

CROSS-RELIGIOUS STUDIES CURRICULUM AT THEOLOGICAL SEMINARY: CASE STUDY OF THE ISLAMOLOGY IMPLEMENTATION AT ABDIEL THEOLOGICAL SEMINARY

KURIKULUM STUDI LINTAS AGAMA DI PERGURUAN TINGGI KRISTEN: STUDI KASUS IMPLEMENTASI ISLAMOLOGI DI SEKOLAH TINGGI TEOLOGI ABDIEL

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Abstract

Abdiel Theological Seminary (STT) incorporates Islamic studies (Islamology) in its curriculum. This qualitative case study research explores the reasons behind teaching Islamology and the learning model adopted at the seminary. Furthermore, to analyze how the Islamology learning model is applied at Abdiel Theological Seminary and how it influences understanding, respect, and tolerance among religious believers. Data were collected through interviews, documentation, and observations during one semester from July to December 2019. Additionally, in October 2022, the researcher conducted follow-up interviews with colleagues to update the data. The learning model of Islamic Studies at Abdiel Theological Seminary contains various aspects that can support learning success. First, determination in learning planning by raising the themes according to the time's need and development. Implementing learning with open discussion activities inculcated a critical attitude towards all forms of information available, without any dogmatic attitude. Teaching Islamology at STT can generate understanding, respect, and tolerance among Muslim and non-Muslim citizens. The learning model focuses on contemporary Islamic religious phenomena, emphasizing critical thinking through open discussions without dogmatic attitudes. This approach contributes to constructive interactions among religious communities, promoting unity despite historical inter-religious conflicts.

Keywords: *Abdiel Theological Seminary; Cross Religious Studies; Islamic Education; Islamology*

Abstrak

Sekolah Tinggi Teologi Abdiel (STT) memasukkan studi Islam (Islamologi) dalam kurikulumnya. Penelitian studi kasus kualitatif ini menggali alasan di balik pengajaran Islamologi dan model pembelajaran yang diterapkan di seminari. Selanjutnya menganalisis bagaimana model pembelajaran Islamologi diterapkan di Seminari Tinggi Teologi Abdiel dan bagaimana pengaruhnya terhadap pemahaman, penghormatan, dan toleransi antarumat beragama. Data dikumpulkan melalui wawancara, dokumentasi, dan observasi selama satu semester dari Juli hingga Desember 2019. Selain itu, pada Oktober 2022, peneliti melakukan wawancara lanjutan dengan rekan kerja untuk memperbarui data. Model pembelajaran Studi Islam di Seminari Tinggi Teologi Abdiel memuat berbagai aspek yang dapat mendukung keberhasilan pembelajaran. Pertama, penentuan dalam perencanaan pembelajaran dengan mengangkat tema sesuai kebutuhan dan perkembangan zaman. Pelaksanaan pembelajaran dengan kegiatan diskusi terbuka menanamkan sikap kritis terhadap segala bentuk informasi yang tersedia, tanpa ada sikap dogmatis. Pengajaran Islamologi di STT dapat membangkitkan pemahaman, rasa hormat, dan toleransi di antara umat Muslim dan non-Muslim. Model pembelajaran menitikberatkan pada fenomena keagamaan Islam kontemporer, menekankan berpikir kritis melalui diskusi terbuka tanpa sikap dogmatis. Pendekatan ini berkontribusi pada interaksi yang konstruktif di antara komunitas-komunitas agama, mempromosikan persatuan meskipun ada konflik historis antar-agama.

Kata kunci: Islamologi; Sekolah Tinggi Teologi Abdiel; Studi Agama; Studi Islam

INTRODUCTION

As we all know, in this world, there are various religions: Islam, Christianity, Hinduism, Buddhism, and so on. The diversity of religions in the world produces an interesting phenomenon, namely cross-religious studies or what we often call religious learning from one religion to another (Ramayulis, 2002, p. 67); (Azra, 2006). This study is fundamental to see how religion will no longer be conducive to unifying the ummah if one studies a religion that is believed to be only from a theological-normative point of view. The results of such studies will usually print the ideology of religious adherents to a conservative direction which is then very easy for religious adherents to contract a dangerous disease that will damage world civilization, namely "religious radicalism" (Salim, 2020); (Hidayat *et al.*, 2020).

The case in Indonesia is an example of how religious freedom has not been appropriately implemented. This is indicated by the existence of certain religious groups who still carry out coercion or violence in broadcasting their religious teachings. This kind of method makes other religious parties feel offended, which in the end triggers a prolonged conflict between religious communities (Gumiandari and Nafi'a, 2020); (Abdillah, 2014).

Religion teaches humans to maintain compassion and peace, not least in Islam. This is reflected in the QS Al-Hujurat: 13, the essence of which is that humans are created in various ways to understand each other. From this verse, Islam itself requires that there are differences between humans. However, Indonesia is a heterogeneous country, there are often religious conflicts such as what happened in Aceh Singkil. Starting from the construction of the GTI (Gereja Tuhan Indonesia) and the issue of Christianization at that time. The issue made Muslims react, and not long after that there was an arson of the Church (Azisi, 2022). The uniform conflict reoccurred against the background of the refusal to build a place of worship for the Seventh-day Adventist Church in Makassar. After that, the community's rejection led to complaints against the Catholic Church of Peace in Duri Selatan Village,

Tambora District, West Jakarta and rejection of the construction of houses of worship for other religious people (Martha, 2022).

