Meta Concept Of Horizon Ilmu And Its Application On Islamic Political Thought Department Of UIN Mataram

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Abstract

This article will analyze the concept of scientific integration-interconnection and internalization or the "Horizon Ilmu" in the Islamic State University of Mataram. This study formulates the implementation model on the curriculum of PPI Department. This article aims to combine Karl Popper's falsification theory, and the theory of paradigm revolution by Tomas Kuhn, with Ian Barbour's theory about the integration between religion and science. As an additional theory on this subject, author use amin abdullah's theory of integration-interconnection. This study uses interpretive approach, that Focuses on the ideas and the spirit and the implementation method that construct the political theory. This study describes conclusions. First, the PPI's model of Horizon Ilmu, consist two fundamental discourses: the Islamic political thought represented by al-Madinah al-Fadhilah, and the western political science represented by democracy. Second, These two fundamentals then emulsified with the classical islamic scientific tradition. Third, PPI's characteristic of Horizon Ilmu can be actualized through the reciprocal relation between these two fundamentals discourses in order to build the new academic traditions in the Islamic political thought department.

Keyword : *Islamic Political Thought, Horizon Ilmu, UIN Mataram, Islam and Science*

A. INTRODUCTION

Religion and Science are considered as knowledge entities which have their own respective truth. It is said that Science is scientific-based while religion is the opposite. Science goes through the path of falsification,[1] while religion is touched through

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[1] See Karl R. Popper, *The Logic of Scientific Discovery* (London : Routledge, 1992); Komarudin, *Falsifikasi Karl Popper Dan Kemungkinan Penerapannya Dalam Keilmuan Islam*, Jurnal at-Taqaddum, Volume 6, No 2, Nopember 2014; M. Syamsul Huda, *Problem Neopositivistik dan Teori Kritis Falsifikasi,* Jurnal Islamica, Vol. 2, No. 1, September 2007. Compare with Slamet Subekti, *Filsafat Ilmu Karl R. Popper dan Thomas S.Kuhn serta Implikasinya dalam Pengajaran Ilmu,* Jurnal Humanika Vol. 22 No. 2 2015; Fuad

justification. Both falsification and justification are theoretic and subjective meanings toward an object. Because religion and science have the same ontological reality, namely assumptions - meanings, they both have the same right to be placed in the dynamics and dialectics of science[2].

On the other hand, religion and science have always been part of the human knowledge cycle simultaneously. Every general and authoritative truth is not absolute in time and place at all. Every objective truth in its development will generate subjective interpretations which cause anomalies, crises and a knowledge revolution. In this condition, neither religion nor science has the authority and priority to challenge each other's meaning. Both of them are subjective interrelation materials in the structure of human knowledge who is always looking for newness from time to time[3].

Thus, it must be understood that the scientific method cannot monopolize truth or absolute claims. Historically, religion and science have departed from the same ontological side. They are dialectically processing in the same structure and knowledge cycle. And religion and science have the same axiological relationship. Human not only defines the universe with and as empirical truths which are gotten through a scientific approach, but also achieve existential and transcendental meanings through spiritual appreciation.

Dkk, *Kebenaran Ilmiah Dalam Pemikiran Thomas S. Kuhn dan Karl R. Popper: Suatu Kajian Hermeneutika dan Kontribusinya Bagi Masa Depan Ilmu*, Jurnal Filsafat, Vol. 25, No. 2, Agustus 2015

[2] About discussion of basic science assumptions, see Anton Ismunanto, *Asumsi Dasar Ilmu Pengetahuan,* Tasfiyah: Jurnal Pemikiran Islam Vol. 1, No. 1, Februari 2017, p. 31-49

[3] See Waston, *Hubungan Sains Dan Agama: Refleksi Filosofis atas Pemikiran Ian G. Barbour,* PROFETIKA : Jurnal Studi Islam Vol. 15, No. 1, Juni 2014: 76 - 89

Integration Dialectics

The integration between Religion and Science establishes four circumstances.[4] First, conflict. In the past when religious authorities dominated all lines of human life, those who fought for science were an expression of the anomaly of religious [knowledge] power. The biggest mistake of the past was when the dichotomy of religion and science forced people to choose between the two. This is because, in the context of place and time, religion offered a wider range of meanings about life, while science is unable to construct universal meanings and articulations about how humans should transform themselves.

Second, independence. The long journey of the antagonistic dichotomy between religion and science generates the awareness that these two postulates should be positioned independently without having to relate them to one another. Religion has its own knowledge structure and demarcation, as well as science. This repositioning and separation of them are mostly based on the issues which are objectified by themselves, the initiated area, the source of reference, and the method which is used. Thus, in life both of them are defined as things which have their own functions in articulating life.

