AN EVALUATION OF THE ISLAMIC STUDY IN THE FACULTY OF ECONOMICS: BASIS FOR CURRICULUM MODIFICATION

Siswanto
Indonesia Banking School (IBS)-Jakarta

Abstract: The main problem of this study was to propose curriculum modifications for Islamic Study Program in a certain faculty of economics of a certain university in Jakarta. It also aimed to examine whether the existing Islamic Study is consistent with the vision and mission of the university, and has been arranged sequentially and logically, and fits the needs of the students. The study was designed as a descriptive, evaluative, development research. The study began with evaluating the data collected mostly through personal interviews, documentary analysis, results of workshops and questionnaires. Based on the results of evaluation that reflected the areas of curriculum modification, the study came up with certain recommendation on this Islamic Study Program. The modification is aimed to make the curriculum is consistent to the current trends of Economics Theory, Management Practices and Islamic Study, and supports the attainment of the vision and mission of the university as well as develops the further study on Islamic economics.

JEL Classification:
Key words: Islamic Study, Curriculum, CIPP (Context, Input, Process and Product) Model, Islamic Economic.
1. The Problem and Methodology
1.1. The existing Islamic Study.
The existing Islamic Study is based on ABC University Circular Letter in 1997. Focusing on theology and *tasawuf*, Islamic law system and history of Islam, the program is aimed at making students have a better understanding on Islam and better practice on Islamic teachings in daily life. It may raise questions whether the existing Islamic Study is appropriate to attain the vision and mission of the university as well as the faculty, and is able to meet the needs of the students, and whether this program follow the current trends of Economic Theory, Management Practices and Islamic Study. The main problem of this study is to propose a curriculum modification for Islamic Study in the Faculty of Economics of ABC University.

Specifically the study also aimed to answer the important specific questions, such as: (i). Does the current Islamic Study in the Faculty of Economics of ABC University meet the requirements of government regulation?; (ii). Is the current Islamic Study in the Faculty of Economics of ABC University consistent with the current trends in the Economic Theory, Management Concept and Practices, and Islamic Study?; (iii). Is the current Islamic Study consistent with the vision and mission of ABC University, as well as vision and mission of the Faculty of Economics of the ABC University?; (iv). Does the content of current Islamic Study in the Faculty of Economics of ABC University cover the overall teaching of Islam?; (v). Are the curriculum contents of the current Islamic Study in the Faculty of Economics of ABC University arranged sequentially and logically?; (vi). Are the learning experiences of the current Islamic Study in the Faculty of Economics of ABC University effective?; (vii). Does the current Islamic Study in the Faculty of Economics of ABC University fit with the needs of the students?; (viii). What kind of modification can be proposed on the Islamic Study in the Faculty of Economics of ABC University?

This study is designed as a descriptive and evaluative research, using a qualitative approach aimed at understanding and evaluating the existing program. Then based on the result of evaluation, the study may prepare a proposed curriculum modification. The study explores secondary and primary data collected by sending questionnaires, interviews, discussions and workshops. Interviews and discussions have been held with the university and faculty administrators, and especially discussions on the vision and mission of the Faculty have been held also with the senior lecturers. Questioners have been sent to students who attended the Islamic Study Program and Islamic Study lecturers as well as faculty management to know their perception and on opinion the existing curriculum and the areas of modification.
2. A Review of Related Literature and Studies

2.1. Scope of the Islamic Study.
Islamic study is the overall study about Islam, which covers a very broad coverage. It covers at least the meaning of Islam, faith and obedience in Islam, the prophethood, the article of faith, prayer and worship, and Islamic law system. It may also discuss the comparison between coverage of the Islamic Study with the other religion. Islam as a revealed religion, which come from God based on revelation may differ from the other religions as its teaching cover relatively broader than the other religions (Maududi, 1967 and Bowker, 2000). In most Islamic literature, the scope of Islamic Study comprises at least on the meaning of Islam, faith and obedience, the prophet hood, the article of faith, prayer and worship, and Islamic law. Islamic teachings cover very broad aspect of life, and entirely differ from other religions or in secular sense (Deedat, 1994 and Bowker, 2000). As the result, Islamic Study would cover very broad aspects and can be viewed from various perspectives. It may be studied not only by Islamic scholars, but also by other discipline scholars, such as physicians, sociologists, lawyers and economists (Azra, 1998 and Hawari, 2000).