The stereotization of religion without being accompanied by a spirit of diversity can give birth to a fundamentalist segment. The fundamentalism that is dammed by education and understanding of diversity will produce the ability to cooperate with tolerant citizens. The former President of Indonesia and prominent cleric K.H Abdurahman Wahid once stated that the origin of religious conflicts that occurred in Indonesia and in the international world usually arose due to the implication of silencing of religion originating from its adherents (Martha, 2022).

Worse yet, violence whose implications are not conducive to religious freedom is carried out by radical groups who like to destroy assets belonging to certain religious sects. Violence for the sake of violence can not only interfere with the freedom of religious people in carrying out their religious teachings but also injure the foundations of religious teachings themselves. An exclusive attitude toward religion will destroy the rights of heterogeneity (diversity) and the unity of the nation (Usman, 2008).

This is the importance of the study of religions because in religion can be found universal values. These values can provide answers about the true purpose of human life. In addition, the role of religion can also tame the misguided human heart to do good to oneself and others. This is the wisdom of religion as a deterrent so that science and technology do not become the master's weapon.

Abdiel Theological Seminary, located in Semarang Regency, is a Christian university incorporating Islamic studies or Islamology in its learning curriculum. The study of learning in higher education is also increasingly strengthened by a social science approach that is mutually correlated or integrated and interconnected with all fields of science and life. This is considered a representation of Islamic scholarship that is adequate to unravel the problems that have occurred lately (Tambunan, 2016).

Andri Ashadi's research focuses on Christian students who study in public schools

where the majority of students are Muslim. It was found that the behavior of Christian students in imitating how Muslim students dress had pleased Muslim teachers and other fellow students. Christian students accustomed to compromise with Islamic environment and identity have quietly created a unique attraction for Muslim students and teachers. Several Christian students were elected twice in a row to be class leaders, even though most of their classmates were Muslim (Ashadi & Shalihin, 2020). Researchers will take a focus on the reasons why Islamology courses are taught and how inter-religious learning models are conducted at Abdiel Theological Seminary. In addition, the object of research from each study is also different, if previous research in schools with student respondents, but research that researchers will focus on universities with student respondents.

Based on the problems above, the researcher was interested in taking the title for research to find out why the Islamology course was taught and how the learning model was at the Abdiel Theological Seminary. Thus, two problem formulations can be found: 1) Why is Islamology taught at STT Abdiel? How is the learning model of Islamology at Abdiel Theological Seminary?

The urgency of this research is to be able to provide an understanding for all parties, both

Muslims and non-Muslims, that basically, religious education (Islam and Christianity) is given by following the guidelines that religion is taught to humans with a vision to create humans who fear God and believe in God.

METODOLOGI

This type of study is qualitative research with the object of field research (field research). This field research model is intended to understand phenomena directly in the field about what is experienced by research subjects such as behavior, perceptions, motivations, actions, and others holistically and using descriptions in the form of words and language in a unique natural context. as well as by utilizing various scientific methods.

This qualitative research with field objects uses a case study approach. This unit can be a program, activity, event, or group of individuals bound by a particular place, time or bond. The research site at the Abdiel Theological Seminary, which is located on Jalan Diponegoro No. 233, Ungaran, Semarang Regency. The research time is one entire semester, from July to December 2019. Due to the constraints of the corona pandemic, we had to postpone our research. However, in October 2022, the researcher conducted another interview with several colleagues at Abdiel Theological Seminary to update the data.

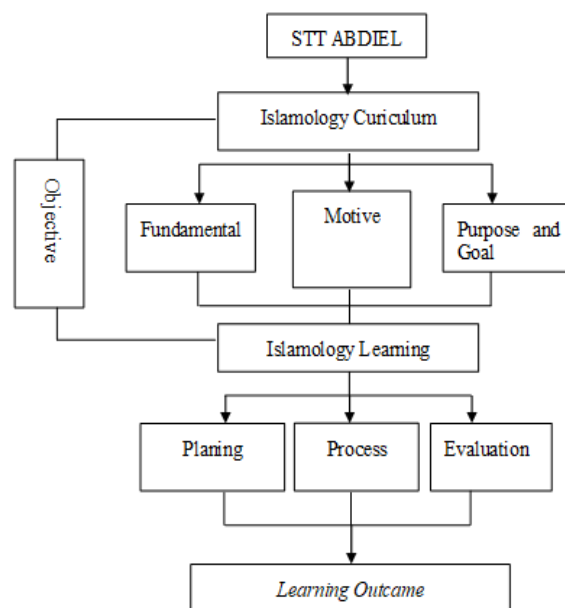


Figure 1. Mind Mapping (Source: Author's Documents)

In this study, researchers used three data collection methods: interviews, observation,

and documentation. The interview used is structured, the researcher has prepared a

research instrument in the form of a systematic written interview sheet. The interview that the author conducted aims to obtain information about the learning model of Islamology at the Theological Seminary.

