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The Concept of Integration of Legal Knowledge and Skills in the Implementation of MBKM at PTKIN

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Abstract

The Faculty of Sharia was developed on the basis of a paradigm of legal science based on values and the spirit of teachings, which is standardized through the qualifications of legal education levels, which are able to produce graduates who have academic qualifications and work skills in the legal field, this qualification standardization has an impact on the scientific structure that has been developed based on the concept of integration of science, after the implementation of MBKM, integration is continued with the achievement of work skills competencies needed in the business world and the legal industry, the purpose of this study is directed to find out: 1) Scientific Construction of the Faculty of Sharia at PTKIN, 2) Mapping the Integration of Science and Legal Skills of the Faculty of Sharia at PTKIN, 3) Design of the implementation of work internships at the faculty of sharia Through the MBKM model, the concept used in this study is the conception of integration as a model of uniting views on different elements to become a new form, in the MBKM policy integration is interpreted as link and match., this study uses an empirical juridical approach by analyzing the process of implementing integration-based education at PTKIN, while the data sources in this study are in the form of the implementation of the model of integration of science and legal skills, with a data collection model The data is obtained through interviews, observations and document analysis of the implementation of the integration model, the results of this study found; 1) the construction of legal science is based on the discipline of legal science as science (law in abstrakto), and the science of methodology to solve legal problems (law in congcrito), 2) The concept of integration means combining knowledge and skills, 3) The plan for implementing MBKM at the Faculty of Sharia within the PTKIN environment is planned to be followed by 42 religious universities, with 10 types of study programs participating, with the number of courses offered being 1,436 courses.

Keyword: Sharia Faculty, Knowledge Integration, Legal Education, MBKM Model

Abstrak

Fakultas Syariah dikembangakan atas dasar paradigma ilmu hukum berbasis nilai dan semangat ajaran, yang distandarisasi melalui kualifikasi jenjang pendidikan hukum, yang mampu menghasilkan lulusan yang memiliki kualifikasi akademik dan keterampilan kerja dibidang hukum, standarisasi kualifikasi ini berdampak pada struktur keilmuan yang selama ini dikembangkan atas konsepsi integrasi ilmu, pasca diberlakukan MBKM, intergrasi dilanjutkan dengan pencapaian kompetensi keterampilan kerja yang dibutuhkan di dunia usaha dan dunia industri hukum, tujuan penelitian ini diarahkan untuk mengetahui: 1) Kontruksi Keilmuan Fakultas Syariah di PTKIN, 2) Pemetaan Integrasi Keilmuan dan Keterampilan Hukum Fakultas Syariah di PTKIN, 3) Rancangan pelaksanaan magang kerja fakultas syariah Melalui model MBKM, konsep yang digunakan dalam penelitian ini adalah konsepsi integrasi sebagai model menyatukan pandangan terhadap suatu unsur yang berbeda agar menjadi satu wujud baru, dalam kebijakan MBKM integrasi dimaknai dengan link and match., penelitian ini mengunakan pendekatan yuridis empiris dengan menganalisa proses pelaksanaan pendidkan berbasis integrasi di PTKIN, adapun sumber data dalam penelitian ini berupa pelaksanaan model intergrasi keilmuan dan keterampilan hukum, dengan model pengumpulan datanya melalui wawancara, observasi dan analysis dokumen pelaksanaan model integrasi, hasil penelitian ini menemukan; 1) kontruksi keilmuan hukum didasarkan atas disipilin ilmu hukum sebagai science (law in abstrakto), dan ilmu metodologi menyelesaiakan masalah hukum (law in congcrito), 2) Konsepsi integrasi berarti penggabbungan ilmu pengetahuan dan keterampilan, 3) Rencana pelaksanaan MBKM di Fakultas Syariah di lingkungan PTKIN direncanakan

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akan diikuti oleh 42 perguruan tinggi keagamaan , dengan diikuti 10 jenis prodi, dengan jumlah mata kuliah yang ditawarkan sejumlah 1,436 mata kuliah.

Kata kunci: Fakultas Syariah, Integrasi Pengetahuan, Pendidikan Hukum, Model MBKM

BACKGROUND

Higher education institutions can be classified into general higher education institutions and religious higher education institutions (Astin, 1962). This classification can be viewed from two aspects. First, from the perspective of the study area, higher education institutions operate within a development mechanism that promotes scientific advancement according to their respective fields. Second, from the perspective of institutional management, religious higher education institutions are administered by the Ministry of Religious Affairs, while general higher education institutions are managed by the Ministry of Education and Culture, with a broader focus on the universal development of science and technology.

The transition of PTKIN institutions to university status marked an important entry point for integrating religious knowledge with general scientific knowledge (Arifin, 2021). This integration aims not only to develop knowledge itself but also to ensure that knowledge contributes to human civilization. The concept of this collaboration is formulated through the idea of integration, although different UINs express this concept with distinct metaphors. UIN Syarif Hidayatullah introduced the term "reintegration of knowledge" in 2002. UIN Sunan Kalijaga adopted the "spider web" model. UIN Maulana Malik Ibrahim Malang used the metaphor of the "tree of knowledge," while UIN Sunan Gunung Djati emphasized the concept of "Revelation guiding knowledge" when it changed its status to UIN in 2005.

Since its emergence, the concept of integration has become a central discourse. It has helped transform the negative perception that religious sciences lack adaptability to scientific and technological progress. Instead, religious sciences are now recognized as meeting academic standards and contributing to the advancement of human civilization. Legally, the recognition of religious sciences as a distinct group of knowledge is affirmed in Article 10 paragraph (2) of Law Number 12 of 2012. This article categorizes religious sciences into usuluddin, sharia, adab, da'wah, tarbiyah, Islamic philosophy and thought, and Islamic economics (Sapdi et al., 2022). This categorization forms the basis for developing the paradigm of Islamic science, also referred to as religious knowledge.

