Implementation of Character Building through General Subjects of Islamic Religious Education in STKIP Subang

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Abstract

Optimizing the Role of Islamic Religious Education as a general compulsory subject that has a mission as education that shapes the character and cognitive development of students is a necessity. Therefore the research aims to examine how the policies of the STKIP Subang Elementary School Teacher Education Study Program in managing the General Course of Islamic Religious Education. Qualitative research through interviews, observation and documentation studies. This empirical research found: a lack of learning support facilities for Islamic Religious Education, time limitations, weaknesses in methods that are still oriented towards cognitive aspects, student backgrounds as heterogeneous inputs. As a compulsory subject for General Courses, Islamic Religious Education Courses must be packaged with newer pursuits even though the substance cannot be changed, but the current context must be answered through the internalization of Islamic values. The recommendations in this study are to carry out further research in the form of R and D research, stakeholder collaboration with managers, seeking creativity in learning innovations, etc. All of these recommendations are expected to have implications for improving the management of General Courses in Islamic Religious Education in the future.

Keywords: *Policy, Management, Islamic Education*

Abstrak

Optimalisasi Peran Pendidikan Agama Islam sebagai mata kuliah wajib umum yang memiliki missi sebagai pendidikan yang membentuk karakter dan perkembangan kognitif mahasiswa menjadi sebuah keniscayaan. Oleh karena itu penelitian bertujuan untuk meneliti bagaimana kebijakan Prodi Pendidikan Guru Sekolah Dasar STKIP Subang dalam mengelola Mata Kuliah Umum Pendidikan Agama Islam. Penelitian kualitatif melalui wawancara, observasi dan studi dokumentasi. Penelitian empiris ini menemukan: kurangnya sarana

pendukung pembelajaran Pendidikan Agama Islam, keterbatasan waktu, kelemahan metode yang masih berorientasi pada aspek kognitif, background mahasiswa sebagai input yang heterogen. Sebagai mata kuliah wajib Mata Kuliah Umum, Mata Kuliah Pendidikan Agama Islam harus dikemas dengan chasing yang lebih baru walaupun secara substansi tidak boleh dirubah, tetapi kontekstual kekinian harus dapat terjawab lewat internalisasi nilai-nilai Islami itu. Rekomendasi dalam penelitian ini dengan melakukan penelitian lanjutan dalam bentuk penelitian R and D, kerjasama stake holder dengan pengelola, mencari kreativitas dalam inovasi pembelajaran dll. Semua rekomendasi ini diharapkan berimplikasi pada perbaikan pengelolaan Mata Kuliah Umum Pendidikan Agama Islam pada masa yang akan datang.

Kata Kunci: Kebijakan, Manajemen, Pendidikan Agama Islam

INTRODUCTION

The morality of the Indonesian nation is currently degrading. The degradation of the nation's morality and character has invited various calamities and disasters in this country. These disasters extend to the socio-religious, legal, and political realms. The phenomena of the earthquake and tsunami in Banten and Lampung are still fresh in our memories. It is true what Allah explained in the Quran, Surah Arruum, verse 41:

ظَهَرَ ٱلْفَسَادُ فِي ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِي ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمْ يَرْجِعُونَ

Meaning: It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah will feel for them some of the results of their actions so that they return (to the right path).

Imam as-Syaukani, quoted al-Buthoni (2013) when interpreting the verse above, said, "(In this verse) Allah explains that shirk and immoral acts are the cause of (various) damages in the universe." Separation of religious values from values originating from empirical research (Mufid, 2013). Secularism and liberalism make people farther away from their religion. The values obtained through religion are equally important in Islam, and the law is *fardhuain* for every Muslim. This condition is exacerbated by the high Islamic education institutions experiencing chaos due to extraordinary confusion. Several years ago, Indonesia was shocked by the case of IAIN Syarif Hidayatullah, which was in an uproar due to information about the writings of Prof. Siti Musda Mulia in the Jakarta Post. A well-known religious university professor said, "Homosexuals and homosexuality are natural and created by God, thus permissible within Islam."

According to him, there is no reason to reject homosexuality. Morover that the criticism of the clergy and other Muslim circles is only based on a narrow interpretation of Islamic teachings (Mehnaaz & Husaini, 2008).