The definition which establishes an independent domain between religion and science is sufficient to keep the conflict away from the two of them. Science is defined as a search for the truth based on facts of the universe and stops right that away, while religion is considered as far beyond the reach of science: creating language and spiritual beliefs, becoming a guide for life, which teaches that all meanings and values of the facts in this universe are only can be reached through faith in God. At this stage, although religion and science are successfully reconciled, it is still believed that they still do not have coherence one another.

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[4] Ian G. Barbour, *Religion and Science: Historical and Contemporary Issues*, (San Fransisco: Harper SanFransisco, 1990)

Third, dialogue. From conflict to independence, it develops to drive the initiation to interact with each other. Religion and science are assumed to have various specific entities that can always be compromised, and even make them more constructive to one another. One form of this interaction pattern is the comparison of methods between the two which can show both similarities and differences.

It is admitted that science and religion have similarities that can be discussed, and can even support one another. The dialogue carried out in comparing science and religion is to emphasize on similarities in predictive methods and concepts. One form of dialogue is to compare scientific and religious methods that can show similarities and differences. For example, when the search for science has reached certain limits, religion gets place to explain, perhaps in a visionary way, metaphysical meanings and so on. At this stage, the general public is familiar with the physicist's expression "Religion without science is blind: science without religion is lame".

Fourth, Integration. When the dialogue phase introduces a comparison of methods that show both the similarities and differences between religion and science, the integration model reinforces this by emphasizing on integration. Scientific arguments and religious dogmas are considered truly valid and are coherent sources in understanding and articulating physical-metaphysical reality. Knowledge through science is taken as an important contribution in building a stronger religious awareness.

One of the arguments in this view of integration is when God is positioned as the sole regulator in the cosmic history and the development of the universe. Whatever is encountered in scientific analysis and research, then it is believed to be part of the grand design of the God's, the Almighty, creation. In the relationship between science and Islam, for example, scientists have drawn a lot of parallels between scientific decisions and descriptions of the Qur'an in terms of studying the universe.

As a result, religion and science are integrated in at least two approaches. The first approach, scientific data that offers evidence for religious arguments to build and raise awareness about the existence of God. The second approach, argumentation and religious doctrines are relevant with scientific truth. Science is in charge of testing these religious doctrines, then producing what is called religious science. This conclusive knowledge is then studied philosophically through the same or integral conceptual framework. These two approaches of integration lead to the conclusion that the two postulates which are contested, independent, and discussed are dialectical sequence that ends in the search for relevance to one another. Science as proving the truth of religion, or religion as the ontological dimension of all scientific activity.

The Development of Knowledge Integration Paradigm

The term of two postulates shifts into two episteme axles. On the axis of science, a shift in paradigms and methods generates what is called modern science. Modern science is an accumulation of the history of science that lasts for hundreds of years, and culminates in the application of methodology to the realms of social, political, cultural, linguistic, artistic, economic and other scientific disciplines.

On the other hand, the axis of religion which was previously orthodox then shifted its views to being appreciative, accommodating and even participating in developing modern science in order to reflect the meaning and theological spiritual doctrines in the reality of life which is controlled by science. In the Christian, for example, dispute of religion and science can be seen throughout the scholastic era until the renaissance.[5] This dynamic shows that the west has experienced a condition where religion or the

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[5] See Edwin Syarif, *Pergulatan Sains dan Agama,* Jurnal Refleksi, Volume 13, No 5, Oktober 2013; Syarif Hidayatullah, *Agama Dan Sains: Sebuah Kajian Tentang Relasi Dan Metodologi,* Jurnal Filsafat, Vol. 29, No. 1 Februari 2019; Dalmeri, *Contextualization Of Scientific And Religious Values In Multicultural Society,* Jurnal Walisongo, Volume 23, No 2, November 2015

Church has been completely marginalized by empirical and experimental thinking. This situation was caused by the attitude of religion itself which previously marginalized science.

Likewise in the Islamic world. First of all, Islam and science are mostly positioned in a dichotomous area. Islam is placed only in the spiritual life and the afterlife. As an implication, Islam has a position vis a vis science. The emergence of aqidah asy'ariyah, for example, is considered to have major influence on the dichotomy between Islam and science: especially when the asy'ariyah which was later strengthened by Ghazali had succeeded in placing Islamic orthodoxy as the antithesis of rational mu'tazilah.

The paradigm shift from the two axes (religion and science), along with the integration effort, is certainly very much influenced by educational and scientific institutions. In both the Islamic and Western world, religion and science are slowly emerging as two axes that mutually reinforce one another.

