INTEGRATED TWIN TOWER PRADIGMA IN CONTEMPOREARY HIGHER EDUCATION ISLAMIC RELIGION

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Abstract

Background: In facing modern developments, Universities are required to implement innovative learning strategies and processes to produce graduates capable of competing with the demands of the modern era.

Research Objectives: The purpose of writing this article is to examine the Islamic Religious Education (PAI) policy in higher education and its development based on the Twin-Tower paradigm.

Method: The author uses the library research method to answer the problem formulation that has been formulated. The data analysis technique includes three steps, namely data condensation, data presentation and drawing conclusions. The results of this paper show that the State Islamic University (UIN) Sunan Ampel Surabaya applies the Twin Tower paradigm in the development of Islamic Religious Education (PAI), which emphasizes integration between religious knowledge and general knowledge.

Conclusion: This paradigm aims to create graduates who not only have a deep understanding of religious knowledge, but also competence in the fields of science and technology. The Islamic religious education curriculum at UIN Sunan Ampel was developed in accordance with the guidelines set by the government with an integrative multidisciplinary approach based on the twin tower concept. The strategy implemented by the PAI study program includes integrating the religious science curriculum with modern technology. Through a multidisciplinary approach, the curriculum is designed to meet the needs of society and answer the challenges of the times, with the aim of producing a generation of ulul albab who have intellectual, spiritual intelligence and good character.

Keywords: Islamic Religious Education, Higher Education, Twin-Tower Paradigm, Science Integration, Multidisiciplinary Approach.

Introduction

Islamic Religious Education (PAI) in higher education plays a crucial role in shaping the character and personality of students. This policy is one of the key aspects in forming a younger generation that not only deeply understands religious teachings but also has the ability to balance knowledge and technological skills needed in the era of globalization (Saepudin, 2022). Islamic universities, particularly in Indonesia, are actively developing an integrative approach in the PAI curriculum known as the "Twin Tower paradigm." This paradigm aims to integrate religious knowledge and general sciences, where both are regarded as essential pillars of

comprehensive Islamic education. In this model, religious studies are not viewed as separate from science and technology; rather, they are complementary components aimed at creating graduates with multidimensional intelligence (Hamka, 2018).

Mandated by Law No. 12 of 2012 on Higher Education, higher education in Indonesia is expected to develop students' character and knowledge holistically. PAI in universities is not only oriented as a mandatory subject but also as a means to strengthen the understanding and application of Islamic values within the campus environment and in the workforce. Implementing a curriculum based on this approach provides space for students to develop multidisciplinary skills, which are highly relevant to the demands of today's competitive job market (Husain & Dwi Wahyuni, 2023).

In addition to fostering tolerance and religious moderation, recent studies show that this policy has a positive impact on enhancing interfaith tolerance and shaping students' critical attitudes toward social issues in society. Islamic universities in Indonesia have implemented various curriculum models to ensure that religious education remains relevant and contextual (Fakhruddin, 2021). For instance, the State Islamic University of Sunan Ampel Surabaya has developed the Twin Tower paradigm, which combines religious studies with general sciences, such as science and technology. This approach allows students to have a more holistic understanding of the challenges present in social settings and the workforce (Syafi'i et al., 2022a).

Along with technological advancements, Islamic education in universities has also undergone transformation. The use of digital technology in PAI learning is increasingly encouraged to enhance learning effectiveness and ensure more comprehensive learning outcomes. For example, at UIN Sunan Ampel Surabaya, students can access the digital platform sinau.uinsby.ac.id, allowing them flexible access to learning materials. This use of technology also supports UIN Sunan Ampel's vision to become a leading university internationally and to produce graduates with strong multidisciplinary competencies (Syafi'i et al., 2022a).

However, the implementation of PAI policy is not without challenges, especially in aligning teaching methods with the evolving needs of society. One major challenge is the difference in approaches among universities, which often results in variations in teaching methods and learning outcomes (Herdian Kertayasa et al., 2024). Additionally, rapid social changes and the demands of globalization require the PAI curriculum to continuously innovate to remain relevant. Some universities have started to implement project-based learning and interactive discussions to enhance student participation actively and encourage them to become agents of change in society (Faikhatul Munawaroh & Achmad Hidayatullah, 2024).