In essence, this statement is a disaster where high knowledge is irrelevant to one's high charity. In fact, it is a threat and a challenge that the degradation of religion has hit Islamic education. Challenges and threats like this will likely be more severe in the era of disruption due to global changes in the fourth industrial revolution (4.0) (Saefulloh et al., 2020). The rise of the ideology of takfirism is to disbelieve other people and groups who have different understandings and interpretations of religion so that religious adherents criticize each other. What has been described above is the fact that Islamic education has not yet achieved the maximum results desired. Noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

The national education goals contain the complexity of the personal competence of individual students. This is important as a scientific basis for each educational unit and as an internalization of character strengthening (Surawan et al., 2022). Thus, cases of ethical and legal violations like those above should no longer occur. The assumption is that an ideal education is needed that efficiently and effectively has the ability to achieve Islamic education as a national education goal, with maximum as the ending process of education. In this case, education is needed to help develop the personalities of students as a whole. Developing a complete personality is a necessity given the magnitude of the challenge of disruption in the era of the Fourth Industrial Revolution. The challenges of higher education in the future, according to Oey-Gardiner et al., (2017), are "learning and research that are multidisciplinary, interdisciplinary, and transdisciplinary, no longer mono-disciplinary as is generally the case today. Liberal arts and general education became important parts of higher education. One problem that is being faced by humanity is approached, analyzed, and resolved from various scientific perspectives in an integrated manner.

The development of Islamic Religious Education in Higher Education for students is very urgent as an implementation of Islamic religious teachings (Rahim, 2018). The application of Islamic teachings has a very important role in influencing the behavior of its adherents (Rohim, 2016).

The position of MKU as an educational program at the higher education level that underlies the formation of the complete personality and competence of

a higher education graduate in order to foster citizens, graduates and complete Indonesian people through internalizing values, to achieve happiness in the afterlife (Robby, 2020).

However, the facts show that many Muslim students currently behave not reflecting the Muslim character, namely having noble morals as the will of the National education goals mentioned in the previous description. Data found in a Riau Islamic University study of 4 students who practice free sex who legalize free sex with neutralization techniques, where deviations from individual behavior are considered non-deviant actions (Roin, 2018). This was not done under compulsion and did not care about values and moral principles and even enjoyed it for economic reasons, physical conditions, and modeling of the boarding house environment (Nurchakiki, 2016). Meanwhile, Allah has forbidden humans from approaching, let alone committing adultery, as His word in Surah Al-Isra 32 means: And do not approach adultery; Verily adultery is an abominable act. And a bad way. This verse clearly indicates to us how free sex offenders must be saved from sin.

Moreover, it is necessary to have pre-emptive, preventive, and repressive actions for free sex behavior by instilling moral values such as religious values (Buyung, 2016). The development of Islamic Religious Education in Higher Education for students is very urgent as an implementation of Islamic religious teachings (Rahim, 2018). Religious Educators have a great responsibility in Islamic Religious education and character education (Bahiyah, 2022). Therefore, this article wants to see how the lecturers of the PAI course carry out policies in implementing the MKU PAI to build student character so that they have good character so that it is hoped that they can prevent bad behavior as the research findings above. In Indonesia, the implementation of general education is regulated as a group of personality development courses (MPK). The MPK group includes: Pancasila Education, Religious Education, and Citizenship Education, which were developed into Law No. 12 of 2012, Article 35, Paragraph 3: that the higher education curriculum must contain subjects in religion, Pancasila, citizenship, and Indonesian.

Furthermore, it is derived from regulations for each academic unit. Based on the STKIP Subang PGSD Study Program document, general compulsory courses are considered general courses, which are contained in 10 compulsory courses divided into national general courses and study program general

courses. National General Courses include Islamic Religious Education, Indonesian Language Education, and Citizenship Education. Therefore, the focus of this paper is to describe the implementation of character development through MKU PAI at STKIP Subang.

RESEARCH METHOD

Based on the nature of the problems and research questions, this research is qualitative (Creswell, 2018). In another part, Creswell (2018)states that there are five approaches to qualitative research. Among them is a case study, namely, research that examines a particular case in the context or setting of contemporary life, then proceeds with a holistic analysis of the case through a detailed description of the pattern, context, and setting in which the case occurred. The policy setting for the management of general Islamic religious education courses at the PGSD STKIP Subang Study Program is a peculiarity that is not necessarily in accordance with the settings on other STKIP campuses. The informants of this study were lecturers in the general course of Islamic religious education and students of the PGSD STKIP Subang Study Program who were taken by snowball sampling, so that the number is not a measure. In qualitative research, the researcher is the key instrument. Through observation, interviews, and documentation in collecting this data, it becomes a differentiator between qualitative research and quantitative research. Observation is research that is carried out through observation, which is carried out by observing the learning process in class and the social settings carried out by lecturers and students related to the management of the general subject of Islamic religious education.