In Indonesia, various Islamic universities have jointly built each of these two-axis integration paradigms.[6] For example, UIN Syarif Hidayatullah Jakarta with the term Integration of Science, UIN Sunan Kalijaga Yogyakarta with the term Integration Interconnection, UIN Maulana Malik Ibrahim Malang with the term of Pohon Ilmu, UIN Sunan Ampel Surabaya with the term twin towers, and UIN Mataram with the term scientific horizon.[7]

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[6] Lihat Nurlena Rifai, Fauzan, Wahdi Sayuti & Bahrissalim, *Integrasi Keilmuan Dalam Pengembangan Kurikulum di UIN Se-Indonesia: Evaluasi Penerapan Integrasi Keilmuan UIN dalam Kurikulum dan Proses Pembelajaran*, Jurnal TARBIYA Vol. I, No.1, Juni 2014

[7] See Peraturan Menteri Agama No 27 Tahun 2017 tentang Statuta Universitas Islam Negeri Mataram. About early conception of Horizon Ilmu UIN Mataram, lihat Mutawali Dkk, *Horizon Ilmu : Dasar-Dasar Teologis, Filosofis, dan Model Implementasinya dalam Kurikulum dan Tradisi Ilmiah UIN Mataram* (Lombok : Penerbit Pustaka Lombok, 2018); Fahrurrozi Dkk, *Horizon Ilmu : Titik Temu Integratif dalam Tridharma* (Lombok : Penerbit Pustaka Lombok, 2019)

Although each of the institutions above uses a variety of terms, they actually refer to the same goal, namely to build a strong integration and interrelation between religion and science as two universal axes, as well as between scientific disciplines that embody the principles of religion and science itself, such as nature sciences, social and humanities and others through the integrated approach of interconnection and internalization.

B. THE PARADIGM OF HORIZON ILMU

In the context of knowledge, the integration of interconnection and internalization refers to a series of knowledge transformation process systems with the method of integrating various paradigms of knowledge and connecting them to one another, in order to build an interdisciplinary-comprehensive science paradigm to create an order of holistic practical knowledge which applies and controls the realities of life.

Integration, Interconnection and Internalization

The ontological side of this integration is that every knowledge is rooted in the assumption, articulation and embodiment of values or meanings into definitions and elaborations. When the ontological side of all sciences is the same, every science will have a dimension of the knowledge system (which builds the knowledge which is concerned) which has links with other knowledge, especially when it is included in the narrative, relevance and actualization of the reality of life where all scientific goals shed its axiological articulation.

This is where the interconnection comes in. Each drawn entity, the inferred meaning, and the symbol of value that emerges from the various knowledge are integrated into a systematic network. The system is not only in the scope of knowledge and methodology, but works continuously up to the axiological stage where it functions mechanically to build community realities which manifest organic, integrated, multi-perspective experiences.

The integration of knowledge interconnection is a process which requires a deep philosophical-theoretical understanding of the field of knowledge which is meant to be integrated. This process requires the knowledge system dissecting, breaking it down into a complex and multi-perspective analysis structure, so that the core of the knowledge content is actually obtained and subsequently used as a contributive premise for a large epistemology called the Horizon Keilmuan (Knowledge Horizon). Therefore, basically the paradigm of Horizon Keilmuan is a place for systematic interconnection integration which requires each teacher to discover his own dependent scientific core, understand the interrelationships while enriching it with other knowledge cores to form a mutually binding mixture of one another.

In the context of internalization, each knowledge which is integrated and interconnected has a multi-perspective content. The results of their appreciation, deepening and mastery will also be different because they are supplied by other knowledge entities which are reinforcing. In this level the horizon ilmu is formed, in which the cognitive, affective and psychomotor domains of the object of internalization will reflect the breadth and openness of the perspective. It will look on not only based on the extent to which the core of his dependent scholarship articulates the world and life, but also forms a "horizon" of interpretation and articulation of the entire existing perspective until he reaches the boundary of his intellectual and spiritual "vision".

Horizon Ilmu as Epistemology

First of all, a certain knowledge influences its carrier (subject) to a condition in which it has basic assumptions or pre-knowledge about things outside of itself (object). The starting point which is pre-knowledge is known as the horizon of understanding. The dialectic of knowledge that applies to humans in this description is a fundamental

ontological process, either the result is a repetition of original assumptions or an entirely new knowledge.[8]

Therefore, basically the articulation performed by a person never actually happens methodically but comes from the conditions of possibility which is reached to understand an object. These conditions of possibility in this context are based on and are a reflection of the internalization of a knowledge that forms a horizon of understanding (particular). For example, a clergyman's understanding of interpreting the universe is different from an astronomer's.