Islamic Religious Education based on the Twin Tower paradigm shapes a generation of graduates with adequate intellectual, spiritual, and social intelligence. This educational model not only aims to produce academically intelligent students but also individuals with strong moral integrity, a moderate attitude, and high tolerance for diversity (Huda et al., 2024). The approach also seeks to produce graduates who are academically competent and equipped with skills aligned with the demands of the times. By adopting an integrative approach, Islamic education in universities is expected to shape graduates who can contribute positively in a multicultural society while embodying relevant Islamic values (Hambali & Asyafah, 2020)

Methods

This research is a qualitative descriptive research conducted using library research methods. The author uses library research to answer previously formulated problem formulations using theories from various existing research results (Abdul Wahid & Nur Afni, 2023).

Data analysis techniques in this research include data condensation, data presentation, and conclusion drawing. The steps followed in this study are as follows: First, the author identifies and formulates the problem related to the "Integrated Twin Tower Paradigm in Contemporary Higher Education Islamic Religion." Second, the author collects data from relevant sources, such as journal articles, books, and policy documents related to the integration of Islamic values and contemporary higher education systems. Third, the collected data is processed by reading, recording, analyzing, and interpreting the information to identify key themes and insights. Fourth, the results are summarized in a simple table to illustrate the target information, including the data types and references used, and how they relate to the research title. Finally, the findings are presented descriptively to ensure clarity and relevance to the study's focus.

Target Information	Data Type	Referance	Relevance to the Title
Integration of Islamic paradigms	Journal articles on Islamic education	1. Syafi'I (2022) 2. Halim (2023)	Explains the core concepts of the Twin Tower paradigm.
Contemporary higher education	Books on modern educational frameworks	Paul Gibbs, at al.,(2024)	Provides insight into contemporary challenges in education.
Practical implementation	Case studies of Islamic universities	UIN Sunan Ampel Surabaya	Demonstrates how integration works in real-world settings.
Policy alignment	Government and institutional policies	1. Kemenag 2. National Curriculum	Shows how policies support the paradigm integration.

Results and Discussion

Islamic Religious Education Policy In Higher Education

The Islamic Religious Education (PAI) policy in higher education serves as a crucial pillar in shaping students' character while preparing them to face increasingly complex global challenges. This aligns with the mandate of Law No. 12 of 2012 on Higher Education, which outlines that higher education should holistically develop students' character and knowledge, including in religious aspects (Ginanjar et al., 2024). Therefore, PAI in universities is not only a

mandatory course but also a means to strengthen Islamic values relevant to campus life and the professional world (Hambali & Asyafah, 2020)

The PAI policy aims to provide a strong understanding of religion while shaping a generation with moral integrity. One of its objectives is to produce students with a moderate understanding of Islam and tolerance toward differences. According to recent research, the implementation of the PAI policy in higher education has a positive impact on enhancing interfaith tolerance and fostering students' critical attitudes toward social issues in society. Additionally, the PAI policy is also expected to equip students with an understanding of religious values that can be applied in a broader context, both in the workplace and in their social lives (Djamdjuri et al., 2022)

In a book by Gibbs, it is stated that a scholar is perceived and experienced in contemporary times. It suggests that scholars are more than just people employed as academics and discusses how different world ideologies, cultures, and systems view their scholars and how they are regarded in the context of the changes and challenges faced by higher education (Gibbs et al., 2024).

Several Islamic universities in Indonesia have developed more integrative PAI curriculum models. For example, the State Islamic University of Sunan Ampel Surabaya has adopted the Twin Tower paradigm, which integrates religious knowledge with general studies. This approach views religious knowledge as not separate from science or technology but rather as complementary in achieving holistic educational goals (Syafi'i et al., 2022a).