In-depth interviews were conducted to obtain adequate data regarding policies for managing general subjects in Islamic religious education. This is done to obtain complete data about the learning management of the general subject of Islamic religious education. Documentation is research conducted from PGSD STKIP Subang Study Program documents such as syllabuses, brochures, and curriculum obtained through manuscripts, sheets, and soft files, as well as recorded photos and videos related to the focus of this research. The collected data is validated with a credibility test by triangulating methods, theories, and sources. Then analyzed with the steps proposed by Miles & Huberman (2009), namely: data reduction, done by analyzing, sharpening, organizing, and removing the unnecessary. The analysis was carried out continuously during the

research until the data was saturated. The presentation of data is done by combining information compiled from various parties related to the management of general Islamic religious education courses and determining the truth when drawing conclusions.

RESEARCH FINDINGS AND DISCUSSION

Islamic religious education occupies a key position, functionally integrated with various disciplines or fields of study that play a role in determining graduation. But in reality, Islamic religious education is still in a marginal position and is only a formality, so management is not optimal as a form and development of student personality. In general, the elements needed in learning management consist of: objectives, materials, methods, curriculum, lecturers/ educators, students, facilities, and evaluation. The following is a description of research findings related to managing Islamic religious education in the STKIP Subang PGSD program.

According to Maftuh (2009), theoretical studies of general education cannot be separated from references to general education that is developing in other countries, including the United States, which at that time, due to specialization in the scientific field, caused the domains of educational objectives to be compartmentalized by prioritizing and highlighting certain intellectual abilities or skills. The broader goals that include affective development (values, morals, attitudes, and social and emotional maturity) have received less attention. So that the education movement called General Education (General Education) seeks to present education that fosters students to become human beings who have an integrated personality. The idea raised by general education in the sense of general education, according to McConnell as quoted by Sumaatmaja, is a reaction to education that leads to more detailed specialization, an imbalance between special interests and the acquisition of widely open job opportunities that are traditionally and freely expected to be owned by people. educated people and fragmentary knowledge resulting in a non-comprehensive educational experience for students Sumaatmadja (2022).

McConnell's opinion requires a way for educators to improve the condition of inequality through general education, which is recommended by experts as a solution. Theory alone, without concrete effort, is difficult to produce results. Therefore, this paper examines concrete efforts in the formation of human

beings with strong and integrated characters through Islamic religious education, also known as MKWU. General Education Studies is considered an effort to prepare the younger generation to become responsible citizens who become real human beings, know themselves, and realize that they are part of the family, society, and are God's creatures (Nurindarwati et al., 2022).

According toSumaatmadja (2022), general education is a process of generating essential meanings that guide the implementation of human life through the expansion and deepening of these meanings. Therefore, the educational curriculum must be designed in such a way that it pays serious attention to today's life, which is increasingly meaningless and full of problems. In line with the explanation above, Nata, (2016a) said the higher education curriculum is directed at: Aspects of objectives, namely, to produce graduates who have superior competitive abilities in a balanced manner between conceptual abilities, communication, technical skills, morals, and spirituality.

According to Amin Abdullah, quoted by Nata (2016a), the content of the curriculum has substance: Ulum ad din, al-Fikry al-Islamy, and Dirosat Islamiyah. As Ulum ad diin, education is limited to knowledge related to the Qur'an, hadith, morals, fiqh, and the history of Islamic culture, which are not related to each other and are defensive in nature, namely maintaining the legacy of the classical era. As al Fikry al Islamy, Islamic studies are broader, both in the study of classical science and in the material developed by Harun Nasution. As Al Fikri attarbawy notes, there is tolerance between schools and sects in each field of Islamic religious knowledge, the relationship between one religious science and another, as well as the expansion of religious knowledge regarding broader aspects of Islamic teachings: science, culture, civilization, institutions, social, and so on. Whereas, as director of Al Islamiyah, Islamic religious knowledge is studied not only from normative and theological aspects alone, but also using sociological, historical, empirical, anthropological, philosophical, and phenomenological approaches while remaining grounded in the original texts (Khaidir & Suud, 2020).