Since 2002, the change in status from institute to university has occurred in 23 UINs. This significant transformation reflects the strategic vision of the Ministry of Religious Affairs to accelerate institutional development. The goal of this policy is to improve institutional management and ensure that graduates are better prepared to contribute to national development.

The participation of the entire academic community in development with a scientific integration model, developed by state religious universities, if recorded starting from the change in status of IAIN Syarif Hidayatulloh to University in 2002, then this integration model is only 19 years old, can be classified as a very young age, and cannot yet stand alone, meaning that the concept of scientific integration does not yet have a strong foothold to be used as an indicator of the success of the synergy of religious knowledge with science and technology, then in 2021 all universities, both those managed by the Ministry of Education and Culture or those managed by the Ministry of Religion, must be oriented towards products that are connected to the business world and the industrial world, or in other words that superior products are born from superior management, and vice versa, the inability of graduates to access the business world and the industrial world is a product of the failure of educational management, or referred to as Outcome best education (OBE).

The emergence of the Outcome concept in education represents an external critique of the phenomenon of educational management that has failed to demonstrate synergy with the business and industrial worlds (Verger et al., 2020). The workforce produced by higher education institutions contributes significantly to structural unemployment. Not all alumni possess the same abilities and skills in actualizing knowledge, are deemed incapable of technical application, or are suspected of failing to meet the expectations of the business and industrial world, which requires a skilled workforce.

The disparity in the abilities of university graduates compared to the business and industrial worlds is often linked to the managerial and financial capabilities of each university. Universities under the Ministry of Education and Culture are professionally capable of developing international-scale innovations due to their adequate funding sources. While religious education institutions face limited financial capacity in their innovation efforts, this aspect cannot be used as the basis or sole reason for the delay in innovation in education. The complexity of disparities in educational products since 2012 has been addressed by the government through Presidential Decree No. 8 of 2012, known as the Indonesian National Qualifications Framework (KKNI). This Presidential Decree is further explained in detail in the technical guidelines of the Minister of Education and Culture Regulation No. 73 of 2013. The scheme developed by the KKNI substantially shifted the paradigm of competency achievement to nationally qualified learning outcomes, which serve as the standard for learning outcomes achieved by educational institutions.

The implementation of the KKNI until 2020 in religious higher education institutions cannot be said to have fully reflected the initial spirit of the KKNI, which aimed to eliminate the clustering of educational institutions and create equal, transparent access for all citizens. This policy opened opportunities for religious higher education institutions to align with other institutions that are more adaptive to the business and industrial world. However, religious universities, particularly in the concentration of dirosah, face technical difficulties in linking learning outcomes with the needs of industry (Shofiyyah et al., 2023). The business and industrial sectors demand practical work skills, while dirosah fields of study are often oriented toward intellectual development and the resolution of fiqh cases. For example, the Department of Comparative Madhhab and Law focuses on theoretical and methodological approaches to fiqh problem solving (Labanieh & Mia, 2016). Meanwhile, the "fiqh industry" is typically represented by non-profit institutions such as mass organizations or the issuance of fatwas by the Indonesian Ulema Council (MUI), which cannot serve as a standard benchmark for graduate competencies in the labor market.

The formulation of standardized skill competencies, therefore, cannot rely solely on academic considerations determined by educational institutions. It must involve collaboration with similar study programs and external partners who contribute to curriculum and learning model development from the outset. Direct collaboration between universities and industry is a demand arising from the implementation of KKNI and is further strengthened by the MBKM policy. This policy requires universities to establish permanent partnerships with the business and industrial sectors as part of the learning process. At the same time, industry is expected to function as a learning laboratory by providing internship and work experience opportunities. However, this collaboration is not entirely equal, as industry is profit-oriented while higher education institutions are non-profit. As a result, technical challenges may arise in aligning academic and operational policies, particularly in terms of learning outcomes, credit allocation, study duration, course requirements, student-centered learning models, assessment accountability, and the issuance of diploma supplement certificates that document students' achievements in collaborative learning.

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RESEARCH METHOD

This study uses a qualitative approach with a documentary research design to analyze the policy direction and implementation of scientific integration at PTKIN and its relationship to the demands of Outcome-Based Education (OBE), KKNI, and the Merdeka Belajar-Kampus Merdeka (MBKM) policy in the context of higher education relations with the business world and industry. The main data sources are normative documents and policies (including Law No. 12 of 2012, Presidential Decree No. 8 of 2012 concerning KKNI, Permendikbud No. 73 of 2013, PTKI guidelines, and MBKM implementation guidelines for the Faculty of Sharia and Law of PTKIN), plus relevant journal articles as supporting data. Data collection techniques are carried out through document inventory, critical reading, and content extraction based on the following themes: the concept of scientific integration, standardization of learning outcomes, link and match mechanisms, and managerial/curricular implications. Data analysis uses qualitative content analysis with stages of data reduction, coding, categorization, and drawing conclusions through inter-document comparisons (source triangulation) to ensure consistency of argumentation and validity of interpretation (Huberman.A.M, 1992).