This implementation is reflected in a curriculum that unites courses such as Aqidah, Fiqh, and science and technology-based subjects, designed to cultivate multidisciplinary skills among students (Romlah & Rusdi, 2023). At the Islamic University of Bandung (Unisba), the PAI curriculum consists of seven mandatory courses, including Aqidah, Fiqh Muamalah, and Islamic thought. These courses aim to integrate Islamic values into various disciplines. Additionally, teaching based on digital platforms, such as Learning Management Systems (LMS), is also being implemented to enhance learning effectiveness and ensure that learning outcomes can be monitored more comprehensively (Enoh et al., 2024).

In practice, the implementation of PAI policy in higher education faces various challenges, particularly regarding the diversity of approaches among institutions. Most Islamic universities apply project-based learning and interactive discussions to enhance active student participation (Hamka, 2018). However, variations in the interpretation of PAI policy among universities often result in differences in teaching methods and learning outcomes. According to research from the journal Tarbawy, these differences reflect the efforts of universities to adapt PAI teaching methods to be more contextual and capable of preparing students as agents of change in society.

Another challenge is facing rapid social changes and the demands of globalization, which require the PAI curriculum to remain relevant to contemporary developments. According to Yamin and Anshari, Islamic universities need to continuously innovate in

developing a PAI curriculum that is responsive to technological advancements and social dynamics, ensuring that graduates not only master religious knowledge but also possess relevant critical and technical skills.

Along with technological advancements, PAI in higher education has also undergone transformation, particularly in utilizing digital technology to support learning. For instance, at UIN Sunan Ampel Surabaya, the Islamic Religious Education (PAI) study program has integrated technology into the learning process by using LCD projectors, the sinau.uinsby.ac.id platform, and access to online academic services, such as research permits and active enrollment certificates. This demonstrates that universities are beginning to adopt modern approaches to ensure that students have broader and more flexible access to PAI materials (Syafi'i et al., 2022a).

The multidisciplinary approach in the PAI curriculum also provides space for students to explore knowledge beyond just religious aspects. This curriculum is designed to meet societal needs and address contemporary challenges by integrating modern science and technology knowledge. This policy reflects a shift towards a more inclusive religious education, where students are not only encouraged to understand religion as normative knowledge but also as an ethical foundation for navigating developments in the world.

The impact of implementing responsive and innovative PAI policies is significant in shaping a generation of graduates with adequate intellectual, spiritual, and social intelligence. This policy contributes to the development of students' character, fostering moderation, tolerance, and readiness to engage in a multicultural society (Ahmad Sultra Rustam & Erni Qomariyah, 2024). According to the International Journal of Islamic Education Studies, PAI has a strong influence on the development of national values, moral strengthening, and enhancing students' critical thinking skills in addressing socio-religious issues.

Furthermore, through the application of the Twin Tower paradigm, students not only gain a deep understanding of religious knowledge but also the ability to apply general knowledge in a religious context. This is considered essential in facing the competitive job market, where multidisciplinary skills are a highly valuable asset. Research by Fakhruddin indicates that this integrative approach in PAI policy also assists higher education institutions in producing graduates who possess critical thinking, creativity, and adaptability to changes in the work environment (Fakhruddin, 2021).

The PAI policy in higher education in Indonesia plays a crucial role in the character development of students based on Islamic values, with an approach that is responsive to contemporary developments. The implementation of this policy, accompanied by technological innovation and a multidisciplinary approach, is capable of producing graduates who are not only academically competent but also possess strong moral integrity. It is expected that the PAI policy in higher education will continue to evolve, keeping pace with global challenges that require a generation that is moderate, tolerant, and able to apply religious knowledge in various social contexts.

Developing Islamic Religious Education in Higher Education Based on the Twin-Tower Paradigm

University have an important position in producing graduates or human resources (HR) who are able to compete amidst current developments. Globalization reflects the progress of civilization, so universities must be able to adapt to existing changes (Sujalmo, 2020). In facing social, cultural changes and increasingly rapid technological developments, universities are required to carry out innovative learning designs and processes so that students have adequate competence in both affective and psychomotor cognitive aspects. Universities need to prepare the competencies of each student so that they remain relevant with current developments. Higher education institutions are expected to be able to carry out relevant learning processes to equip their students to face increasingly complex future challenges (Musbirotun Ni'mah & Novita Sari, 2022).