The observation method is used through systematic observation and recording of the symptoms that appear on the object of research. In this method, the researcher uses participatory observation, namely the researcher is directly involved and participates in Islamology learning activities in the classroom and seems to be an educator at the Abdiel Theological Seminary. Document studies that researchers use mainly on official documents such as: curriculum, diktat, syllabus, and semester learning plan (RPS) which are used as learning guidelines in the classroom, photos of Islamology learning activities at Abdiel Theological Seminary.

There are three activities taken in data analysis, namely data reduction, data display, and data verification. Data reduction is needed because the amount of data from each source is considered irrelevant to the research focus, so it needs to be discarded or reduced. Data reduction is done by choosing the main things in accordance with the research focus on the Islamology learning model at the Abdiel Theological Seminary to provide a sharper picture. Data presentation is a description of the findings of what is obtained in the field related to learning Islamology at the Abdiel Theological Seminary which is most often used to present data for qualitative research with narrative texts. Verification is a step taken to get a conclusion that can be verified based on the presentation of data obtained from sources in the field.

RESULTS AND DISCUSSIONS

The Concept of Islamology

Following the Big Indonesian Dictionary definition, Islamology means 'the science of Islam in its intricacies' (Kebudayaan, 1995). It is related to the teachings of Islam, even the inhabitants of Islamic countries, and the role of Islam in human civilization. The word suffix *logy*, which comes from the Latin *logos*, means knowledge or study of a particular object of study (Su'ud 2003).

Thus, by embedding the word Islam before the word *logi*, we can understand that Islamology is a study or study of the Islamic religion carried out by non-Muslims. This is indeed a more specific mention because learning or studies of Islam in Islamic Higher Education are generally more familiar with the term Islamic Studies.

The center for the study of Christian theology can be found in the Divine School. The object of study is the study of the Bible, the history of Christianity, ethics, and so on. In its journey and development, it has made western society its research field and the Islamic world community (Huda, 2021).

Islamology initially grew and developed as a subjective study material that later became objective. At first, Islamology was studied or taught by means or with subjective objectives, namely for the benefit of supporting colonialism (Su'ud 2003). So, in the early history of Islamology, learning was carried out by Christians was aimed at colonial interests. They studied the intricacies of Islam to colonize the Muslims from within.

Later in its development, Islamology was studied more objectively. This means that Islam is studied as an object that is free from any ties to the party conducting the study. With this understanding, Islamology is not taught as religious education or part of Islamic da'wah activities, but this study is more methodological and didactic (Su'ud 2003). Therefore, this learning can be done by non-Muslim teachers. Many Islamologists consist of Catholic clergy and Protestant Christians in various parts of the world.

Viewed from the point of view among those who conduct studies on Islam, in general it can be called the new orientalism, this approach looks at how the emergence of the Islamic movement as a form of influence due to new interpretations of religion. Thus, an emerging movement is considered to have originated from religious ideas and ideas (Su'ud 2003). But various histories and very long journeys, on Finally, several orientalist emerged who could present and study the contents of the Qur'an. As a result, there are various positive and negative impacts in the journey of the presence of orientalist in the

course of Islamic studies. So this study will focus on a historical study of classical orientalism, Islamology, and the translation of the Qur'an through a sharp analysis (Huda, 2021).

Islamology Learning

Jane Smith, quoted by Alwi Shihab, stated that by the 20th century, the study of Islam was in demand more comprehensively. Along with the growing attention and interest, gradually, there is an appreciation and sympathy for the principles of Islamic teachings. This positive attitude began to surface, especially after the publication of the Second Vatican Council in 1965 in which constructive efforts could be found to understand Islam and its teachings (Zainuddin, 2010).

Hans Kung, quoted by Zainuddin, added that there was already openness on the part of Christians about the teachings of pluralism. The Second Vatican Council above states that Muslims can also be saved from hell and obtain eternal happiness, unlike before, which only recognized Christianity as the most secure religion (Zainuddin, 2010). The Theological College environment is experiencing upheaval or a change in perspective in Islamic studies (Islamology). This is because the Christians have been open toward Islam after the Second Vatican Council. Another thing is also because the repertoire of Islamic scholarship is so broad (universal) and can be absorbed as knowledge for other religions, especially Christianity.

One study found that the good Muslim-Christian relations that occurred at the Mars School were caused by several things, including the insight of the foundation owner who came from a family who besides having a strong spirit of nationalism also brought the experience of those who had lived in the capital city of Jakarta for a long time. According to them, the issue of Muslim-Christian relations in professional terms, including educational issues, is "out of its time" and is a matter of discussion. That means that every institution or public institution, such as an educational institution, has a sincere nationalist attitude and feeling (Irwansyah, 2017).

Through this course (Islamology), students are invited to discuss and criticize their

perspective on Islam. At the same time, this academically critical method needs to be applied to re-examine (not compare, as is common in the tradition of comparative religion so far) from the perspective of the content of Christian Theology's teachings on Islam. This needs to be familiarized within the academic scope so that Christian STT students eventually become truly scientifically understanding of Islam. Scientific understanding needs to be made into an academic tradition so that the substance of the so-called scientific fields of Modern Development-Islamic Renewal in the contemporary world in the frame of Islamic studies can be studied theoretically and empirically according to the perspective from within Islam (Tambunan, 2016).