Horizon in this context means a range of understanding, the "boundary" of knowledge, which both underlies and limits a person to define objects. A person will never go out of his own horizon. Thus, the breadth of the horizon determines his understanding, articulation and definition.
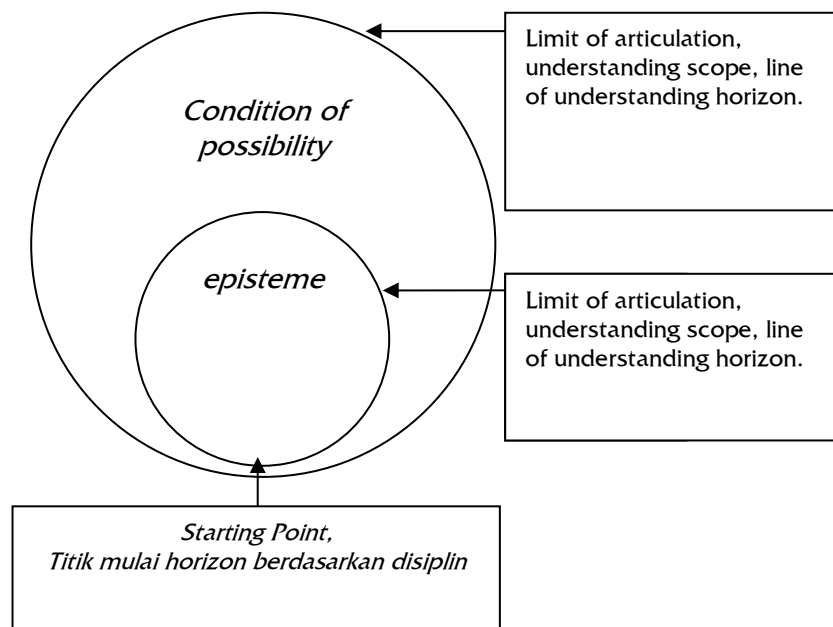
The theorization of subjective-particular understanding horizons in this perspective becomes a very important value for the scientific integration process because it provides an epistemological framework in building an interconnection and internalization integration methodology towards an objective-universal horizon of understanding. First of all, knowledge, either on the axis of religion or modern science, have their own horizons and are in the form of a basic episteme that has full authority to direct the interpretation and articulation of objects. Then, this particular horizon must be interpreted in two ways: open and dynamic. It means that the particular horizon is open to being projected and reconstructed, especially when it will become a 'past'

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[8] Researcher used theory of Pembauran Horizon to explain understanding horizon, Hans-Georg Gadamer. See dalam Jeff Clark, *Philosophy, understanding and the consultation: a fusion of horizons*, British Journal of General Practice 2008 Jan 1; 58 (546): 58–60; Rahmatullah, *Menakar Hermeneutika Fusion of Horizons H.G. Gadamer dalam Pengembangan Tafsir Maqasid Alquran*, Jurnal Nun, Vol. 3, No. 2, 2017; Hasyim Hasanah, *Hermeneutik Ontologis-Dialektis Hans-Georg Gadamer*, Jurnal At-Taqaddum, Volume 9, Nomor 1, Juli 2017 for further explanation

understanding and influence interpretation. It also means that the horizon is not a reflection, reconstruction or representation of the "past" understanding but it is the interpretation of objects in terms of production, novelty, and context.

An important point in the framework of the Horizon Ilmu is when each particular horizon identified as the result of its conditions of possibility (condition of possibility) is blended (integration) in one intelligible paradigm reality with each core entity of knowledge linked (interconnection) through episteme dialogue, interaction of understanding and integration. . If a person, community, institution or civilization has practiced this epistemology, where the understanding horizon is integrated and connected inter-personal and inter-subjective, then the range of understanding is a universal scientific horizon.

Condition of possibility

episteme

Limit of articulation, understanding scope, line of understanding horizon.

Limit of articulation, understanding scope, line of understanding horizon.

Starting Point,
Titik mulai horizon berdasarkan disiplin

Horizon Ilmu as a Methodology

As a methodological framework, first of all the knowledge horizon in universal meaning must be interpreted as hub or a place where an episteme of knowledge is integrated and connected with episteme of other knowledge. With that structure, the knowledge horizon works more comprehensively in tracing, articulating, interpreting and defining an understanding as a truth of object matters. In the review of process philosophy, the mechanism of accumulation of horizons (as discussed earlier) has been reconstructed to form an integral understanding so that the initial episteme turns into the horizon entity itself.

Admittedly, in the articulation of the truth of an object based on the kwoledge horizon approach, it will certainly be more complicated given the complexity of knowledge that is the epistemology, and goes through building an integrative-interconnective analysis. For example, in political study theory, the horizon frame of understanding is often about power. General statements such as "politics is achieving, maintaining and utilizing power" are the examples. This statement is certainly true on its horizon axis. However, when the method of thinking used is the knowledge horizon paradigm, the statement will certainly undergo reconstruction from a multi-perspective, so it is very possible to experience changes in substance content.