Each Islamic higher education institution has a term for developing patterns of relationships between sciences in different ways. UIN Sunan Ampel is an Islamic higher education institution that applies the twin tower paradigm (Moh. Fiqih Firdaus et al., 2022). In the integrative-interconnective scientific paradigm, religious and general science does not separate religious science and general science dichotomously. The twin tower paradigm emphasizes that science and social humanities do not need to be mixed or changed with an Islamic approach, but on the contrary, the two complement each other. The aim is not to "Islamize" science. This paradigm focuses on efforts to bring together general sciences with Islamic sciences so that they can be harmonious and work hand in hand (Moh. Fathoni Hakim, 2021).

The goal to be achieved by implementing the twin tower paradigm is to produce a generation of ulul albab, namely fikr, dhikr and good deeds. Fikr means having the intellectual intelligence of dhikr, namely having good spiritual or religious qualities as well as prayer deeds, namely people who have noble character or good character (Moh. Fathoni Hakim, 2021). The Islamic religious education curriculum must be able to answer the challenges of the times (Halim et al., 2023). The application of the twin tower paradigm in Islamic religious education in higher education has its own urgency. This is related to the need to produce a generation that not only understands religious knowledge in depth, but is also able to adapt to science and technology. Through the application of the twin tower paradigm, it is hoped that university graduates will have multidisciplinary competencies that will enable graduates to contribute to society both in the religious and general fields.

The twin tower paradigm of UIN Sunan Ampel Surabaya emphasizes the development of a scientific structure that allows religious knowledge as well as science and humanities to grow simultaneously. In this approach, both fields of science have equal degrees, so there is no feeling of superiority between the two. The first tower represents Islamic knowledge, while the second tower represents science and humanities. The two are connected and interact with

each other, which is illustrated by the connecting bridge between the two towers (Syafi'i et al., 2022b). The UIN Sunan Ampel Surabaya curriculum refers to the twin tower paradigm which combines religious and general knowledge. Included in the Islamic Religious Education (PAI) study program at UIN Sunan Ampel Surabaya, the curriculum is oriented towards integrative multidisciplinary twin towers. It can be said that the twin tower paradigm focuses on two important aspects: tafaqquh fiddin (deepening of religious knowledge) and mastery of general knowledge in accordance with the challenges of the times and the needs of society (Iqramullah et al., 2023).

The vision of UIN Sunan Ampel Surabaya is "To become a superior and competitive university at international standard." Meanwhile, the mission of UIN Sunan Ampel Surabaya is "To provide multidisciplinary Islamic science education as well as superior and competitive science and technology, Develop multidisciplinary Islamic science research and science and technology that is relevant to the needs of society, Develop religious-based community empowerment patterns research." The Twin Tower paradigm adopted aims to produce graduates who are professional, responsible and innovative in developing Islamic education models and services. The Twin Tower paradigm combines religious knowledge with general science, allowing students not only to understand religious theory but also to utilize technology and approaches from various scientific disciplines. This curriculum is designed so that graduates are able to answer modern challenges with comprehensive skills and insight, in accordance with the needs of today's society (Syafi'i et al., 2022b).

General knowledge combined with religion according to the Twin Towers paradigm at UIN Sunan Ampel Surabaya reflects the integration of two main pillars, namely Islamic science and modern science, to create a comprehensive approach to education. General knowledge includes various disciplines such as science and technology, economics as well as social and humanities, which are not only studied separately, but are also connected to Islamic values and principles. Such as economics which is integrated with sharia principles, producing an economic system based on justice and welfare of the people, such as sharia finance and halal business.

In this era, every aspect of life cannot be separated from technology, including lectures. Technology is something that must be used while studying. This is in line with changes and developments in society which mean that students must be able to apply technology to remain relevant with current developments. Likewise with the Islamic religious education study program at UIN Sunan Ampel Surabaya. Where in this study program the learning process utilizes technology such as LCD/Projectors, the sinau.uinsby.ac.id page in the KRS system, online access to academic services such as research permits, certificates of active study and so on (Billah, 2021). Supported by the library services of UIN Sunan Ampel Surabaya which provides modern facilities that are in line with the paradigm of integrating religious science and technology. This facility includes a collection of physical and digital books, access to international journals and academic databases that make it easier for students to find

references related to Islamic religious education. This shows that the PAI study program has integrated technology with Islamic religious education.

When designing a curriculum to develop PAI, there are several things that need to be considered. In designing a curriculum, there are at least four things that need to be considered, including: 1) The vision and mission of the university, 2) Determination of the Graduate Competency Standards which contains the objectives of the learning program, 3) The character of the students related to the students' initial competencies, 4) The expectations of stakeholders. If these four things are paid attention to and can be developed well, the PAI curriculum that is designed will be designed well so that curriculum innovation can continue (Musbirotun Ni'mah & Novita Sari, 2022).

The Islamic Religious Education (PAI) Study Program at UIN Sunan Ampel Surabaya was developed in accordance with the guidelines set by the government with a multidisciplinary integrative approach based on the Twin Tower concept. The aim of this curriculum is to produce graduates who are competitive in the world of work, have strong knowledge in religious knowledge and a good understanding of science and technology. With this approach, it is hoped that graduates can compete effectively with graduates from other universities and not be left behind in mastering technology (Musbirotun Ni'mah & Novita Sari, 2022).

The strategy carried out by the Islamic Religious Education master's study program at UIN Sunan Ampel Surabaya in developing Islamic education based on the Twin Tower paradigm includes integrating a curriculum that includes religious science and modern technology in the Islamic Religious Education Master's course. In the Masgiter Islamic religious education study program, apart from containing religious subjects such as Al-Qur'an Science and Tafsir, Tarbawi Hadith also contains a modern technology curriculum such as ICT-based learning literacy, development of teaching materials and curriculum innovation. This is so that students have competencies or skills that are in line with current developments and the demands of society.

With this integration, it is hoped that graduates of the Islamic Religious Education study program will have competent competencies or skills relevant to 21st century developments, be able to teach Islamic religious education effectively by utilizing technology in the learning process, including developing modern technology-based teaching materials so that they are able to compete with the demands of the times. Through education based on the Twin Towers paradigm, it is hoped that graduates can become complete individuals, who not only master religious knowledge but also general knowledge, so that they have balance in cognitive, affective and psychomotor aspects. The scientific paradigm in question is an approach that combines Islamic science with general science and technology. Through the application of the twin tower paradigm, general knowledge, religious knowledge and technology can cover various fields that are integrated with each other. In addition, UINSA facilitates providing access to international journals such as Scopus. This shows that UINSA not only equips its students with Islamic knowledge but also general and modern sciences that are relevant to society's needs.

Conclusion

The Islamic Religious Education (PAI) policy in universities in Indonesia has a strategic role in developing student character and preparing graduates to be able to compete in the global era. With a responsive approach to global challenges and technological developments, PAI can create graduates who are moderate, tolerant, and ready to face social dynamics. The implementation of an integrative curriculum, such as the Twin Tower paradigm, as well as the use of digital technology, provides space for students to explore knowledge in a multidisciplinary manner. The Twin Tower paradigm has become a model in developing Islamic Religious Education, which is implemented at UIN Sunan Ampel Surabaya. This implementation is guided by formal policies, such as the Ministry of Religious Affairs' regulations and UIN Sunan Ampel's internal policies, which serve as primary references for integrating Islamic values with contemporary educational frameworks. These policies provide the foundation for the integration of religious and general sciences, ensuring a holistic approach to education.

This paradigm, which combines religious and general knowledge, is considered relevant and responsive to current developments. Through the integration of religious knowledge and general knowledge, graduates are expected to have adequate multidisciplinary competence, so that they are able to compete in an increasingly competitive world of work. The curriculum designed with an integrative approach not only equips students with religious knowledge, but also general knowledge and modern technology skills. By utilizing modern facilities and online access, students can undergo a more effective and efficient learning process. Therefore, it is hoped that the application of the Twin Tower paradigm can produce a generation that not only masters religious teachings, but also general knowledge so that it is able to contribute positively to society with adequate knowledge and skills.

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