History of Theological Education

The definition of theology is comprehensive, but in simple terms, it can be understood as the science that struggles with the Word of God in the Old Testament and New Testament (Bimbingan Masyarakat Kristen Protestan, 1995). Theology as a science is not like other sciences. Because in terms of the source, this knowledge is different from other subjects. The source of theology is God's revelation. His appreciation also occurs in a different environment from other fields because Theology is developed in church buildings and organizations. Therefore, theology is often taught in separate colleges or seminaries placed under the church (Steenbrink, 1987). Indeed, some churches are under the control of the State, namely under the administration of the Ministry of Education and Culture, but in Indonesia there are very few.

From one church to another, many Christian church organizations in Indonesia have entirely different principles and theological developments. So, all theological colleges in Indonesia still exist from a theological point of view or schools follow the church that houses them. Theoretically, there are two types of theological institutions:

First, an institution that is entirely under the church's authority and, in principle, only educates prospective officials in a particular church. For Catholics, this often results in students consisting of only men because women

cannot be ordained as priests. Second, institutions that are entirely under the power of the State. If graduates from this institution want to enter church service, they are often required to take additional education (Steenbrink, 1987).

Fundamentals and Objectives of Learning Islamology

Basically, interfaith studies are a common or natural phenomenon that occurs in academic circles. Because if religion is seen from its historical point of view, which then grows and develops in the history of human life, religion can be said to be a scientific discipline. As expressed by (Kuntowijoyo, 2007): Knowledge is obtained through the construction of daily life experiences in an organized and systematic manner. Therefore, religious norms as human experience can also be constructed into knowledge."

When religion has taken up one of its roles as a scientific discipline, it is of course included as an object of scientific study and an object of scientific research that deserves to be studied and researched by Muslim and non-Muslim communities anytime and anywhere (Arifin, 2009). Religious research is in no way intended to doubt or reduce the truth of religion. Religious research aims to answer the problems contained in the area of religious life.

However, it must be admitted that not a few people – educated or not – who believe in particular religion still feel that there are significant doubts or signs about the phenomenon of existing interfaith studies. This then becomes a stigma for people or groups studying and exploring religions outside their beliefs.

On the other hand, such an ideology can also be built based on a typology of religious exclusivity in each individual. Exclusivity is an understanding or teaching that views that the religion it adheres to is the most correct while other religions are heretical so that it must be justified or straightened out. In fact, this kind of understanding makes sense. Only, the problem is when adherents of a religion force others to take the same view of it. It's even worse if this attitude is accompanied by discriminatory actions (Budiman and Wijaya, 2022). This situation will lead adherents of particular

religions to prioritize the issue of truth claims when meeting or discussing with other religious groups, rather than open, honest and argumentative dialogue. Amin Abdullah summarizes this condition as follows:

Mohammed Arkoun offers the concept of Applied Islamology (*al-Islamiyah at-Tathbiqîyyah*) namely the relationship between theory and practice, the relationship between Islam as a science and Islam as a teaching in life; applied Islamology aims to create favorable conditions in liberating Islamic thought from various obsolete orders and misleading mythologies (Hendri, 2022).

It is undeniable that there are interfaith studies that still focus on the issue of truth claims. Bearing in mind that this has become the nature of the theological discussion. Other factors can also be constructed from the attitude of blind fanaticism that still has hegemony within each religion's adherents. Such a tendency is indeed not conducive to lead adherents of certain religions to be able to see and understand other religions in a friendly, cool and friendly manner.

In order to reduce the dilemma and, at the same time, the tension, it is necessary for the researcher to convey so that it can be understood together that not all interfaith studies conducted by individuals or groups, whether in formal or non-formal institutions, have a negative orientation that aims to discredit other religions.

Religious studies as alluded to above are facilities or containers that provide humans with knowledge in shaping attitudes, skills, personalities, and practicing religious teachings which are carried out in all lines, types, and levels of education (Darlis, 2018). That means this study is taught through formal, informal and non-formal education. Besides that, religious studies are also carried out or given from the elementary level to tertiary institutions.

Thus, this study is given and received by students systematically by adhering to the inclusive paradigm from the basic level and is perfected or matured in higher education so that it will be able to form a moderate character who always prioritizes peace, harmony with others and or between religious communities. If that happens, then the dream of creating a

harmonious society, respecting each other and avoiding division is very easy to realize.

The above is very logical considering the values contained in religion which greatly have an influence on the behavior and attitudes of a person in society which is manifested in the following indicators:

Have Knowledge About Religion

A person who does a good religious study certainly already has provisions related to the religion he adheres to. Someone will be able to distinguish and place according to the portion. Where is the special morality that specifically only exists and is believed by internal religious adherents such as ways of worship and other *shari'ah*, as well as general morality or truths that are universal in nature as the essence of a religion which always teaches its adherents to do good or love others.

Have Character

Religious studies cannot be separated from the introduction of character or *adab*. Religious education teaches to always have noble manners or behavior and to be a good person. Character is very fundamental. This is because civilized people are far more important than knowledgeable people, so this is important to instill.