This approach actually directs intellectuality to work interdisciplinary. So the knowledge, understanding and truth which are concluded have stronger authority because they are supported in multi-perspective within the framework of a knowledge horizon. With this approach, the desire for novelty that is always promoted by educational institutions in their research and research activities also has a greater possibility.

C. HORIZON ILMU IN PPI CONTEXT

The dialectic of Islamic political thinking began with the people of Medina. This society, either in its position as a nation-state or only in the form of a prototype of the first Islamic society, remains the main reference both in terms of the ontology of Islamic political praxis and as an epistemological content of Islamic political thinking. Values such as theocratic leadership, agreements, administrative governance and rule of law, even deliberation, became a series of the fundamentals of his thought. Thus, the starting point of understanding in the paradigm of Islamic political thought is knowledge of Madina society.[9]

Horizon of Political Understanding: Islam and the West

During its development, the paradigm was enriched with contents of philosophical methodology on the one hand, and content of praxis-pragmatic on the other. When the Greek's way of thinking penetrated into the Islamic world, all objects of thought came from the philosophical methodology, including religious, state and social activities. One of the ideal concepts as a representation is al-madinah al-fadhilah.[10] Likewise, in the development of Islamic political thought in a praxis-pragmatic style, al-ahkam ash-shulthaniyah emerged as a conception that represented the political situation of the Daulah Islamiyah.[11] Until now, the discussion of the political conception of an Islamic perspective has never been separated from these three bases so that the horizon of

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[9] See Q. Zaman, *Negara Madinah : Sebuah Prototype Ketatanegaraan Modern*, In Right : Jurnal Agama dan Hak Azazi Manusia Vol.2, No.1, 2012; M. Basir Syam, *Kebijakan Dan Prinsip Prinsip Kenegaraan Nabi Muhammad Saw Di Madinah (622-632 M) : Tinjauan Perspektif Pemikiran Politik Islam*, Kritis : Jurnal Sosial Ilmu Politik Vol. 1, No. 1, Juli 2015; Ummu Salamah Ali, *Peradaban Islam Madinah : Refleksi terhadap Primordialisme Suku Auz dan Khazraj*, Jurnal Kalimah Vol. 15, No. 2, September 2017; Muhammad Tahir Azhary, *Negara Hukum : Suatu Studi tentang Prinsip-Prinsipnya dilihat dari segi Hukum Islam, Implementasinya pada Periode Negara Madinah dan Masa Kini* (Jakarta : Bulan Bintang, 1992); Bandingkan dengan A Aziz, *Chiefdom Madinah, Salah Paham Negara Islam* (Jakarta: Pustaka Alvabet, 2011)

[10] See Abu Nasr Al-Farabi, *Ara Ahl al-Madinah Al-Fadhilah* (Beirut : Dar Al-Masyriq, 1985); Abu Nasr Al-Farabi, *Fusul al-Madani, Aphorisms of The Statesman*, Ed. & Terj. Trans. D. M. Dunlop (Cambridge : Cambridge University Press, 1961); Abu Nasr Al-Farabi, *Tahsil Al-Sa'adah* (Beirut : Dar Maktabah al-Hilal, 1990); Abu Nasr Al-Farabi, *As-Siyasah Al-Madaniyah* (Beirut : Dar Maktabah al-Hilal, 1990)

[11] See Al-Mawardi, *Al-Ahkam As-Sulthaniyyah*, Ter. Fadli Bahri (Jakarta: Darul Falah, 2006)

disciplinary understanding of Islamic political students, scholars, thinkers and scholars, especially in PPI does not stray away from the conceptual horizon of the three things, but has been able to develop and integrate it.

In the context of Western political thought, the final conclusion from a long series of dialectics is the emergence and practice of political ideologies, which in the kwoledge context of the PPI idealize the democracy, along with elements of philosophical, empirical and practice thoughts that build and strengthen it from time to time.