RESULT AND DISCUSSION

Higher education in the National education system is one of the providers of advanced education after higher education, the implementation of higher education is classified into academic education, vocational education, and professional education (Aithal & Aithal, 2019). these three characteristics of education are higher education models that refer to the development and implementation model that is adjusted to the concept of scientific development and the target achievements of graduates that will be produced, academic education is based on the basis of scientific development, therefore the achievements of graduates are oriented as graduates who have the ability to master certain fields of science (academics), while vocational and professional education are higher education models that are oriented towards mastering certain skills or professions professionally. Higher education, with its three pillars of higher education, is substantively a model for improving and advancing the nation and state through education. Therefore, higher education institutions carry out the functions of dispute settlement education, social order education, and social engineering education (Matyokurehwa et al., 2022). These three functions are certainly the hopes and challenges that will be proven by university organizers and graduates. Where universities will provide answers to the problem of human resource backwardness in terms of mastery of knowledge and educational attainment, in addition to updating and improving abilities and skills in certain professions. While in the long term, higher education with its products will be part of a systematic change in the social development of society as a whole into a dynamic society in line with the development of science and technology.

Legally, Government Regulation Number 60 of 1999 stipulates that the general objectives of higher education are directed at: 1) Preparing graduates to become members of society who have the ability to apply, develop, and enrich science and technology, 2) Preparing graduates who have the ability to develop and disseminate science and technology so as to improve the standard of living of the community and enrich the cultural heritage of the nation and state.

The series of measures to fulfill scientific and skills competencies at religious higher education institutions has implications for the following aspects: first, the scientific construction developed by the Sharia Faculty; second, institutional and learning connectivity with the business and industrial world; and third, the plan or model for achieving scientific and skills competencies through the MBKM policy.

Construction of Sharia Legal Science in PTKIN

The scientific construction developed by PTKIN in the field of law is based on the policy of developing sharia science and market analysis of the need for a workforce with academic competence in sharia science (Fattah, 2016). The legal concept of sharia science has been stated as a group of religious sciences that is charged to PTKIN to be developed academically through educational institutions under the Ministry of Religious Affairs, whether in the form of Universities, Institutes, or Colleges. Institutionally, the Faculty of Sharia is one of the faculties organized by the Ministry of Religious Affairs, while the Faculty of Law is managed by the Ministry of Education, Research, and Technology.

Standardization of education through the KKNI program, higher education is no longer oriented towards the university's brand image, but rather oriented towards standardization of the implementation, management, and learning outcomes of each graduate from the same study program with indicators of educational objectives, indicators of excellence for each higher education institution, professional indicators, and indicators of graduate achievement, which are formulated together with stakeholders. Therefore, the organization of higher education is based on two things: 1) science vision, or the development of the basics of science, 2) market vision, where the opening of study programs is based on market analysis of the need for skilled workers in certain fields of science, these 2 things if we adopt and make them the standardization of the formation and implementation of legal education, then the construction of legal education can be seen from the aspects; 1) the development of fundamental legal disciplines, 2) the professionalism of legal experts in resolving legal cases/disputes that occur in society, so that law has a real form (law in congcrito), no longer as a scientific discipline (law in abstrakto).

The Sharia faculty was developed based on the concept of laws related to the pattern of human relations with its creator, human relations with humans, and human relations with the universe, so that Sharia science is understood as a universal science, and is related to sacred legal texts contained in the Qur'an and al-Hadith, the image of Sharia as legal provisions contained in the Qur'an and Hadith then gave rise to the issue of sacralization and the doctrinal nature of law, where legal absolutism is only owned by the power of Sharia, so that the view of ijtihadi is only as a process of seeking legal answers using deductive methods, not placed as an instrument for making reconstruction and innovation of renewable legal products (Albelahi et al., 2018). The sacralization of sharia knowledge then becomes one of the challenges in developing sharia faculties as academic institutions. This is done by reconstructing sharia as a part of science (read: fiqh) that opens up opportunities for logical reasoning and methodological reasoning to become valid (read: ijtihadi), as a representation of the framework of Islamic elements within the teaching system. Thus, interpreting Islam using sharia sentences becomes a field of innovation in legal science, legal methodology, and legal opinions/rules.

The construction of sharia knowledge as a legal science, legal methodology, and legal opinions or legal rules, serves as a form of making sharia knowledge a comprehensive and unified theoretical science that adapts to the development and advancement of science and technology (Alias et al., 2024). In other words, law is positioned as an object of scientific study that is continuously developed based on the logic of science or the logic of the philosophy of science and the demands of change and development in legal relations related to the elements of legal actors, legal implementers, elements of law enforcement, and elements of legal objectives.

Settlement of legal disputes with the dispute settlement of the law model is the settlement of legal cases by revealing the case substantially or the essence of the case, which is carried out in accordance with the paradigm and specifications of the object of the case, in this case the case can be classified according to the concentration of the choice of legal studies chosen or developed by the education provider, including

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the development of private law and public law, so that all disputes can be resolved in accordance with the principles and objectives of the law, in this stage each case is revealed according to the characteristics of the case, where each case is in accordance with the basic framework that has been built and has been determined by legal regulations.

In resolving legal disputes using the social order of the law model, a legal act is a legal event carried out by a legal subject intentionally and with a motive for carrying out the act, until the act is formed. This means that the act is not a spontaneous act, but an act formed based on a motive for carrying out the act and its elements capable of driving the occurrence of a legal act. Therefore, analyzing legal events must be based on the elements that trigger the legal act to occur, so that legal disputes can be seen from the elements that move people to carry out legal acts.

Resolving legal disputes using the social engineering model of the law places law as an element that engineers social characteristics of society to comply with legal provisions, with the assumption that the resolution of the case not only impacts the substance of the law, for the litigant, but also impacts changes in the social structure of society for the better, or achieves the goal of the deterrent effect of legal sanctions imposed on the perpetrator, and changes in social behavior so that they do not commit the same act. This basic framework can be seen in the scheme below Figure 1.