Have Basic Social Knowledge

Basically, humans are social creatures. Can't live alone. Therefore, humans must be able to socialize with the surrounding community by showing good behavior. Must carry out the norms that apply in society. So that religious studies here have a role in providing knowledge about how to behave in society by teaching to tolerate, work together and create inter-religious harmony in society (Haris and Auliya, 2019).

This study is part of the learning content at the Abdiel Theological Seminary. It is located in the Ungaran area and specifically applies studies on various religions into its curriculum. This is fundamental, considering that our country (Indonesia) is inhabited by people with completely different religious and religious backgrounds. As stated by the Assistant Chairperson of the Theological Seminary Abdiel, Iwan Firman Widiyanto: "So our

context is a plural country, a country with *bhineka* (unity in diversity). Various religions and beliefs become one and grow in our country. For that, it is necessary for us as clergy to understand and understand the teachings or beliefs of other religions for good relations. If we understand other religions well, we can make the right relationship or relationship, not misunderstand" (Widiyanto, 2019)

In the author's opinion, in the context of "understanding," here, it does not mean to believe in or follow another religion that is the object of study (converting religion), But trying to take an excellent approach to existing religions, as well as grow in oneself—clergy with respect and instilling the value of tolerance (*tasamuh*) in religion.

Actually, this is a noble task carried out by all religious people to jointly study and reinterpret the teachings in each religion so they can be communicated to other religious areas. This kind of tradition can produce more constructive interactions so that theological conflicts that stand firmly due to the dark history of inter-religious communities can be eroded slowly. Especially for Muslims and Christians, although it can be said that the crusade has ended hundreds of years ago, but the existence of fanaticism between the adherents of the two religions is still strong, so that the theological barriers created are still thick and felt in the modern age as it is today.

Based on data taken from STT Abdiel Curriculum, researchers have explained, there are various studies on religion at the Abdiel Theological Seminary. Some of them are; Islam (Islamology), Hinduism, Buddhism, Tribal Religions, and various beliefs, which is then compiled into one group in the Community Life Course group. Analytically, the Theology Study Program curriculum structure based on the competency groups of subjects is divided into five groups: 1. Personality Formation Courses, 2. Skills and Expertise Courses, 3. Craft Skills Courses, 4. Creative Behavior Courses, 5. Life Courses Socialize.

In general, this is intended so that students are able and have an ideology that is sensitive to the reality of peace, justice, and the integrity of creation, so that they can become people who care about people with various religious

backgrounds and beliefs, and are competent and have integrity in Indonesia.

It is true that from various studies on religion, Islamology has received more attention. Islam is the majority religion in Indonesia. It is also explained in the national curriculum, which includes Islamology in the Basic Expertise Courses (MKDK). This course is mandatory by law to complete students as prospective undergraduates. So, on this basis, the Abdiel College of Theology also includes Islamology courses in its learning curriculum.

Seeing the atmosphere of the rise of calls for religious plurality, the substance of learning Islamology is expected so that later (Christian) students can establish good relations or relationships with the surrounding Muslim community, as well as efforts to avoid misunderstandings about Islam which will eventually lead to attitudes and patterns of religious life that are not right too. This orientation is also in line with that expressed by Ishaq, an Islamology class student: "From the beginning, I did not have any expectations when it came to studying Islamology. So far, I only know the skin part of Islam. So I accept whatever knowledge is in learning. And I don't want to worry about ideology. It's the same with Islam, "your religion-your religion, my religion-my religion". I study Islamology not wanting to be a comparison, but wanting to know how the character of Islam is so that I can build good relations or relationships with Muslims around where I live" (Ishaq, 2019).

With their limited knowledge about Islam, students also feel that learning Islamology is very important to gain good Knowledge or understanding of Islam. This is felt to be a provision in socializing with the surrounding community, the majority of whom are Muslim. He also has the same concept as Islam regarding religious tolerance by quoting the substance of Q.S al-Kafirun verse 6. This indicates that he has an open attitude in learning and feels there is no problem if Christian students learn about Islam.

In addition, in the broader scope, the values obtained from Islam can later be applied and used as a set of approaches in dealing with new interpretations of religion (Christianity), as well as formulating concepts and forms of

movement in the political and economic situation they are currently experiencing. face in the modern era like today. As stated by the lecturer in Islamology:

"I am a person who does not want to blame others. I see other people's strengths as a reflection of our weaknesses. I always say that. So, in relation to this course (Islamology) and its relation to Christianity, we study Islam's strengths to see where our weaknesses are. That is why it's relevant to us" (Tambunan, 2019).

Then in a narrower scope, from the aspect of the approach, the values obtained from Islam can be used to study and interpret scientific phenomena in their respective areas empirically so that students have the competence to do something concrete and can make a real contribution. For Christian and Muslim communities in their respective areas according to the community's needs and conditions (culture).

In line with what James Panjaitan, an Islamology class student said, "Before entering the Islamology class taught by Mr. Elia, my understanding was open from the start. For me it's a good thing if we can use why not? Although different in terms of belief, regardless of all the values or teachings I accept. So a kind of fulfillment of the concept. I want to fulfill the concept within myself by accepting good values or teachings (religion) from the outside so that I will be more mature in living life in the world" (Panjaitan, 2019).