In conclusion, the understanding which forms the political knowledge horizon at PPI consists of two fundamental entities, namely al-madinah al-fadhilah and democracy. However, the two axes which integrate and form the horizon of the PPI understanding are in a position of basic understanding, which is the object of the "academic will" of the UIN Mataram institution as a whole. In principle, UIN Mataram must prepare clear conditions of possibility relating to the scientific structure and Islamic scholarship. In this phase, the PPI horizon must be reformulated and blended by and with three scientific traditions, namely 'ulum ad-din (religious studies), al-fikr al-Islami (ismalic thought) and ditasat Islamiyah (Islamic studies)[12].[12]

Researcher will not discuss the paradigm construction published by UIN Mataram any further because it is a reasoning horizon that the author will study on another occasion, especially regarding the analogy of the eight cardinal directions with four main poles, as well as the formulation of a horizon in the form of a hierarchical framework starting from postulates, hypotheses. , principles, laws / theories and paradigms. This includes

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[12] Link concept *Ulum Al-Din, Al-Fikr Al-Islamiy* Dan *Dirasat Islamiyyah* is a thinking of integration of knowledge explained by Prof Amin Abdullah in an introduction, and published in his site on June 20, 2010. See Amin Abdullah, *Mempertautkan Ulum Al-Din, Al-Fikr Al-Islamiy Dan Dirasat Islamiyyah: Sumbangan Keilmuan Islam untuk Peradaban Global,* kunjungi : https://aminabd.wordpress.com/2010/06/20/mempertautkan-ulum-al-diin-al-fikr-al-islamiy-dan-dirasat-islamiyyah-sumbangan-keilmuan-islam-untuk-peradaban-global/

the horizon theorizing construct which uses a general epistemology, namely Bayani, Irfani and Burhani.

Transformation of Perspective: Philosophical, Empirical, Praxis
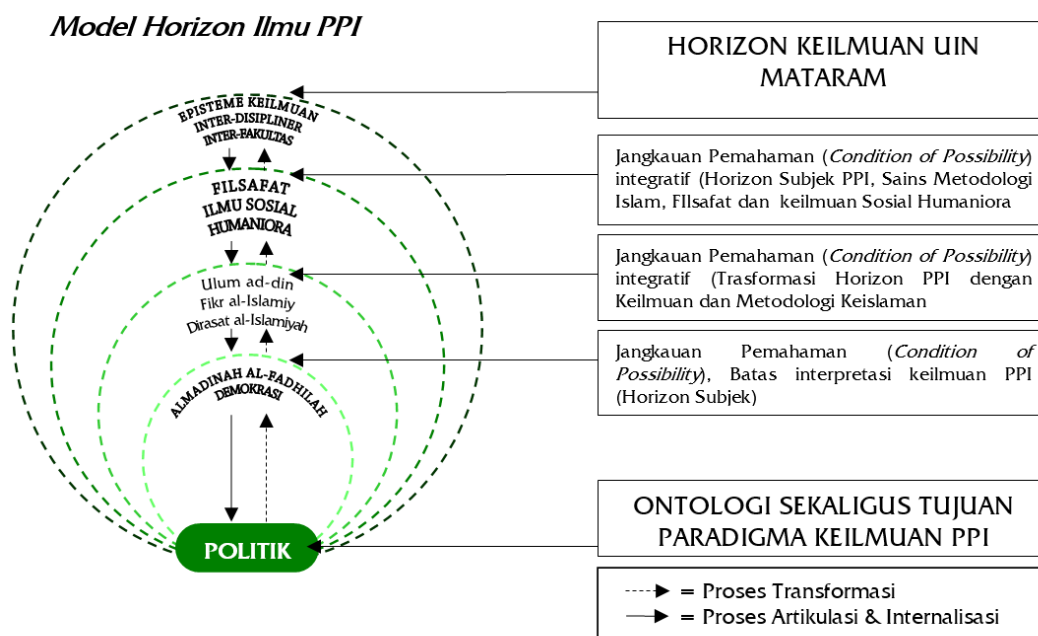
The knowledge epistemology of the PPI, as previously discussed, flows in three phases: The first phase, the knowledge epistemology of PPI as one of the entities of the big reality of the knowledge horizon of UIN Mataram where the PPI knowledge episteme is still in the status of the subject horizon, so that it must be presented as an object which is then reconstructed and interconnected with the framework of the knowledge tradition 'ulum ad-din (religious studies), al-fikr al-Islami (ismalic thought) and ditasat Islamiyah (Islamic studies).

The second phase, the output of integration-interconnection in the subject-object corridor (PPI - University) is an order of understanding consisting of: (1) the presence of Islamic authority in the form of a metaphysical spirit as well as a comprehensive (interdisciplinary) scientific justification as an integrative comparative representation of the 'ulum ad-din, al-fikr al-Islami and being ployed by Islam. This first point is integral and is connected to the episteme entity of the first PPI, namely al-madinah al-fadhilah. (2) The presence of the authority of modern science with the dominance of philosophy and humanities social study as a representation of the long dialectic of philosophy and knowledge which generate modern science. This second point is integral and connected to the second PPI episteme, namely democracy. (3) The presence of the essence of other knowledge subject horizons as theoretical enrichment and value / axiological considerations which will affect the overall activities, processes and outputs of PPI, starting from the actualization of teaching to the profile of graduands. This third point is integral and connected to the vision and goal of PPI FUSA UIN Mataram.