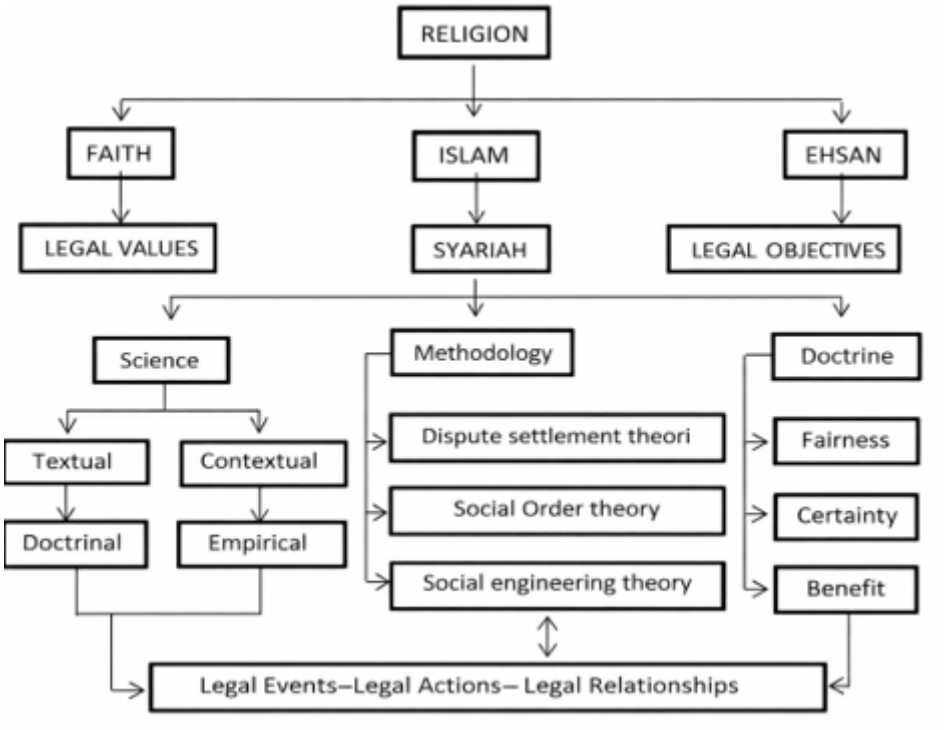

Figure 1. Construction of Sharia Science

The construction of sharia science as depicted in figure 1 shows a part that is comprehensively integrated with the doctrinal and sacred teaching system, becoming a part that opens up space for theoretical and practical innovation in thinking in accordance with legal relationships, legal events and very dynamic legal actions without having to be separated from the values of the sacralization of the teaching system, in the concrete form of the construction of sharia science then becomes a very concrete law (law in congcrito) because it solves legal problems in accordance with the legal problems that occur, therefore the construction of sharia law science then gives birth to the classification of basic knowledge,

classification of supporting knowledge, and classification of legal opinions, which are closely related to the basic foundations of sharia science.

Sharia science has an indirect relationship with other sciences, because sharia science is understood as a unified system of science that underlies legal events based on the pattern of legal relationships with legal facts, from this aspect, sharia science has an indirect relationship with social sciences, cultural sciences, anthropology and political science, where the branches of science become determinants in identifying facts, events and legal relationships, this pattern of scientific relationships then becomes an inseparable part in determining the flow carried out by legal policy makers when forming laws with a theoretical basis of law, which is called tahkriz al-ahkam fil hukmi, while in the practical aspect the legal analysis procedure has a direct relationship with the model of legal effectiveness and legal identification that grows and develops in society through the tatbiq al-ahkam model, these two models are then specifically based on the breadth and depth of law. The construction of sharia science is then related to the classification model of Figure 2 and is interpreted with the concept of breadth and depth of figure 3 giving birth to the mapping of courses in Figure 4, so conceptually the sharia faculty is one of the academic educational institutions that produces professional legal personnel in the field of sharia science with qualifications comparable to graduates of law in general, where each graduate has the ability to master academic and non-academic skills which include:

1. Master the fundamentals of academic knowledge of global law.
2. Master the basic skills in the formation and analysis of dogmatic and empirical law.
3. Commit to ethical values (professional responsibility) and professional ethics of the legal profession.
4. Able to appreciate differences of legal opinion (attitudinal problems) and legal realities as part of the implications of the functioning of the legal system.

Mapping the Integration of Scientific Knowledge with Legal Skills at PTKIN

The development of science in the higher education system is one of the major missions given by the state to higher education providers which is based on two main foundations (Olo et al., 2021), first; on the basis of the state's responsibility to organize education and provide educational facilities needed by every citizen, second; the goal of state education which aims to develop Indonesian human resources as a whole who have mastery of knowledge and skills based on the principles of faith and piety to the one and only God, and noble character, physically and spiritually healthy, these two foundations then became the major goals of the founding of the Indonesian nation and state. Mastery of knowledge and skills, with indicators of divinity, humanity, and moral character, substantially becomes a very significant and hierarchical characteristic of all models of education implementation at elementary, secondary, higher, and tertiary levels (Solihin et al., 2020). This sustainable education is then formulated with a qualification model. Mapping using the qualification model standardizes all graduate learning achievements against the graduate profile achievements at each level, with the expectation that all graduate profiles have the same qualifications as graduates of similar types from higher education providers.