The quote above shows that for him, all religions teach goodness. Every religion has universal values that are capable and good to be applied to various religious areas. This is no longer an ideological question of right or wrong in the theological realm. Because of this he returned to each individual, there is no coercion in believing.

At first glance, for certain (Christian) circles, the point of view of learning Islamology such as at the Abdiel Theological Seminary does seem negative. Because in their view, this learning model will have bad implications for the continuity of the authenticity of Christian teachings. A good and proper understanding of other religions (objective) as well as a critical attitude about religion inside and outside the

belief can be said to be a shallowing of the student's creed or faith.

Even though it should be a shared understanding that the most fundamental point in pluralism is the recognition and acceptance of diversity, in this case including religion, then in fact that is the main goal in learning, without having to feel there is an exchange or degradation of beliefs. As stated by James: "It's a shame if a point of view or an open learning model like that is said to be strange or even misguided. In fact, it is precisely this kind of thing that can be a new enlightenment actually. Because it is my intention in studying Islamology to measure the extent of my understanding of Islam. In this case, I kind of get space to have a dialogue from a religious point of view" (Panjaitan, 2019).

Apart from the controversy, as something that is unavoidable in every emergence of phenomena outside of the usual habits, the orientation of learning Islamology at the Abdiel Theological Seminary should be given constructive appreciation because they are trying to change the spirit of learning Islamology into a more modern and broad study. Starting from this point of view, at least two critical things are emphasized in learning Islamology at the Abdiel Theological Seminary.

First, the substance of learning is no longer a comparative study of religion (comparison of religious studies), as in the history of its development, from a theoretical and practical point of view that is comparing religions or finding fault with religion which is the object of study. As stated by Mr. Elia the lecturer in Islamology course: "The Islamology that I teach, or wherever I speak is the perspective of Islamic studies. Because I'm from State Islamic University (UIN), so I feel that that's what is appropriate to be taught at the Theological College. So Islamological models with a comparative religion perspective can no longer be applied to the Indonesian context" (Tambunan, 2019).

Well, the point of view stated above, if not immediately realized, can lead to a bias in the teachings of a religion because the cross-religious learning tradition that compares one religion with another has a more negative orientation.

Then, Mr Elia say again: "If I study Islam to attack its weaknesses, it means that I position Islam as an inferior religion. It's not. I position Islam in this class as an important religion. It is a religion that is blessed by Allah, so it is natural for us to study it. Because there are good values in it. Studying Islam is for preaching. Nevertheless, STT is the hands of the church to evangelize Muslim groups through students who will later become future leaders of the Christian community" (Tambunan, 2022).

That case means to show superiority in religious teachings that they believe in. If each of the adherents of that religion is aware and willing to learn seriously about all the religions that exist in the world, indeed they will find the same religious phenomena or problems.

Therefore, to create a new academic tradition, this learning strengthens the social science approach that is integrated with everyday life. The learning seeks to find common ground (interconnections) between the religious teachings believed by students (Christianity) and the religious teachings that are the object of study (Islam). So that the idea behind it is no longer built on truth claims, namely the assumption that Islam is a heretical teaching that must be justified or corrected. So this is an attempt to build the mindset of students (Christians) that Islam is a friend that very interesting to study to absorb the scientific treasures in it. According to Mr Elia Tambunan, Islam is a friend, because the true teachings of Islam also come from the same camp, namely the religion (Faith) of Abraham (Ibrahim). Islam-Christians have the same interpretation of the Ultimate Reality, namely Allah, only Islam-Christians have differences in pronunciation and theological point of view in expressing the highest Reality (Tambunan, 2022).

Second, learning is not taught or viewed from the perspective of subjectivity of the pastor but from the perspective of Islamic studies (Islamic studies) where the study is following the truth in Islam itself (objective). Religious studies are considered objective if they use the learning from an insider's point of view. Because we are teaching other people's religion. It should also be based on the views of other people's religion itself. So, I'm changing that at STT. Because so far, what is subjective

is that we study Islamology at STT so that we can Christianize them. Then later what is learned is the wrong parts of Islam (Tambunan, 2022).

That problem has to be fixed. When educational institutions apply interfaith studies, it must be done using the team-teaching method. So, it must involve parties from the religious area that is the object of study. Purpose of Islamology at the Abdiel Theological Seminary is not intended to provide doctrine to students about Islamic teachings or Islamic da'wah but rather to widen students' intellectual horizons in understanding Islamic discourse.

Others may have different opinions about the point of view in interfaith learning. This time, as Rev. Elia Tambunan said, he felt sad because he saw that the study of Islamology in theological colleges still maintains the tradition of comparative religion. The work of lecturers in class is only comparing and vilifying Islam. Worse yet, condemning Islam is a heretical teaching. If this is the substance of learning, it is better to leave the lecturer in the class with such a bad point of view and learning model (Tambunan, 2016).

Learning Planning

In the context of learning, in the formal education environment, especially planning, it can be interpreted as the process of preparing learning tools. In this case, it can be in the form of lecture material, use of learning media, use of learning approaches or methods, and assessment (assessment) in a time location that will be carried out in the future. to achieve the expected or planned educational goals.