In the Islamic universities, which are mostly established by Islamic organization or foundations, Islamic Study is prerequisite and all students should have to attend the lecture. ABC University Jakarta has set its Islamic Study Program that should be implemented in all faculties, which consists of theology and tasauf, Islamic law system, and the history of Islam, especially in Indonesia and South East Asia. The program is aimed to make students have a better understanding on the religion and be better practices in Islamic teachings. It means that after attending the class, students will appropriately understand the Islamic religion, the Islamic law and how to practice Islamic way of life. In this regards, questions may be raised whether those curriculum contents of Islamic Study accord to the vision and mission of the Faculty of the ABC University and meet the needs of the students.

2.2. Review on Curriculum.
Although several educators and scientists define curriculum differently, those definitions have a similar purpose, stating that curriculum is the totality of curricular content and learning experiences, which the learners go through to achieve the intended educational purposes or outcomes against which their progress will be evaluated (Ornstein et.al., 1988 and Reyes, 2000). Some educators believe that curriculum should be planned, but they do not deny that there are also hidden curriculums that may not be planned, but may develop in line with the growth of teaching-learning experiences (Reyes, 2000, and Wiles and Bondi, 1989). Educators also agree that curriculum may not always be executed in the classroom, but always being managed and controlled by the school (Aquino, 1996 and Reyes, 2000).

Based on the definition of curriculum, some educators come into a conclusion stating that curriculum consists of four components. First, educational
purposes or intended educational outcomes, which indicate anything, should be achieved. The aims should show the cognitive, affective or psychomotor domain that will be attained. The most general purpose is aim that usually is defined more in a more philosophical way and visionary. The more applicable and short term oriented is goal that may be achieved in the short or medium term, while the most measurable and short term is objective, which is usually formulated in a more detail. Second, curricular content or subject matter, which means teaching matter or learning matter that should be taught and learnt in order to achieve the learning objectives. Based on the coverage of the content, curriculum may take place in the form of lesson for a class session, course, field of study, or program. Field of study is a combination of related courses or subjects, comprising one of the standard disciplines that can be completed by learner across school terms. Program is comprised of field of study, and completion of a program enables the learner to proceed to the next higher level of schooling. Third, learning experiences is a process of transmitting the curriculum content to the learners. It refers both overt and covert interaction of the learners with the content, as planned by the teacher or instructor, or both by teacher together with learners. Content and learning experiences should be selected based on certain criteria, at least congruence of goals and objectives of the school. Finally the last component is evaluation scheme to know which educational purposes have been achieved (Ornstein et al., 1988; Reyes, 2000; Saylor and Alexander, 1974).

There are several models of curriculum development in order to improve the curriculum in line with the dynamic of the school environment, both external as well as internal. Whatever approaches used in the curriculum development, it will consist of five components, including aims, content, and strategy, teaching instruments or media and teaching learning process (Reyes, 2000, Subandijah, 1992 and Nasution, 1995). In selecting curriculum content and determining teaching-learning process, school should use certain criteria, which ensure the effectiveness and efficiency in achieving the goals. The important criteria of good curriculum content are economy, relevance, interesting, valid, learn ability and feasibility (Ornstein et al., 1988 and Reyes, 2000). Learning experience should allow individual to gain a sense of personal fulfillment besides achieving the school goals. Effective learning will be achieved if content and process are fruitful and significant. In this regard, instructional quality should have to be improved by using appropriate instructional technology based on theory of psychology (Gagne et al., 1974 and Nasution, 1995). Educational environment has also significant impact to the efficiency and effectiveness of learning process. There are several instructional modes that can be used in teaching learning process in line with the curricular goals, such as lectures and verbal presentation, discussion-questioning-recitation, drill or practice, learner team, problem solving, viewing and listening, or global-analytical approach (Aquino, 1996). Curriculum design is the arrangement of elements into a substantive whole, which needs to take into consideration on the vertical as well as horizontal organization. Vertical organization reflected in the presence of sequence, continuity, and vertical integration. Horizontal organization reflected in the
presence of scope, horizontal integration or relatedness of the topics, and balance meaning as having appropriate emphasis placed on the various aspects. There are three groups of curriculum design, traditional design, learner-centered design and society-centered design. Traditional designs are mostly high structured, easy to develop and implement, but do not have enough provisions to the differential needs and interests of the learners. There are three sub-groups of traditional designs: subject-centered, correlated design, and fusion of some related subjects. Learner-centered designs are developed based on the anticipated needs and interest of learners in line with their stage of development. Those designs may be taken as an integrated content or learner choice designs. Society-centered design is heavily with social societal concerns, problems and issues, which may support the learner to adapt the societal changes and make school, teacher and students as agents of changes (Ornstein et.al, 1988 and Gagne, 1974).