The third phase, the output then becomes a complete pre-understanding and is internalized in the overall intellectual and academic activities of PPI. This pre

understanding functions as: (1) historical contents which will be used as a reference for interpretation and definition of a study, an object and a socio-political reality. At this point, the process of interpretation does not produce novelty, but justification of values in the form of repetition of conditions on objects that have a same essence with the historical content (2) as the PPI horizon, which builds independent articulation with the integration-interconnection and essential comparison methodology. At this point, the articulation process produces novelty because it is a synthesis of thought, even though its object presents a single consideration.

Model Horizon Ilmu PPI

HORIZON KEILMUAN UIN MATARAM

Jangkauan Pemahaman (*Condition of Possibility*) integratif (Horizon Subjek PPI, Sains Metodologi Islam, FIlsafat dan keilmuan Sosial Humaniora

Jangkauan Pemahaman (*Condition of Possibility*) integratif (Trasformasi Horizon PPI dengan Keilmuan dan Metodologi Keislaman

Jangkauan Pemahaman (*Condition of Possibility*), Batas interpretasi keilmuan PPI (Horizon Subjek)

ONTOLOGI SEKALIGUS TUJUAN PARADIGMA KEILMUAN PPI

----▶ = Proses Transformasi
——▶ = Proses Artikulasi & Internalisasi

D. IMPLEMENTATION OF THE PPI CURRILUMUM: ANALYSIS AND CONCLUSIONS

Analysis of Prioritas Horizon Ilmu Courses[13]

Basically, every course at PPI is obliged to actualize and internalize the integrative-interconnective scientific principles through the knowledge horizon paradigm of UIN Mataram. At PPI, the existence of each course contains a set of values and educational goals which are demandingly needed to achieve the profile of graduands as well as represent the vision and goals of the study program. However, it must be admitted that

several courses in PPI are the main axis to form a political knowledge horizon to be intellectual provisions for analyzing objects of political studies, as a methodology for reading issues in scientific research, as well as in the context of scientific service in the society. . The following are some of the key courses in implementing the scientific horizon of UIN Mataram.

First, three initial courses, namely: Islamic science and civilization, Philosophy and Political Study or Introduction to Political Study. The substance of the internalization process and the implementation of the knowledge horizon of UIN Mataram in political study courses are as follows: (1) the existence of political study; (2) political study content; (3) political study values; (4) Political studies in Islamic studies; (5) the influence of political study in the social and humanities studies, and vice versa; (6) a comparative-integrative study of the basics of Political Study in an interdisciplinary approach. In such a process, Islamic Study and Civilization and Philosophy are two strategic Faculty courses that support the construction of integrative insights in the analysis of political study.

Second, three courses in semester II: Islamic Political History, Government Science and Tawheed and Kalam Study. The substance of the internalization process and implementation of the knowledge horizon of UIN Mataram in the Islamic Political History course are as follows: (1) historical philosophy (2) chiefdom madinah; (3) political and governmental transformation in the historical span of Islamic civilization; (4) the position and contribution of the political history of Islam toward the development of Islamic studies (5) the influence of the history of Islamic politics on the study of democracy, social and humanities; (6) a comparative-integrative study of Islamic political history in an interdisciplinary approach. In such a process, Governmental Study and Tawheed & Natural Study are two strategic courses which support the construction of integrative insights in the study of the history of Islamic politics.

Third, three courses in semester III: Classical Islamic Political Theory, Classical Political Theory and Islamic Philosophy. The substance of the internalization process and the implementation of the knowledge horizon of UIN Mataram in the Classical Islamic Political Theory course are as follows: (1) Medina Chiefdom (2) Al-Madinah Al-Fadhilah; (3) study of figures' thoughts; (4) the position and contribution of classical Islamic political theory to the development of Islamic studies (5) the influence of classical Islamic political theory on the study of democracy, social and humanities; (6) a comparative-integrative study of Classical Islamic Political Theory in an interdisciplinary approach. In such a process, Classical Political Theory and Islamic Philosophy are two strategic courses which support the construction of integrative insights in the study of Classical Islamic Political Theory.