In lesson planning, syllabus and lesson plans are one of the most fundamental things in learning preparation. Because the goal to be achieved from the end of learning (learning outcome) of education will be seen from the lecturer's accuracy in formulating the learning plan. So, the accuracy in selecting or sorting the material that is right for the student's capacity, then the accuracy in managing the learning time must be considered. Syllabus and lesson plans are also a benchmark for the quality and capability of a lecturer in carrying out his profession as an educator.

The first planning determines the competencies that will be realized in learning activities. Based on the researcher's observations and analysis of the lesson plans, lecturers have good abilities in formulating lesson plans in Islamology course. This can be seen from the example of the printout of the syllabus and lesson plans made by the teaching lecturer, which substance or subject is by the initial purpose of the course, which wants to provide understanding for students (Christians) about the development of modern Islam in Indonesia in the world. Contemporary with the frame of Islamic studies (Islamic studies).

However, assessing the lesson plans and syllabus is not only based on the format, but also when the lecturer manifests the planning into the learning process, then the results are seen through the academic potential of students which can describe the percentage of achievement of goals and mastery of competencies by students as students. The lesson plans and syllabus that follow the standards are certainly more helpful for lecturers to achieve effective and efficient learning.

Information about the eligibility standards of the lesson plans and syllabus can be obtained after a feasibility test is carried out in a meeting or seminar led directly by the Assistant Chair (PUKET) I in the academic field before the lecture process begins. In the meeting, the lecturer presented the learning tools (Islamology) designed to be applied to lectures for one semester in front of the lecturers and campus officials. Generally, the substance of the syllabus designed by the supporting lecturer covers the subject matter, which is then translated into sub-topics.

Learning Process

As facilitators, lecturers must maximize their roles and abilities in facilitating and directing students to achieve complete understanding as determined from the start. The implementation of learning will depend on the lesson plan that has been designed previously. Because, in essence, the planning is a manifestation of a curriculum. In this implementation, learning components are also applied in learning in a formal environment in

general. Among them: the use of theories, methods, media, learning models and so on.

In implementing Islamology learning at the Abdiel Theological Seminary starts from the initial stage, the core stage or explanation, and ends up with the evaluation. Learning Islamology is said to have been effective. Learning begins with a joint prayer led by one of the students after feeling ready. And it opens with an introduction from the supporting lecturer on the topic that will be the subject of study or class discussion.

After getting the scientific basis as material reinforcement, students are welcome to present papers in front of the class to convey the material that has been made according to the established theme. The next activity is a question-and-answer session. The session aims to provide space for students to find out or ask questions if they do not understand. Furthermore, at the final stage, the lecturer helps to re-understand or provide confirmation to students with various explanations and analyzes of the material they master.

Learning Methods

The selection of learning methods triggers the success rate of achieving learning objectives. The learning method of Islamology at the Abdiel Theological Seminary is quite adequate because the selection of learning methods is adjusted to the characteristics of students and the material presented, making it easy for students to grasp. These methods are lecture method, discussion, and question and answer method or communication,

In class, of course, students have different creative (cognitive) abilities. For that, choosing Islamology learning methods with various themes that are very foreign to students must vary. The learning method applied by the lecturer in the classroom will impact the enthusiasm of students and make students not bored in participating in lecture activities.

In the assignment method, there are three stages by the lecturer in giving lecture assignments. Namely pre-papers, papers - final papers. For the explanation, it can be seen as follows:

Pre-papers. In this stage, students are free to seek an overview or understanding of Islamology courses. This is called a pre-paper. Here, students can express how their understanding of Islam follows what is taught in their respective churches and according to the phenomena they catch in the community around where they live. At this stage, it can help lecturers assess their initial understanding or the extent to which students understand Islamology courses.

Papers. In this stage, students are free to seek an overview or understanding of Islamology courses. This is called a pre-paper. Here, students can express how their understanding of Islam follows what is taught in their respective churches and according to the phenomena they catch in the community around where they live. At this stage, it can help lecturers assess their initial understanding or the extent to which students understand Islamology courses.

Final papers. The last stage is a paper prepared by students (about 8-10 pages), presented or discussed in lectures, and then revised. This revision was carried out by adding various constructive inputs from friends and lecturers. This improvement will be the final paper. Furthermore, all students' final papers with improvement stages are combined into one and published in a book. This kind of thing is done so that in lectures, students can provide products of their thoughts so that they can be learning materials for future students who will study Islamology.

Learning Strategy

To make it easier for students to understand the knowledge being taught, lecturers in the class create creative and innovative learning strategies. This strategy divides learning into two activities: teaching and student activities.

Learning Activities

The substance of this activity is in the form of teaching and learning activities, which are led by supporting lecturers. In practice, lecturers, as people who already have knowledge and experience in Islamology

courses, provide tutorials to students and answers to all questions.

In this teaching activity, there are also difficulties faced by the lecturers. The essential difficulty in learning Islamology at the Abdiel Theological Seminary is finding a way to provide feedback to students and vice versa to get feedback from students. Feedback helps students see how far they are succeeding in learning and whether they understand the material taught by the lecturer. Nevertheless, the various difficulties that exist can still be overcome by the professionalism of the lecturer as an educator.