Curriculum development can be done through several steps, including initial planning, designing units and guides, tryout and revision and installation (Saylor et.al, 1974). Initial planning consists of staking out a domain of study, identifying the underlining structure of content and process, and selecting elements to include with instructional materials, and clarifying conceptual and inquiry process skills and effective objectives. Designing units and guides include planning sequences, preparing blocks and units of instructions, and preparing related teacher’s guide. Tryout and revision invite improvement before implementation or installation. Installation provides in-service education and supervision at local level to promote the effective use of new or revised program (Saylor et.al, 1974 and Reyes, 2000).

Curriculum implementation is the practice of teaching-learning process as process of changes, which needs good communication and coordination, competence people, and should be cost effective. As change agents, there are several change models that can be implemented, such as ORC model, leadership-obstacle model, linkage model, organization development model, and Rand Change Agent Model (Reyes, 2000).

Curriculum evaluation is a process of determining the value or the worth of learning experience or program, which then be able to measure whether the goals and objectives of the school or program have been achieved. There are several models that can be implemented, but educators believe that CIPP model of Stufflebeam is more complete than the other. It consists of assessment of context (environment), input, process and product (Ornstein et.al, 1988 and Reyes, 2000).

2.3. Current trends in the studies of Economic Theory, Management Concept and Practices, and Islamic Study.
Current trend in the studies of Economic Theory, Management Concept and
Practices, and Islamic Study come into almost similar direction, seeking a new spirit to renew the thought in order to meet the increasing needs of quality. Most economists have their thought based on the liberal way of thinking. Although liberal economic thinking or capitalist has a significant share in developing big countries, but there are still many disadvantages, which make them to make various modification. Failing to minimize poverty and unemployment, to satisfy the needs of substantial proportion of their populations, and to reduce inequalities of income and wealth, in spite of rapid development and vast resources, indicates the failures of capitalist countries. Some economists may agree with the statement saying that economics is in the way of big crisis, and in order to solve it, new paradigm should have to be developed. It should be built in the context of the entire social system (Mannan, 1980 and Chapra, 1992).

The centrally planned economy that claim to be able to secure all material goals, have not only failed to do so, but also facing a serious economic crisis. Various models of planned economies, ranging from Marxist to market and democratic socialism, fail to attain their goals and most of them tend to liberalize their economic system. Welfare system does not introduce any radical change in the market system, but the role of the government has been improved significantly, through regulation, nationalization of key industries, high rate of economic growth and full employment policy and a strong labor movement. It is also noted that welfare state is not able to break away from the secularist trappings of the belief in sanctity of the market system. Besides, the allocation of resources may create inefficiencies in the operation of the market, and offsetting market failures. The failures of capitalism, socialism and welfare state system tend to force economists to make a fundamental step in developing a new economic system, based on the moral and social values, and studied in the context of the entire social system (Mannan, 1980 and Chapra, 1992).

It is also strong indication that students studying in management should also change their paradigm, since there are so many new concepts and practices. In almost all articles in management, human resources as well as their thoughts and values are placed in the highest consideration. People from various places bring their own values and culture, and they share the basic concept in their organization, which makes people should respect to culture of others. As human and values are dominant in achieving organizational goals and objectives, ethical aspect should have to be taken into account, in which religion plays an important role (Qardhawi, 1997).