The presence of the concept of the National Education Qualifications Framework (KKNI) has factually changed several things. First, it changes the paradigm of the brand image of educational institutions to become institutions that are equal to each other and can access each other in their learning. This provides opportunities for the entire community to be able to enjoy collaborative learning facilities provided by the state through its educational institutions. Second, Changing the orientation of knowledge transformation into a concept integrated with standardized market needs, positioned as users of

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educational products. With this concept, all education providers are obligated to collaborate with educational institutions and professional bodies, as well as with the business and industrial worlds as direct users of educational products.

This dualism in educational delivery is suspected to be one of the obstacles to qualifying educational institutions, with differences in educational institution budgets being one of the most influential elements in educational institution reform (Verger et al., 2016). This financing improvement policy was then followed by the issuance of the independent campus model, which relates to accreditation policies, policies for the opening of new study programs, policies for learning outside of study programs, and policies for the transfer of institutional status of higher education institutions.

These four independent campus policies constitute a policy package that must be understood as interconnected and must be read sequentially as a systemic policy to improve the educational model that leads to institutional strengthening and improvement, collaboration between educational institutions and the business and industrial world, independent assessment, and learning outside of higher education.

The policy of improving institutional status is a policy concept that encourages all elements of educational institutions to improve their institutional status to become state universities with legal status. The PTN-BH concept is a form of driving policy for all educational institutions to become educational institutions that are able to finance themselves, with the hope that all educational institutions have the same capabilities and are no longer dependent on educational subsidy funds provided by the state.

The policy of connecting learning models with skills and developments in the business and industrial worlds is a model of educational transformation that changes the learning methods and models currently implemented by higher education institutions (Aithal & Maiya, 2023). Higher education providers refer to the classifications of academic education, vocational education, and professional education. These three classifications form the basis for policy formulation and curriculum development, using input management, process management, and output management instruments. Academic education providers are oriented towards the achievement of graduates as academics, vocational education produces work-oriented graduates, while professional education focuses on specific professions.

This paradigm shift from output to outcome then changes the management structure of education delivery, where demands for product quantity must be accompanied by product quality that is acceptable in the job market (Mukhtar et al., 2017). This concept then becomes a demand and assessment of higher education performance, or in other words, higher education institutions are manifested as open institutions that have equality with similar universities, as universities that qualify as high-quality educational institutions.

The academic formulation in the academic education system is then legally reconstructed with the concept of integration, this concept is introduced in the text of the Educational Qualification policy, which can be interpreted with various meanings, both in the sense of connection, connection, harmony, between the knowledge learned and the demands of the world of work, although in its history the meaning of this integration can be understood from the concept that has previously been rolled out with the term link end match which has been used three decades previously by the Minister of Education and Culture Wardiman Djojonegoro which means the link between educational institutions and the industrial world as users of graduates, and the suitability or compatibility of learning achievements with work needs.

After the concept of link-end-match was not heard of in the world of education, it was then changed to the independent campus model. This educational model brings a new spirit to connect academic transformation with job skills. Conceptually, the independent campus is a new spirit from the previous

concept that tried to connect learning outcomes with the interests of the world of work. Therefore, the independent campus is a new passion to communicate between the supply model and the needs, with the hope that the educational model implemented will minimize the open unemployment rate (APT). Practically, the operational steps of the link-end-match concept can be achieved optimally by an educational institution by implementing the following steps:

1. The curriculum is formulated collaboratively by strengthening the soft skills, hard skills, and skills required by the business and industrial worlds.
2. Aligning the needs of the business and industrial world with students' soft skills and hard skills through a process of adapting work skills or project-based learning.
3. Collaboration between academic educators and industry or professional educators, as part of the academic teaching system.
4. Field work practices conducted for one semester.
5. Certification in accordance with the qualifications of graduate expertise and skills as outlined in the learning outcomes and graduate profiles.
6. Updates to teaching technology carried out by all educators involved directly or indirectly.
7. Applied research in specific skills to support established skills.
8. Commitment from the world of work and industry to access graduates.

The concept of link-end-match in the era of the independent campus was developed using several terms that juxtapose, equalize, and integrate education and skills as one of the indicators of learning outcomes. These terms are substantially a reinterpretation of the previous concept. However, technically, the concept of the independent campus is expressed in a system of institutional policy packages, learning models, evaluation models, and the right to study outside of higher education. These four policy packages form the basis for the openness of higher education institutions to carry out institutional and learning innovations with higher education institutions or the business world and the industrial world.

The words "juxtaposing," "equalizing," and "integrating" are key words in the legal reconstruction of higher education institutions (Loogma et al., 2019). The four policies include: "Existing higher education institutions should become open universities, providing opportunities for all students to pursue their studies at their chosen institution." This approach will enable each university to improve or adjust its standardization of higher education institutions, which will at least impact the standardization of educational quality by aligning graduate achievements and indicators. This can be achieved by reconstructing the structure of scientific knowledge with work skills, as referred to in the term "integration."

The concept of integration in religious higher education institutions has been understood as a process of confirmation, alignment, and patterns of relationships or coexistence, and interaction between religious and scientific knowledge that must be implemented in various academic activities. Therefore, the operationalization of this integration can be carried out through the following processes:

1. Appreciating the diversity of scientific disciplines as products generated based on their respective scientific frameworks,
2. Coexistence, where each science has its own logic and methodology,
3. Dialogic interaction, where two different sciences need to be validated to have constructive capabilities,
4. Utilizing scientific products as research methodologies,
5. Improving scientific traditions with other scientific traditions to find synergy,
6. Replacing one theory with another,

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7. Mastering both religious and secular sciences.