Fourth, three courses in semester IV: Islamic Political Research Methodology, Contemporary Political Theory, and Government Systems. The substance of the internalization process and the implementation of the knowledge horizon of UIN Mataram in the Islamic Political Research Methodology course are as follows: (1) Approach [behaviorism, rational choice, institutionalism, feminism, interpretive theory, maxism, normative theory, etc.]; (2) Methods (qualitative, quantitative, comparative); (3) methods and approaches in assessing issues [structuring, agency, etc.]; (4) the position and contribution of the Islamic Political Research Methodology towards the development of Islamic Studies (5) the influence of the Islamic Political Research Methodology on the study of democracy, social and humanities; (6) a comparative-integrative study of Islamic Political Research Methodology in an interdisciplinary approach. In such a process, Contemporary Political Theory and Government Systems are two strategic courses which support the construction of an integrative insight as well as a pilot object for the study of the Islamic Political Research Methodology.

Fifth, three courses in semester V: Contemporary Islamic Political Theory, Political Ethics and Governance, and Social Research Methodology. The substance of the internalization process and the implementation of the knowledge horizon of UIN Mataram in the course of Contemporary Islamic Political Theory are as follows: (1) Chiefdom Madinah and Al-Madinah Al-Fadhilah as the ontology of Islamic political thinking (2) the epistemological building of contemporary Islamic political thinking; (3) discourse study; (4) the position and contribution of Contemporary Islamic Political Theory to the development of Islamic Studies (5) the influence of Contemporary Islamic Political Theory on the study of democracy, social and humanities; (6) a comparative-integrative study of Contemporary Islamic Political Theory in an interdisciplinary approach. In such a process, Political Ethical Theory and Government, and Social Research Methodology are two strategic subjects which support the construction of integrative insights in the study of Contemporary Islamic Political Theory.

Sixth, two courses in semester VI: Kapita Selekta on Islamic Political Thinking and Islamic Democracy and Civil Society. These two courses are the hub of all strategic courses in the context of implementing the knowledge horizon of PPI FUSA UIN Mataram. In the first axis (Kapita Selekta Pemikiran Politik Islam), the subject horizon of each science which has been reconstructed with three Islamic scientific traditions, which are integrated with the social studies of humanities, as well as enriched with comparative studies of various discourses in an interdisciplinary approach, will form horizon PPI which is comprehensive and reflected by students in choosing their scientific research (thesis). This will be reflected in that course. The second axis (Islam democracy and civil society) is part of the comprehensiveness of the PPI horizon in articulating political reality, namely the ideals of Islamic civilization in the corridor of democracy and its actualization after the study; both in positions as academics and researchers, political practitioners as well as observers and engineers of social reality both now and in the future.

Lecture Method Implementation

The success of internalization of the PPI knowledge horizon accumulated in lecture activities, especially in strategic courses, will be largely determined by the transformation method used. The researcher offers a few basic and simple alternatives as a starting method.

First, interactive lectures. This method may sound "old-fashioned" but in fact - in certain circumstances, only teachers who have great knowledge horizon and understand students' psychology are able to do it effectively and pleasantly. This method will be effective if the teacher is able to "force" and lead students' intellectual desire and educational willingness to listen and respond. This method is important because it is an internalization axis which is positioned on the top-down route.

Second, discussing with comparative-integrative studies. Either through a paper presentation assignment or a discussion by giving direct study terms. Comparative study has the opportunity to draw students out of the confines of the horizon of their own subject to a main object of study by providing the opportunity to find out other terms of study to articulate, define and search for truth values [which approach] the objective of the main object of study.

Third, multi-perspective media analysis. From studying phenomena to films, social reality or a film usually presents complexity in terms of details so it can build an interdisciplinary integrative analysis.

Fourth, building dialectical thinking through debate. Islam must be positioned as one of the thesis and the antithesis. This contradiction will directly trigger the idea of synthesis in the mind of students considering that the dialectical pathway has been passed by them in detail and lead them to independence, dialogue and integration of the two objects of study being debated.

Horizon of Science on the axis of Literacy

Building an integrative paradigm in order to achieve a comprehensive scientific horizon needs literal enrichment so that adequate insights will be built. In this context, the researcher divides the compulsory reference categories based on transformative understanding, namely philosophical, empirical and practical studies.

The philosophical study axis consists of Islamic political philosophy and Western political philosophy, both classical, modern and postmodern. Basic mastery of the two knowledge axes will strengthen the horizon of philosophical political understanding, which converges at al-madinah al-fadhilah and / or civil society on Islamic political philosophy and democracy - civil society in Western political philosophy.

The empirical-praxis study axis consists of political approach theories, for example in the scope of institutional, functional, systems, behavioralism (political behavior), legal norms, historical, sociological, and constructive. Other examples are textual sources on leadership, governance and institutions and courses which have a practicum phase in the lecture. Basic mastery of empirical science on the one hand will be a theoretical force in articulating socio-political phenomena, on the other hand it will strengthen the PPI Horizon which is focused on al-madinah al-fadhilah - civil society and democracy - civil society.

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