Islam scholars in the world have begun to study Islamic economic thought or concept, including in Indonesia, although is still limited. Islamic economics may become one of the new alternatives, which has the objectives of economic and spiritual welfare, as well as achieving a high quality of life for everyone and actualizing good governance for all economic entities. Islamic economics should study more than conventional economics, since it should also take into account the
natural human behavior, Islamic values, and other things that can establish equalities (Nomani et.al, 1995; Khan, 1985; Lubis, 1995 and Nabhani, 1996). Due to believe that economists should do something in Islamic economic study, some universities, such as Airlangga University and Universitas Islam Indonesia (UII) have developed Islamic economic study that linked with the Islamic Study. Besides, some of IAIN also make an improvement in studying Islamic law, which is heavy on the economic and business law in Islam (Azra, 1998).

2.4. Related studies on Islamic Study Curriculum. Studies on Islamic Study curriculum revealed that there is a need to improve the Islamic Study curriculum, especially in the State Institutes for Islamic Study. The curriculum improvement would cover not only the curriculum content and curriculum development, but also the lecturers for certain subjects. The curriculum content is lack of integrity and comprehensiveness, both vertical and horizontal. It was found that many lecturers are relatively juniors and need to be upgraded in order to update their knowledge and for refreshing purposes there should be lecturer's exchange. Books available at the universities or faculties should be added, based on the recommendation of their faculty members. The study also concluded that liberalization of curriculum is a great jump, even every institute will encounter a big challenge in formulating its local curriculum content, which should share about 40% of total curriculum.

A group of Islamic Study lecturers has proposed a curriculum content of the Islamic Study program for state universities, based on their teaching experiences in this subject. They develop their curriculum based on the assumption that learning Islam is not merely under cognitive domain, which leads them to proposed using assignments. Based on the aims they stated, they proposed a relatively broad base of Islamic Study, such as about human, religion of Islam, sources of Islamic teaching, the fundamental of Islam, teaching of Islam, Islamic law, marriage in Islam, inheritance system, penal law in Islam, inter-religion relationship, ethics in Islam, piety of devout Moslem, as well as ratio and revelation (Suryana et.al, 1997). They suggest that students should also do certain activities, including discussion among themselves worship in surrounding mosques and complete the assignment, including social works.

Two other lecturers proposed curriculum content for state and private universities, based on the assumption that Islamic Study program is a part of the Fundamental Subjects, and certain goals. The concept is relatively similar with the previous proposal, although the content is slightly different. They proposed that the content should consist of Islam, creatures, God, the messages, the pillars of Islam, moral and ethics in Islam, Islamic worship and Islamic law, marriage law in Islam (Suryana et.al, 1997). They do not specify the learning experience, except that lecturers should take into account of using their proposal.
The following table may describe the comparison between Islamic Study curricula in the observed faculty with those in the other faculties in several universities, including the one reflecting the minimum requirements of government regulation.

**Comparison between the Existing Curriculum on Islamic Study**
**In the Faculty of Economic in the Muhammadiyah University Jakarta with Those of Other Universities and High School**

<table>
<thead>
<tr>
<th>The existing curriculum of Islamic Study in the Faculty of Economic of Muhammadiyah University Jakarta</th>
<th>Curriculum of Islamic Study in non Islamic universities, which is the minimum requirements of the government regulation</th>
<th>Curriculum of Islamic Study in the STIE Ahmad Dahlan (Muhammadiyah economic college)</th>
<th>Curriculum of Islamic Study in the Faculty of Economic of the Airlangga University (state university in Surabaya)</th>
<th>Curriculum of Islamic Study in the Faculty of Economic of the Universitas Islam Indonesia (Islamic university in Yogyakarta)</th>
<th>Curriculum of Islamic Study in high school</th>
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<tbody>
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<td>1</td>
<td>2</td>
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<tr>
<td><strong>Objectives</strong></td>
<td>- Improving the understanding, comprehension, and practices of Islamic teachings.</td>
<td>- Improving the understanding, comprehension, and practices of Islamic teachings.</td>
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<tr>
<td>Content</td>
<td>1. The history of Islamic history and principles. 2. The beliefs and worldview in Islamic society. 3. The sources of Islamic teachings (Qur'an, Hadith, and Fiqh). 4. The role of Islamic studies and its benefit. 5. Islamic economic systems and its impact. 6. Islamic law on marriage, divorce, and remarriage. 7. Islamic law on property and inheritance. 8. Islamic law on contracts, business, and insurance. 9. Islamic law on human rights and equality.</td>
<td>1. Muslim law, especially about charity, tax, and insurance. 2. Islamic political and social system. 3. Islamic economic systems, especially in trade, industry, banking, and commerce.</td>
<td>1. Muslim law in economic activity, entrepreneurship, charity, philanthropy, sharing, alliance, banking, insurance, and arts. 2. General laws of religion, especially Islamic law.</td>
<td>1. General laws of religion, especially Islamic law.</td>
<td>1. General laws of religion, especially Islamic law.</td>
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3. Result and Discussion