The concept of integration, enacted through the "Merdeka Kampus Merdeka" policy, represents a reinterpretation of the integration that religious higher education institutions have traditionally practiced. The concept of integration, as defined in the "Merdeka Kampus Merdeka" scheme, encompasses the integration of knowledge and skills, with the operational foundation that the entire learning process transforms knowledge and work skills connected to the business and industrial worlds.

Through this policy, the learning process is polarized into a dual system model, where educational institutions and the business and industrial worlds must collaborate to achieve the predetermined graduate profile (Rakhimovna, 2024). Therefore, the consequences of this policy model are implemented through the following stages:

1. Institutional collaboration with stakeholders in the business and industrial sectors that align learning outcomes with the scientific competencies and skills of Sharia studies. In this case, the institutions that have become partners of the Faculty of Sharia include the legislative body, which is needed as a place to create laws (legislation); the executive body, which implements the government system; and the judiciary, which focuses on the work skills aspect of law enforcement. These three institutions are core institutions that serve as indicators of the profile of Sharia Faculty graduates.
2. Collaborative learning between academic lecturers, professional skills instructors, and technical skills mentors. This educator collaboration is part of a collaboration that leads to a model of knowledge and work skills transformation, where academic lecturers transform their knowledge academically, while training instructors and technical mentors provide technical instruction on required work skills.
3. Curriculum synergy through a process of academic dialogue and work skills needs. This synergy process is implemented through stakeholder involvement in curriculum development. 4) Commitment to the absorption capacity of the business world and the industrial world towards university graduates.

The determination of legal skills in the Sharia Faculty is based on the concept of the meaning of law as; 1) science, 2) methodology, 3) legal opinion, from these three classifications of Sharia science, the legal skills model that will be mastered by each Sharia Faculty graduate is skills in the field of;

a. Legal skills of the law, which are academic reasoning skills and technical skills in constructing legal narratives into legal statements that will be used as legal provisions or policies.
b. Legal analysis of the law, which are academic and technical skills in analyzing legal provisions or legal products made by state institutions or corporations or agreements between parties.
c. Administrative skills of the law, which are technical skills in administering legal products, legal provisions, or legal decisions made by state institutions or legal professionals.
d. Professional skills, which are based on general skills as a legal expert, who must possess dispute resolution skills, problem-solving skills, and Counseling Skills.

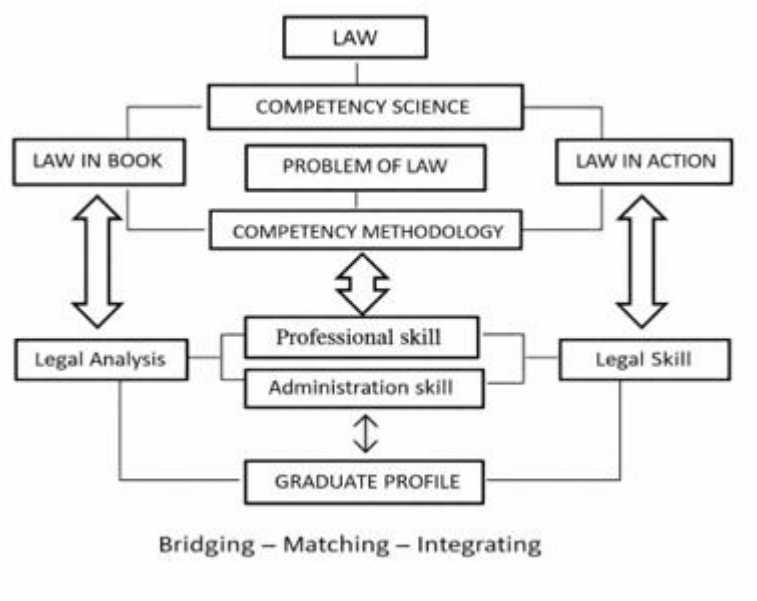

Figure 2. Legal Skills

Plan or model for achieving scientific and skills competencies through MBKM policies.

MBKM is one of the breakthroughs in the field of education carried out by the Ministry of Education and Culture under the leadership of Nadhim Makarim, the contents of the MBKM policy are related to 4 things; first; changes in institutional status, second; assessment model, third; opening of new study programs, fourth; the right to study outside of higher education, of these four policies, three policies are directly related to higher education while one policy is only related to the status of state universities, where institutionally all state higher education management is encouraged to change the status of its higher education to become an independent university and no longer depend on subsidies from the government (Altbach et al., 2019).

Table 1. Forms of MBKM Learning Activities and Number of Credits

No	Types of Activities	Studying in another study program (in PT)	Studying Outside of University		
			Study Program	Different Study Programs	Non Program Study
1	Student Exchange	√	√	√	
2	Internships/Work Experiences	-	-	-	√
3	Assistance in Educational Units	-	-	-	√
4	Research	√	√	√	√
5	Humanitarian Projects	-	-	-	√
6	Entrepreneurship	√	√	√	√
7	Independent Projects	√	√	√	√
8	Village Development	-	-	-	√
	Number of credits	20		40	

The three MBKM policies academically are policies that encourage each university to become an independent university, and continue to innovate and synergize with the needs of the job market, therefore the implementation of MBKM needs to be carried out with systemic and massive efforts in order

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to produce graduates who have mastery of knowledge and work abilities or work skills as demanded by the business world and the industrial world, one of the policies that needs to be designed systematically is the program for students' right to study for 1 semester outside the study program at the university equivalent to 20 credits, and the right of students to study at other universities for 3 semesters equivalent to 40 credits, and an internship model in the sharia faculty environment with the term MBKM learning activity form (BKP), the implementation model can be seen in table 1.

