



## CHALLENGES IN IMPLEMENTING THE SCIENTIFIC PARADIGM AT UIN IMAM BONJOL PADANG: A CASE STUDY OF THE CONSTITUTIONAL LAW STUDY PROGRAM



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### Abstract

This study examines the challenges in implementing the scientific paradigm of Universitas Islam Negeri Imam Bonjol Padang (UIN IB Padang) in the Constitutional Law Study Program (*Siyāṣah Shar'iyah*). A qualitative approach was employed, utilizing interviews, observations, and documentation for data collection. The findings reveal that UIN IB Padang adopts an interaction-dialogical paradigm, which has been implemented in the Constitutional Law Study Program (*Siyāṣah Shar'iyah*), as reflected in the curriculum structure. However, this implementation remains formalistic, as lecturers have not fully applied the paradigm in teaching. This is due to the lecturers' lack of updated knowledge regarding the interaction-dialogical paradigm and the absence of specific teaching guidelines provided by UIN IB Padang. Additionally, the development of the Constitutional Law Study Program (*Siyāṣah Shar'iyah*) faces challenges within the context of Indonesian Constitutional Law. This study recommends that UIN IB Padang develop a guideline for implementing the interaction-dialogical paradigm and establish a dedicated institution to support its application and development.

*Studi ini membahas tantangan dalam mengimplementasikan paradigma keilmuan Universitas Islam Negeri Imam Bonjol Padang (UIN IB Padang) pada Program Studi Hukum Tata Negara (Siyāṣah Syar'iyah). Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa UIN IB Padang mengadopsi paradigma interaksi-dialogis, yang telah diimplementasikan dalam Program Studi Hukum Tata Negara (Siyāṣah Syar'iyah), sebagaimana tercermin dalam sebaran mata kuliah. Namun, implementasi tersebut masih bersifat formalitas, karena dosen belum sepenuhnya menerapkan paradigma tersebut dalam proses pembelajaran. Hal ini disebabkan oleh kurangnya pembaruan pengetahuan dosen terkait paradigma interaksi-dialogis dan ketiadaan panduan pembelajaran yang spesifik dari UIN IB Padang. Selain itu, pengembangan Program Studi Hukum Tata Negara (Siyāṣah Syar'iyah) menghadapi tantangan dalam konteks Hukum Tata Negara Indonesia. Studi ini merekomendasikan agar UIN IB Padang menyusun panduan implementasi paradigma interaksi-dialogis dan membentuk lembaga khusus untuk mendukung penerapan dan pengembangan paradigma tersebut.*



## Background

General faculties and study programs in state Islamic higher education institutions (PTKIN, Perguruan Tinggi Keagamaan Islam Negeri) are part of integrating Islamic sciences with secular sciences that are developing in Indonesia. Integrating general and spiritual knowledge is necessary because if Islamic science isolates itself from other fields and feels sufficient, it will lack prospects and fail to contribute to nation-building and character-building.<sup>1</sup> The absence of scientific integration can have far more complex implications and consequences in social, cultural, and political contexts at the local, regional, national, and global levels. The linearity of religious knowledge will only result in students having a myopic worldview amidst the reality of an increasingly religious society.<sup>2</sup> Moreover, it cannot be denied that one scientific discipline is interrelated with other disciplines.<sup>3</sup>

In the early 1970s, some scholars recommended that the Islamic education system be based on the Quranic paradigm and the unification of religious sciences (*Ilm naqly*) and non-religious sciences (*Ilm aqly*). Since then, various scientific studies have emerged on the classification and integration of religious and non-religious sciences.<sup>4</sup> The essence of integration is an effort to unite (not just combine) divine revelation and human findings (integralistic sciences) without putting God aside (secularism) or putting humanity aside (worldly asceticism).<sup>5</sup> Integration should not be superficial, merely matching Quranic verses with scientific findings, which may give the impression of subjugation, but instead produce new contributions. The integration of Islamic and general sciences in Indonesia is formalized in the Decree of the Director General of Islamic Education No. 2498 of 2019 concerning Guidelines for the Implementation of Scientific Integration at Islamic Universities. This decree references Islamic Higher Education Institutions (PTKI) in implementing scientific

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<sup>1</sup> H M Amin Abdullah, "Implementasi Pendekatan Integratif-Interkonektif Dalam Kajian Pendidikan Islam (Fresh Ijtihad Memperjumpakan Ulum Al-Din Dan Sains Modern Dalam Pemikiran Pendidikan Islam," in *Implementasi Pendekatan Integratif-Interkonektif Dalam Kajian Pendidikan Islam* (Yogyakarta: Pasca Sarjana UIN Sunan Kalijaga Yogyakarta, 2014), 1.