Based on the review on related literature and studies on Islamic Study, curriculum as well as the current trend of the Economic Theory, Management Concept and Practices, and Islamic Study, the existing curriculum was evaluated using CIPP as a framework of the evaluation. Based on the above evaluation, the study comes into strategic issues on the Islamic Study Program as the results of the evaluation, which reflects the needs on which the curriculum modification should have to be done. Following the results of the evaluation, the study comes into certain recommendations to modify the existing Islamic Study. Finally, program design and strategy on the implementation and evaluation can be proposed.

From the study, the following results were obtained:

3.1. Evaluation of the existing curriculum inform the following:

(i). Context evaluation:
The vision and mission of the university and the faculty were consistence with the guidance of the regulator as stated in the National Development Program and the related regulations. Islamic Study Program in the university was fit to vision and mission of the university, but was not fully fit to the vision and mission of the faculty, due to changes in Economic Theory, Management Practices and Islamic Study. However, it had improved the understanding, comprehension and implementation of Islamic teachings of the students, including in their daily life.

(ii). Input evaluation:
Most students had a good understanding in Islam, as they had learnt it in the high school, but some of them did not practice Islamic teaching in daily life. All lecturers teaching Islamic Study were mastering in Islam, but only one (the Dean) who was also economist. The existing curriculum content fulfilled the requirement of the regulator and was better than the other private universities, but was worse than those from some prominent universities. In those universities, students learnt about Islamic Economics and other contents in line with the current trend of Economic Theory, Management Concept and Practices, and Islamic Study. In this regard, lecturers and students felt that some related items should be added, and Islamic teachings should have to be linked to related lectures. Tools, instruments and equipments needed in running the curriculum were available, although some of them are relatively old.
(iii). Process evaluation:
Learning experience was run in line with the lesson plan, but there was no diversification among students. Lecturers in third and fourth semesters initiated to modify slightly by adding items related to economic activities and commercial law in Islamic views. There were seminars and discussions held by the faculty student's organization aimed to improve the understanding, comprehension and practices of Islam among lecturers as well as students.

(iv). Product evaluation:
Islamic Study had significant impact to the moral and spiritual resilience of the students, teaching learning process and the discipline of faculty members. Most students satisfied with the program and motivate them to practice Islamic teaching in the daily life and in their community. The program also inspired students to learn other disciplines. However, some students felt that Islamic Study did not have any competitive advantage.

3.2. Based on the above evaluation and further discussions on the strategic issues, the following results were obtained:

(i). Although mostly come from Moslem families, students have difference understanding in Islamic teachings, while the curriculum was developed based on the assumption of having similar understanding. However, most students satisfied with the program.

(ii). The existing curriculum content had not covered the whole Islamic teaching (Islam as a complete system way of life), but focused only on ritual and norm, with the insight almost similar to those used in the high school. However it has met the requirements of the government regulation.

(iii). There was a need to modify the existing Islamic Study Program in order to meet the vision and mission of the faculty, as well as the current trend of the Economic Theory, Management Practices and Islamic Study. The modification might also be directed to change the focus into philosophy and the relationship of Islam with the science, culture, moral and ethics, including Islamic Thought in Economics or Introduction to Islamic Economic.

(iv). The program had not been linked to the other programs or disciplines, but few lecturers had tried hard to show the Islamic views in the content of their lectures.

(v). Lecturers in Islamic Study were mostly experts in Islamic teachings, but they were lacking in economics, management and accounting.