Since the massive launch of the MBKM program by the Ministry of Education and Culture, all universities have reconstructed the curriculum that has been implemented so far, this is a form of university response to the demands of MBKM, including universities within the Ministry of Religion, whether in the form of universities, institutes, or colleges, continue to innovate and improvise in meeting the demands of MBKM, in the table 1, it shows 1 activity (student exchange) can only be carried out in higher education institutions, and cannot be carried out outside of higher education, while 3 activities (Research, Entrepreneurship, and Independent Projects) can be carried out in higher education and non-university, and 4 activities (Internship/Work Practice, Assistance, Village Development and humanitarian projects) will only be carried out in non-university institutions.

The implications of the 1+3+4 design change the learning policy model, targets, models, and learning outcomes. Therefore, the Faculty of Sharia, as the unit providing education in the field of Islamic law, reconstructs the implementation, management, and learning as required by the MBKM (Islamic Law Program). This reformulates the graduate profile according to the concentration of the study program being developed. In this case, the classification of Sharia science is developed in accordance with the classification of the Sharia science cluster, by developing Sharia Economic Law, Family Law, Islamic Criminal Law, Constitutional Law (Siyasah), Comparative Schools and Law, and Legal Studies.

The development of study programs within the Faculty of Sharia is based on the policy of classifying Sharia study objects, which include economic law, public law, and private law. The basis for this classification is factually based on the development of Sharia science (read: legal science), which operationally is understood and developed as: 1) the science of Sharia laws, 2) the methodology for solving laws that occur in society, and 3) the science of legal principles or the opinions of legal experts. The flow of the MBKM implementation reconstruction model at PTKIN can be seen in the figure 3.

The skills to be achieved by graduates of the Faculty of Sharia are formulated based on academic competencies and skills competencies (Mohd Ali et al., 2020). Academic competency refers to each graduate's mastery of basic knowledge of Sharia law and legal methodology. Skill competency refers to each student's technical legal skills to create and analyze laws. The faculty implements the MBKM program using three implementation models:

First, regular learning, where all learning is conducted in accordance with regular education standards. To meet the skills competency standards, all regular students undertake internships in accordance with programs determined by their respective study programs.

Second, Providing learning facilities for one semester, equivalent to 20 credits, outside of the study program at the same university. This model is implemented by providing each student with a chosen interest in a specific discipline that aligns with their academic style, which still has a direct or indirect relationship with the graduate profile and predetermined learning outcomes. This is then converted into courses offered in each study program. The implementation plan scheme can be seen in the figure 4.

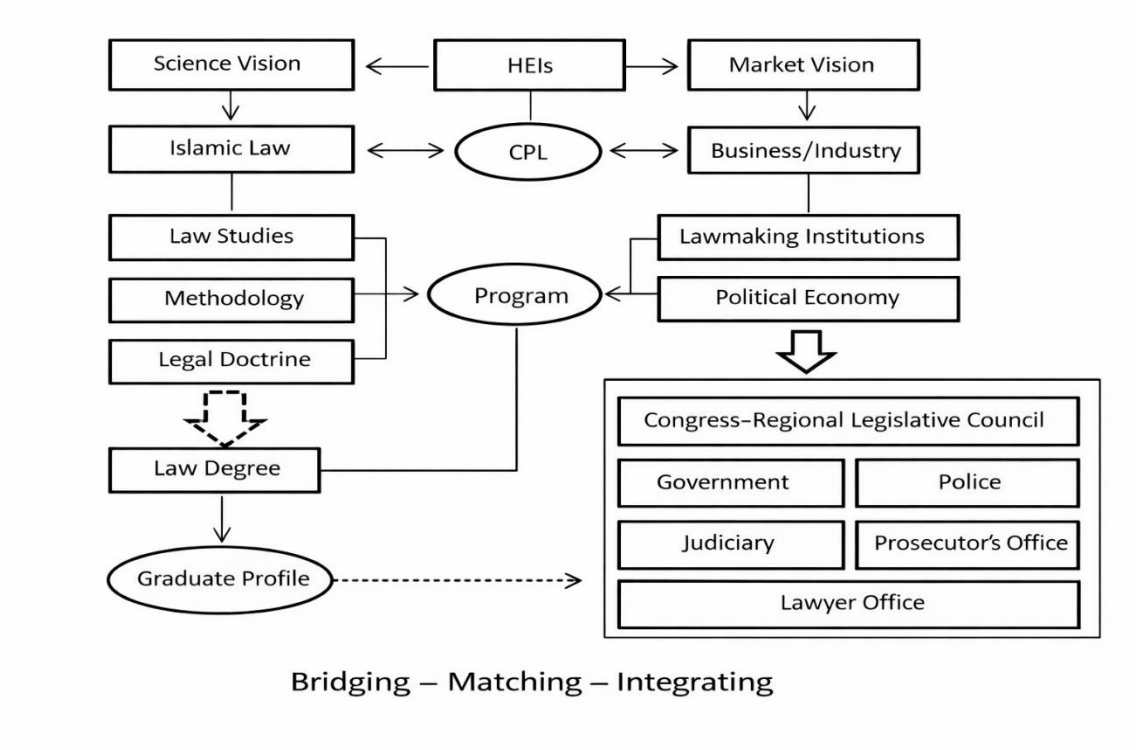

Figure 3. Map of Development of Legal Knowledge and Skills

Third, providing learning facilities in the same study program or a different study program at another university, by selecting courses offered and presented by the study program. The objectives are: 1) to provide space for each student to develop their academic potential according to their competencies, 2) to develop leadership and soft skills so that students can collaborate with others, 3) to establish multicultural collaborations, 4) to expand cooperation networks and national insight. This model can be implemented by all students at all PTKIN throughout Indonesia, in the form of core courses, additional courses, or elective courses, using a credit transfer or joint degree model. The plan to implement MBKM at the Faculty of Sharia within the PTKIN environment is planned to be attended by 42 religious higher education institutions both within the Institute or University environment, 10 types of study programs, with the number of courses offered amounting to 1,436 courses, the plan to implement this MBKM will be implemented through offline and online learning models, in the form of the PERMATA application, in the Permata application all study programs provide information to all students in each study program, and are selected by students through the KRS provided in the application, to then create a lecture implementation scheme.