In this aspect of the process, the teaching and learning process must pay attention to the educational background and experiences of students and their respective perceptions so that they can hold mental and emotional reactions as well as behaviors. The process carried out must be based on a humanistic, emancipatory basis, with steps: modeling, reflecting, problem solving,

discussion, and authentic assessment (cognitive, affective, and psychomotor integration, and continuous assessment).

In terms of concept, it must be holistic, namely integrating the curriculum concept as the development of cognitive processes, technology, self-actualization, social reconstruction, and academic rationale in a balanced way will give birth to humans who develop all their potential in a balanced way.

While the organizational aspect can use the integrated curriculum, which combines religious knowledge with general knowledge and directs all knowledge to be perpetuated for the benefit of humans (Budiyanti et al., 2022). In line with that explanation, Kasim, as quoted by Asyafah, said: the competence needed is those who have 1) Ability to communicate; 2) Ability to think critically and clearly; 3) The ability to be a responsible citizen and live in a globalized society; 4) Ability to consider the moral aspect of a problem; 5) Understanding and tolerance of different views; 6) Wide interest in life and readiness to work, as well; 7) Intelligence, creativity in accordance with their talents/interests (Anbiya & Asyafah, 2020).

Meanwhile, according to the Decree of the Director General of Higher Education NO. 43/DIKTI/Kep/2006 in article 4 contains the substance (content) of Religious Education: A. God Almighty and Godhead, namely: Faith and devotion, as well as Divine Philosophy (Theology). B. Humans, namely: Human Nature, Human Dignity and Human Responsibility (Engkizar et al., 2021). C. Law: Growing awareness to obey God's law and the prophetic function of religion in law. D. Moral: Religion as a source of morals, noble character in life. E. Science, Technology and Art, namely: faith, science and technology and ama! as a unit and the obligation to demand and practice knowledge, as well as the responsibility of scientists and artists. F. Harmony among religious communities, Religion is God's grace for all and togetherness in religious plurality. G. Society includes: civilized and prosperous society, the role of religious communities in creating a civilized and prosperous society, as well as human rights and democracy. H. Culture includes: Academic culture and work ethic, open and fair attitude. I. Politics includes: The contribution of religion in political life and the role of religion in realizing national unity and integrity. Educational ethics are two important points that are different but cannot be separated in practice. To be able to understand these two points as the initial capital in a correct

understanding of educational ethics must be based on a correct understanding of educational ethics itself (Tanyid, 2014).

Therefore it is very risky if in the findings of this study there is no Islamic religious education curriculum as the basis for managing general Islamic religious education courses at the PGSD STKIP Subang Study Program, even though the curriculum in a lesson is the standard for where education is directed. So that it can be ascertained that the direction of managing Islamic religious education is not in accordance with the mission of Islamic Education itself, besides the local need for the context of its students. So that each study program is obliged to control whether or not the implementation of this general compulsory subject is Islamic Religion Education. So it does not belong to the state so that this course is neglected due to the management focus only on subjects other than general compulsory courses which are considered directly related to the study program (Nurdin, 2017).

With the complex curriculum content that has been stated above, the PGSD STKIP Subang Study Program actually dares to open itself up to a movement for revamping the multi-complex curriculum as explained by the Islamic education expert. Hopefully, the intention of Ishlah will become a good deed that will bring results for the improvement of Islamic religious education. The desire of the institution to facilitate this activity is very much needed. General courses in Islamic religious education, as general compulsory courses, have their own objectives. The goal of Islamic education is the realization of true Islam, namely Muslims who are physically and spiritually healthy, have a smart and intelligent mind, and have their hearts filled with faith in Allah (Tafsir, 2014). As an instrument for the development of culture and civilization, education in Islam aims to build creativity, intellect, taste, and intention, or to build physical aspects and conscience in a balanced and integrated manner, in accordance with the values of Islamic teachings originating from the Qur'an, sunnah, history, philosophy, and the results of deep contemplation of conscience. To achieve this goal, a curriculum is made as the basis for good learning management (Nata, 2016). In Anbiya & Asyafah (2020), it is said that the management of an educational institution must be directed at the future challenges that will be faced by students, not those that are being faced by their educators.