4. Conclusions and Recommendations
4.1. Conclusion
Based on the results of this study, the following conclusions can be made: (i). The current Islamic Study Program in the Faculty of Economics of ABC University meets the requirements of government regulation. In fact, the coverage of the existing curriculum is even broader and deeper than the required curriculum content. The government requires 4 credit points, while the existing curriculum has
6 credit points; (ii). There is some inconsistency between Islamic Study Program in the Faculty of Economics of ABC University with the current trends in the Economic Theory, Management Concept and Practices, and Islamic Study. The existing Islamic Study Program has not been consistence yet with the current trends of Economic Theory, Management Practices and Islamic Study. It is because the existing curriculum focuses only on rituals and norms, and does not discuss economics except existing norms and practices. On the other hand, current trend in Economic Theory, and Management Concept and Practices tend to link with philosophy, ethics and study on religion, including Islam. Further, Islamic Study also tends to cover the overall Islamic teachings as a complete way of life and value system, including ethics, culture and economic thought; (iii). The existing Islamic Study Program in the Faculty of Economics of University is more consistent with the vision and mission of ABC University, than with the vision and mission of the Faculty of Economics of University. The existing Islamic Study Program gives only very limited support to the other disciplines, especially in economics and management. It may improve the understanding and comprehension of Islam, but it has not guided yet on how economists and managers behave in the community; (iv). The curriculum content of the current Islamic Study cover most of the ritual, worship, and norm of Islam, but lacks those covering social, economic and philosophical aspects of Islam. On the other hand, studies on the overall social aspects and especially the economic aspect of Islamic teachings are growing in several universities in Indonesia. Further, there is no linkage between Islamic Study with the other disciplines, which if fact Islamic teachings have close link with certain disciplines, including economics and management; (v). The curriculum content of the current Islamic Study in the Faculty of Economics of ABC University shows redundancy with the curriculum in the high school. Most of the curriculum contents are about what and how the rituals, worships and norm in Islam, which are about similar with the curriculum contents of Islamic Study in the high school. Besides, there is lack of horizontal integration, as there is no linkage between Islamic Study with other disciplines, particularly Economic Theory, and Management Concept and Practices; (vi). Most of the courses have effectively contributed to the understanding, comprehension and practices of Islamic teachings. Although the study has improved the behavior and attitude of most students, some students attend the class only to pass the examinations, and do not practice Islamic teachings correctly; (vii). This program was developed based on the assumption that students have similar levels of understanding of Islam, while in fact they have different levels of understanding. Although most of the students are satisfied with the program, some have indicated a need to modify the existing curriculum to answer more specific needs; and (viii). In general, the curriculum of Islamic Study Program in the Faculty of Economics of ABC University should include topics that will contribute to the realization of the vision and mission of the Faculty of Economics of ABC University. Furthermore, the curriculum should be more consistence with the current trends of Economic Theory, Management Practices and Islamic Study, and have a good vertical and horizontal integration. More specific recommendations are found under the succeeding section on the "Recommendations" of this paper.
4.2. Recommendations

The proposed curriculum modification of Islamic Study at the Faculty of Economic, ABC University.

Based on the discussion on the strategic issues and input on the importance and relevance of the curriculum content, and in order to avoid redundancy, and have a good vertical and horizontal integration, a curriculum modification is recommended. The modification is aimed at making the curriculum meet the requirements of government regulation, keep in line with the trends of Economic Theory, Management Concept and Practices, and Islamic Study. Further, the modification should also meet the needs of the Faculty to attain its vision and mission, which in turn may have significant share to the success of the community. The modification will be reflected in the course plan in every semester. Every course plan should consist of complete information about the respected lessons, including their reference books and the sequence of meetings in any semester. The proposed curriculum modification should be focused on philosophy and relationship of Islam with the science, culture, moral, and ethics. In this case, course plan in every semester will be as follows: (i). Course plan for first semester is focusing on the basic and fundamental idea about religion, universe and human as creatures of God, The Almighty, with 3 credit points; (ii). Course plan for second semester is focusing on Islam as a complete system and way of life, as well as a complete discipline guided by Al Qur'an and Al Hadits, with 3 credit points; (iii). Course plan for third semester is focusing on the history of Islamic thought and the history of Islam in Indonesia. In this semester students will also discuss the insight and development of Islamic economic thought as the third waves, with 3 credit points; (iv). Course plan for fourth semester is focusing on the introduction to the Islamic economics, including Islamic concept on the management and work ethics. They will discuss the Philosophy of Islamic Economics as general views, Macro Economic Theory from the Islamic views, Management Concept and Practices in Islamic views, and Principles of Economic Policies in the Islamic views, with 3 credit points; (v). Certain curriculum content on Islamic Study may be inserted into other programs or disciplines, such as Human Relation Principles in Islam and Organization Behavior in the view of Islam, which may be inserted into Human Resource Management and Organization Management.