Scientific competence and legal skills competence are components of the implementation of the profile that has been determined by the study program, by using the standardization of national education objectives, qualifications of expertise and skills, or the achievement of mastery of knowledge, attitudes, general skills and special skills, these four components then become the standard for determining learning achievements in the internship/work experience process carried out in the form of internships/work practices, assistance and village development, a development scheme for one of the legal competencies in the form of internships/legal work practices, in the form of skills in making laws, implementing laws, and

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enforcing laws for the State Administrative Law Study Program, Family Law Study Program, Comparative Madzhab Study Program, and Islamic Criminal Law Study Program, can be implemented in all executive, legislative, and judicial institutions that have collaborated with educational institutions, while for the Sharia Economic Law study program specifically, it can be implemented in various bank and non-bank financial institutions, as technical implementers of banking administration, analysis of banking contracts, and Sharia financial consultants, this scheme can be seen in the figure 4.

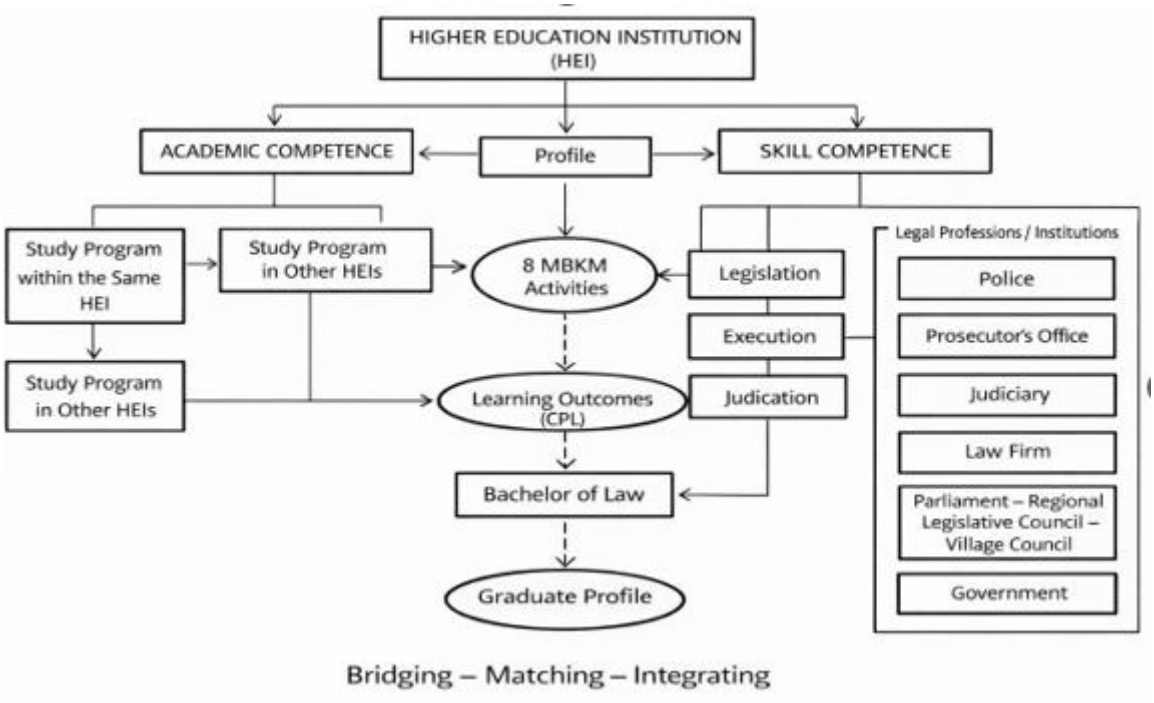

Figure 4. Internship Implementation Map

CONCLUSION

Higher education is fundamentally built upon two pillars: a science vision that advances the foundations of knowledge, and a market vision that responds to the demand for skilled labor. Within this framework, the Faculty of Sharia operates as a provider of legal education by positioning law both as a foundational scientific discipline (law in abstracto) and as professional expertise in resolving legal disputes (law in concreto), where Sharia scholarship is constructed through legal science, legal methodology, and legal doctrines. The reinterpretation of integration through the Merdeka Belajar–Kampus Merdeka (MBKM) policy reframes the traditional integration practiced by religious higher education institutions into the integration of knowledge and skills, ensuring that learning processes transform both academic understanding and practical competencies connected to the business and industrial sectors. The planned implementation of MBKM across 42 PTKIN institutions, involving 10 study programs and 1,436 courses delivered through blended learning via the PERMATA application, reflects a systemic effort to align learning outcomes with professional demands. Consequently, Sharia as a discipline must be reconstructed by considering changes in legal subjects, objects, and events; MBKM must be addressed comprehensively as a systemic policy affecting institutional status, program development, assessment, and learning rights;

and sustained institutional collaboration with stakeholders is essential to enhance the quality of educators and practitioners as well as to innovate learning models.

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