Student Activities

The substance of this activity is in the form of learning together in tutorials, listening to lectures and explanations of lecturers in class about theoretical Islamology material; Proactively discussing with lecturers and fellow students in class; Make field research related to the subject. As with learning at other universities, students make assignments in the form of papers then the lecturer gives space for students to discuss the selected subjects.

In this activity, there are several difficulties faced by students. Explicitly, these difficulties are caused by the following factors:

Students are students of the church. So, it is possible from the beginning, before entering the lectures their understanding of Islam is theological teaching that is not justified. Because of this, Islam must be studied and criticized in order to be justified.

The themes taught to students are not familiar or seem strange and new, so this is what makes some of them find it difficult to attend lectures and do paper assignments. Moreover, the substance of learning Islamology is about the pillars of faith and Islam which is part of the outer shell of Islamic teachings.

As stated above, the lecturer tries to provide an excellent understanding to students and change the perspective students' understanding of Islam. Because this is considered very important, considering these problems are faced by churches and Christian students in the field. So, this is no longer about

the point of view of Islam or Christianity, but this is what Indonesia needs.

Learning Media

Learning media is one vehicle that can transfer Knowledge and transfer value to students. The media used in learning must be varied. The learning media for Islamology at the Abdiel Theological Seminary can be said to be complete. The media include classrooms with various facilities at STT Abdiel, LCD, library, field research, etc. For LCD facilities are inventory. So, when students want to use the media, they must take it at the secretariat first. It is not permanently installed in the classroom, this is intended to make it easier to maintain.

Learning Evaluation

In the context of the implementation of learning programs, evaluations are carried out to find useful information for the development of learning programs to be better, more efficient, effective and on target. Therefore, evaluation is carried out on planning, organizing, developing, and implementing aspects of learning quality and output. The evaluation carried out by the lecturer in Islamology at the Abdiel Theological Seminary has followed the procedure because the implementation has been implemented in the form of practice, written evaluation and even carried out through direct observation from lecturers during the learning process.

Like the evaluation of higher education in general, in practice, it is transparent. The initial face-to-face assessment (pre-test and post-test) in each lecture, then the written evaluation (Test) is applied through mid-semester and end-semester tests, while the evaluation is in oral and written form. Observation (Non-test) was carried out during the Islamology lecture process. With these evaluation techniques, the shots in the assessment covered cognitive, affective, and psychomotor aspects.

Implementing the assessment at the Abdiel Theological Seminary considers the conditions and types of needs. Because of the ability to capture students who certainly are different. On the other hand, the theme or material presented is also different from the

academic tradition at the Theological College in general.

Because this is adult learning (andragogy), then the evaluation system (assessment) using the Norm Reference Assessment (PAN). This learning evaluation is used to measure and assess students in learning Islamology and diagnose treatments carried out by lecturers. Evaluation is not to measure a student's progress by comparing the abilities of other students. However, an approach compares students' abilities before and after participating in learning, so what is measured and assessed is individual learning abilities (assessment of individual progress).

So, basically lectures are different from seminars or panel discussions. In the lecture, criteria become a reference in conducting the assessment. The intensity of attendance in lectures and being proactive when discussing in class becomes an authentic guide in providing assessments to students. The lecturer gives the substance and accuracy in compiling papers according to the themes and rules. As well as the breadth of students' insight also complements the assessment. This is done continuously for some specified time (one semester). This is different from seminars or panel discussions which essentially only convey information. Although there is interaction or discussion in it, it is not a formal assessment.

By paying attention to the terms and conditions in the evaluation of Islamology learning above, we can understand that the mechanism for evaluating learning in higher education is clearly different from evaluation at the primary and secondary education levels. This is caused by learning activities and the achievement of complex competencies. In order to evaluate learning at the Abdiel Theological Seminary, a clear, systematic, consistent, and consistent reference or guide for learning evaluation is applied following the competencies as formulated. It aims so that the lecturer can evaluate the learning or education he organizes with the concept of a good and correct evaluation.

CONCLUSIONS

Research on Islamology Learning at the Abdiel Theological Seminary found that

Islamology courses at the Abdiel Theological Seminary are legally mandatory. This is based on the Minister of Religion of the Republic of Indonesia Number 12 of 1992, concerning establishing a Minimum Standard Curriculum for the Stratum One Program of Theology Colleges, Department of Theology. The learning motive is viewed from the perspective of Islamic studies, where the study is in accordance with the truth in Islam itself. The purpose of this learning is so that students (Christians) can establish good relations or relationships with the surrounding Muslim community, as well as efforts to avoid misunderstandings about Islam which will eventually lead to inappropriate religious attitudes and lifestyles.

The Islamology learning model at the Abdiel Theological Seminary contains various aspects that can support the success of learning. This includes: Determination of planning by raising learning themes that have been modernized according to the needs and developments of the times. That is to focus the material on contemporary Islamic religious phenomena rather than the theological realm or mere creed. Implementing learning with open discussion activities and instilling a critical attitude towards all available information. Without any form of religious doctrine. With such a learning model, it should be able to lead students to the path of modern civilization that has been coveted. A bright civilization constructed by science is conditional on universal tolerance and mutual understanding.

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