Since the other items are stated as not important and not relevance to the vision and mission of the faculty, related lecturers may have freedom to choose those items as their co-curricular items. Those items are as follow: (a). Function and characteristic of the living creatures, especially human; (b). Islamic marriage system, and its impact to family income management and doing business; (c). Islamic inheritance system, and its impact to resource and wealth allocation; (d). Islamic views on the principle of equal right between gender in doing business and other economic activities; and (e). Islamic law on association and agreement. There is another opportunity for the above items, since those items may also become the titles of discussions held in campus. (vi). There are several items asked by students to become the curriculum content, might be classified as matriculation items or as
items of stadium general (non credited lectures). Those items are Arabic Character and Arabic Language, while practices in worship (pray, zakat management and pilgrimage) may be treated as part of student social activities guided by the faculty; and (vii). Teaching-learning process in the forms of combination between lecturing, class discussion, group discussion and problem solving that focus more on learning process. This teaching-learning process combined with personal and group assignments, as well as role playing and practices is hopefully able to improve student participation in class. Although in the situation of lack of financial capacity, the faculty may begin to think about the possibility to introduce Web based learning process in the future.

4.3. Strategy on program implementation and evaluation

4.3.1. Implementation program.

Introducing a modified program is similar to introducing changes, which needs several steps to make the implementation satisfy the stakeholders of the organization. In this context the following stages are recommended: (i). Several preparation steps should be conducted in order to get the commitment from all related staff in the faculty to implement the proposed curriculum. Series of discussion and socialization should have to be conducted until the Faculty is completely prepared; (ii). After the completeness of preparation program and the faculty adopt the proposed curriculum, it is recommended to begin implement this program in the next school year as a trial; (iii). Communication program should have to be taken in order to inform lecturers about the new program, especially lecturers in respected studies in which Islamic spirit and teachings will be inserted. These related studies are Introduction to Economics, The History of Economic Thought, Economic Policy, Money and Banking, Banking Management, Human Resource Management, Business Ethics and Organization Culture; (iv). Lecturers, faculty administrators and staffs should practice Islamic spirit in school management and teaching behavior, such as prays before and after class, a better time management, clean and good looking appearance of the school and its environment, and other behavior showing the goodness of Islam; (v). Faculty should also plan co-curricular and extra-curricular program, which support curriculum implementation, including matriculation program for students have met yet with the minimum requirement to attend the program. Students should active participating and initiate these co-curricular and extra-curricular programs, including discussions and seminars among them with the support of a group of lecturers; and (vi). The existing placement test should be added with Islamic teachings materials, including Arabic Character in order to know the level of student's understanding in Islam. It will determine whether certain students have to follow matriculation program or co-curricular and extra-curricular, or not.

4.3.2. Evaluation program.

Evaluation, especially in trial period has a significant role, because it will determine whether the program can be implemented or not. Due to this important role, the following recommendation might be considered: (i). Who will evaluate the study.
Due to lack of expert in curriculum evaluation and Islamic Study, faculty is recommended to establish evaluation committee consisting of Deputy for Religion Affair, Deputy for Academic Affair, Management Program Director, Accounting Program Director, senior lecturers in the Islamic Study and curriculum specialist: (ii). This committee should have to make evaluation planning based on CIPP model, during and after curriculum implementation. Since the change is dominated by curriculum content and learning experience, evaluation may focus on those items without sacrificing the other aspects: (iii). Evaluation should cover curriculum implementation in each semester and after the whole program has been completed (four semesters) in order to have a complete picture about Islamic Study, and its linkage to the other studies and disciplines: (iv). Based on formative and summative evaluation, the faculty will have an opportunity to decide whether the study will be continued as it is or might be modified; and (v). After implementing the proposed curriculum modification, it might be better if the evaluation program (based on the evaluation during and at the end of trial period), is held as a part of a complete evaluation on the whole curriculum of the faculty. Although the overall evaluation may not be done every year, but it might be done periodically.
References: