study programs that are opened, not medicine, at least the campus must have savings of 300 million per study program submitted. Where is the source of funds for STAI DUBA Pamekasan, which is a private campus, not a state one? According to the researcher's point of view, this is the main problem and becomes an obstacle in the integration of Compaq and science and technology.

STAI DUBA Pamekasan, in carrying out the process of higher education tri dharma activities apart from funds obtained from students, is also supported by funds from the Islamic boarding school foundation, besides that the KSPPS NURI East Java Cooperative, which is a cooperative initiated by the Foundation also provides an injection of funds, either in the form of grants every year and also in the form of unlimited loan funds as needed.

Figure 4: Head of STAI DUBA with Head of KSPPS NURI JATIM



Apart from these three sources, STAI DUBA also collaborates with alums of Islamic boarding schools who enter the business world, for example, with Bento Kopi, the owner of Hairul Umam, who is an alumnus of the Banyuanyar Islamic boarding school. Collaboration with alums in the world of politics is also

one of the reinforcements and reinforcements for implementing campus activities.

College graduation is an event to introduce the campus to the world; besides that, it is also a supporting activity for collaboration with related parties in order to facilitate the process of integration of imtaq and science and technology on the STAI DUBA Pamekasan campus.

Before graduation, activities were held, such as seminars, journalism training, and health activities, such as mass circumcision and blood donation, one of the integrations of imtaq and science and technology in the STAI DUBA Pamekasan environment.

Figure 5: Graduation II attended by Minister of Indonesia Sandiaga Uno



Figure 6: 2022 Graduation II Pre-Event Activities



Conclusion

From the presentation of data on the integration of imtaq and science and technology in the learning process at the Darul Ulum Islamic High School Banyuanyar Pamekasan it was found that the integration of imtaq and science and technology did not only occur in the study room or classroom during the learning process, but also occurred in all elements and the educational environment that is at STAI DUBA Pamekasan, both indoors and outside, this will certainly maximize the integration process of imtaq and science and technology.

The application of science and technology in learning includes curriculum, learning strategies, learning materials, and assessment. The application of science and technology with the use of ICT tools includes: management and regulation of learning schedules, learning materials and exam materials that are integrated with the school's website, and an online exam and assessment system. While the application of science and technology in

186 | Mohamad Zainal Hamdy, Miftahul Huda; The Integration of Faith and Taqwa and Science and Technology on Arabic Learning Process: Case Study at Darul Ulum Islamic University Banyuanyar Pamekasan

administration covers the fields of: school governance, financial management, management of facilities and infrastructure, basic education data, libraries and security. Application of science and technology with the use of ICT devices includes: management of data and information in schools utilizing information and communication technology, management of various financial reports with special computer programs, computerized inventory of infrastructure facilities, management of academic data, integrated teachers and students in one system, use of the system computerized library.

In addition, the process of integrating imtaq and science and technology in the learning process: the use of ICT, 24-hour Wi-Fi, the use of Google TV in the room and in the prayer room, the obligation to pray in congregation, the STAI DUBA campus dormitory. In addition to this, the process of educational activities on campus also supports the integration of imtaq and science and technology, such as Ramadan activities, pre-graduation event activities, and other supporting media, such as the STAI DUBA al-ishlah mushalla and al-Ishlah Media Youtube account.

Funds are the main factor hindering the integration of imtaq and science and technology at STAI DUBA Pamekasan, a lack of funds causes planned programs to be hampered and even not implemented, although the campus also has funding support institutions such as the KSPPS NURI East Java Cooperative Yayasan, and from several other partners such as Bento Kopi.

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