The goal of learning the general subject of Islamic religious education at SKTIP Subang is "to have an understanding of and be able to practice the Koran".

Moving on from this goal, if analyzed with the goals put forward by the educational experts above as a theory, it seems that there is still a need to improve the goals in terms of setting clear directions and goals. In proposing Islamic Religious Education, the capabilities of tertiary institutions have been described by Gardiner in the previous explanation that the future direction of tertiary institutions in facing the disruption challenges of the Revolution 4.0 era requires human resources who have multidisciplinary, interdisciplinary abilities in solving problems. In recent years, the function of educational institutions as forming the character of students has declined because they have focused more on learning science (Apiyani, 2022). Presumably, the learning objectives of general Islamic religious education courses should also lead to a comprehensive and holistic integration of various perspectives. The goals that have been put forward by Tafsir and Nata can presumably be combined in a complex way so that the learning of Islamic religious education in the PGSD STKIP Subang Study Program is more focused and concrete in line with the preparation of future university prospects.

Basically, according to Tafsir, in any learning there are at least three learning objectives: knowing, doing, and being. For example, learning to pray has the aim of: knowing the concept of prayer, being skilled at praying, and carrying out prayers in everyday life. If there is a method for achieving Islamic Religious Education, the goal will be to achieve it. There are many methods that can be used to achieve this goal, but the techniques that must be mastered in forming a religious person include, for example, habituation. Lecturers and teachers can develop creativity in finding new techniques. According to Ahmad Tafsir, during the commemoration of the Mi'raj Israk, it should no longer be in the form of a lecture. It can be done by practicing an absolute sunnat prayer of 20 cycles done in two cycles. On the anniversary of the birthday, by doing prayers in congregation at the mosque, through competitions in composing religious values, speech contests, sermons, and quizzes or you can also get used to praying by reading one verse of the Koran before and after studying.

Even sharper in touching a sense of religion, according to An Nahlawi quoted by Tafsir (2014a), there are seven methods that can be used: The Qur'anic and Nabawi hiwar (conversation) methods, the Qur'anic and Nabawi story methods, the Qur'anic and Nabawi amtsal (parables) methods, the Qur'anic and Nabawi method exemplary, habituation, 'ibrah and mau'izah (teaching and

advice), targhib and tarhib (good news and fear news), namely with the intention that humans do good and stay away from evil, are the methods of the Quran In the findings of this research, learning has been student-centered by giving topics to students in groups that are presented according to the topics given. There are 14 topics stated in the material section for one semester. According to the researcher's opinion, in order to achieve maximum and comprehensive results in Islamic religious education in the achievement of Islamic religious education outcomes, it is recommended that a modification of the method be carried out by combining An-Nahlawi thinking with the previous method with the aim of cultivating religious enthusiasm in students (Putra & Erniyati, 2022). So, armed with this ghiroh, the limited number of learning hours on campus can be followed up by participating in and forming religious activities outside of curricular activities which of course require the availability of facilities and infrastructure.

Educational facilities and infrastructure are all that are used by educators in the educational process. The availability of sufficient facilities such as classes, libraries, and other learning media is closely related to the quality of education. At the beginning of Islam, the learning tools were still very simple, but the learning tools grew rapidly with global developments in the field of scientific technology, which also influenced the media and learning facilities in Islamic education (Tafsir, 2014). In learning Islamic religious education, for example, about Hajj material or learning to pray, now it can be done effectively and efficiently with the help of learning videos. Likewise, other materials can be easily obtained via the internet.

However, this study found limited facilities, which would have implications for the attitude of students in accepting Islamic religious education, which so far has been considered monotonous and the material is the same. It is hoped that with the availability of audio-visual and multimedia media to meet the demands of the digital era, learning Islamic religious education will be accepted with a different ghiroh than before (Rangkuti & Arjuna, 2019). For example, by showing the story of Bilal bin Rabah, who was defending his faith while being tortured and dragged away covered in blood, students can have a concrete understanding that the teachings of Islam were taught to him through extraordinary struggle and sacrifice. So that with that the impression of Islam will grow and leave an imprint on the feeling and processing of the heart

combined with the processing of the mind, as a rational human being it is possible that learning will have a meaning of affection. In the end, learning becomes complex in the aspects of knowing and being students simultaneously, which is expected to lead to doing in the form of the application of religious values in their lives as students with good morals.

Thus, the study of the level of development of human resources as students becomes a necessity. According to Tafsir (2014), students in Islam are people who learn from and take blessings from their teacher or lecturer. Therefore students, according to Sa'id Hawa as quoted by Tafsir, must have adab, prioritize the purity of the soul, reduce attachment to worldly activities that are negligent in studying knowledge, be obedient, humble, and serve educators, avoid khilafiyah, and pursue knowledge that is most important to them. They do not pursue many sciences at once, but based on their sequence, know the noblest characteristics of knowledge, its results, and the strength of its arguments. Student obedience to teachers is currently almost lost, and this needs to be thought about in terms of what causes it and how to restore it (Tafsir, 2012).

In the millennial generation, there is a tendency to lose respect for educators. The barokah of teachers and educators is no longer considered important. In this study, it was found that there were students who did not heed the study contract wholeheartedly, regarding the discipline of clothing that had been taught by Islamic religious education lecturers, and it was ignored when learning Islamic religious education had been completed, even though the learning contracts for some people were full of compulsion. even though if it is carried out, it will not only bring good to himself; it will even give him a reward if he does it well. Therefore, the creativity of lecturers and educators in general is needed to find a form of approach that is more conducive and innovative in the current context and fosters a sense of religion as an affective value that has not yet been achieved.

Therefore the study of the nature of educators also becomes important. Tafsir (2012) states that educators are all those who influence a person's development, in the form of humans, nature and culture, which is referred to as the educational environment. The most important influence in terms of educating humans. Humans carry out education consciously, or not with awareness. The most important and responsible educators in the perspective of Islamic education are parents (Saefulloh et al., 2021). However, due to limited ability in educating

children, parents are assisted by teachers as second educators. And the consequence is that teachers, lecturers and parents must work together in carrying out this educational task considering the lack of time and the onslaught of global culture that has entered the lives of students.

In students in higher education units, the role of parents is getting smaller, cooperation between parents and lecturers is almost not felt. Management of learning by lecturers who have the competence of islamic religious education is urgently needed in cultivating the heart, mind, body and feelings so that balanced faith, knowledge, charity are born for students through curricular, co-curricular and extra-curricular programs as well as a religious environment, with the hope of forming a personality whole student. Islamic lecturers will give color to the credibility of their students through exercise of the heart, exercise of thought, exercise and exercise of taste (Supiani et al., 2020). For this reason, the criteria for an educator in an Islamic perspective are needed for educators and lecturers of Islamic religious education. Shaykh Ahmad Rifa'i quoted by Mufron (2013) states that there are 2 main criteria for an educator, namely pious and fair. 'Alim is well aware of all the teachings and sharia of the Prophet Muhammad SAW, so that he will be able to transform comprehensive knowledge that is not half-hearted. Fair is never committing any major and minor sins, so educators cannot be wicked because educators are not only tasked with transforming knowledge to their students, but must also be role models for all students. As a consequence, institutions must be able to filter these requirements in the recruitment of qualified Islamic religious education according to the criteria above.

Thus the analysis and discussion of the research findings carried out. Hopefully through this simple analysis it will have implications for improving the implementation of the management of Islamic religious education for lecturers in particular and in general for related educational institutions.

CONCLUSION

The description and problems above show the conlusion that learning Islamic religious education general courses is used as a way to open the way for removing generations from the crush of moral degradation, which continues to poison generations from generation to generation. General courses of Islamic religious education as well as general education continue to improve themselves

so that general courses of Islamic religious education do not stagnate as a repetition of material studies from the previous level. As a compulsory subject, general subjects of Islamic religious education must be packaged with newer pursuits; although in substance they cannot be changed, the current context must be answered through these Islamic values. Because of this, the superior abilities and competencies of educators are urgently needed in enlivening the values that have been taught in the Qur'an and Hadith, so that general Islamic religious education courses are not considered as learning that only aborts obligations but changes the paradigm of "general Islamic religious education courses." who impresses and misses us in an eternal life in God's heaven someday. If the campus setting is in accordance with the ideals of this paradigm, it is certain that the millennial generation, who are human beings, will appear on various campuses. What is certain is that the joint effort of all parties is a necessity and very vital.

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