<sup>2</sup> M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (April 8, 2014): 199, <https://doi.org/10.14421/ajis.2014.521.175-203>.

<sup>3</sup> Mustaring Mustaring, "Revolusi Ilmu Pengetahuan Dan Relevansinya Terhadap Pembaharuan Hukum Islam," *DIKTUM: Jurnal Syariah Dan Hukum* 12, no. 1 (2014): 16.

<sup>4</sup> Ahmad Tijani Surajudeen and Muhamad Zahiri Awang Mat, "Classification and Integration of Knowledge: The Qur'anic Educational Model," *Revelation and Science* 3, no. 2 (2013): 9–10, <https://doi.org/10.31436/revival.v3i2.95>.

<sup>5</sup> Zainal Abidin Bagir, Jarot Wahyudi, and Afnan Anshori, *Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi* (Bandung: Mizan dan Suka Press, 2005), 23.

integration. It is emphasized explicitly for State Islamic Institutes (IAIN) that want to transform into State Islamic Universities (UIN).<sup>6</sup>

Many researchers have conducted studies on scientific integration in PTKIN. These studies can be classified into two groups: studies on institutional transformation and curriculum integration and studies exploring the challenges of scientific integration in PTKIN. First, the study of Muthohar *et al.*<sup>7</sup> and the study of Efrinaldi *et al.*<sup>8</sup> found that institutional transformation has led to a shift in the paradigm of PTKIN, which emphasizes the multidisciplinary structure of knowledge and considers local socio-cultural aspects that make the UIN paradigm different from each other, however, according to the study of M Nugraha and M Rafii there are similarities in each UIN, namely using the Quran and Sunnah as the basic epistemology.<sup>9</sup> However, according to Toisuta, Ernas, & Lampong's study, the ideal paradigm at PTKIN has not been achieved.<sup>10</sup> Second, studies that explore the challenges of scientific integration at PTKIN. Ubaidila & Khoirul Mustamir's study found gaps in government policies regarding scientific integration,<sup>11</sup> administrative

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<sup>6</sup> Decree of the Director General of Islamic Education Number 2498 of 2019 concerning Guidelines for Implementing Science Integration in Islamic Religious Universities. Based on this decision, there are at least seven UIN paradigm models, namely: (1) UIN Syarif Hidayatullah: Open and Dialogical Science Interaction. (2) UIN Sunan Kalijaga Yogyakarta: interdisciplinary and multidisciplinary science integration with a spider web approach scheme. (3) UIN Maulana Malik Ibrahim: Integration of Science with Symbolizing the Tree of Science. (4) UIN Sunan Gunung Djati Bandung: Integration of Science with the Symbol of the Wheel of Science with the Principle of Revelation Guiding Science. (5) UIN Alaudin Makassar: Integration of Science with the Symbol of the House of Civilization. (6) UIN Sunan Ampel Surabaya: Integration of Science with the Symbol of Twin Towers Connected by a Bridge. (7) UIN Walisongo Semarang: Integration of Science Symbolized as Diamond of Science.

<sup>7</sup> Ahmad Muthohar *et al.*, "Shifting the Scientific Paradigm for the Transformation of Higher Education: Experience at State Islamic University (UIN) in Indonesia," *Tuning Journal for Higher Education* 11, no. 1 (November 30, 2023): 17–30, <https://doi.org/10.18543/tjhe.2483>.

<sup>8</sup> Efrinaldi Efrinaldi, Toha Andiko, and Taufiqurrahman Taufiqurrahman, "The Paradigm of Science Integration in Islamic University: The Historicity and Development Pattern of Islamic Studies in Indonesia," *Madania: Jurnal Kajian Keislaman* 24, no. 1 (July 10, 2020): 97, <https://doi.org/10.29300/madania.v24i1.3326>.

<sup>9</sup> Mukhlis Nugraha and Muhammad Rafii, "Comparison of the Paradigm Integration of Science at State Islamic Universities," *Journal of Applied Transintegration Paradigm* 1, no. 1 (2021): 69–96.

<sup>10</sup> Hasbollah Toisuta, Saidin Ernas, and Sri Ratna Dewi Lampong, "Knowledge Integration in Indonesian State Islamic Institutes and Universities: A Review," *International Journal of Islamic Thought* 25 (June 1, 2024): 27–36, <https://doi.org/10.24035/ijit.25.2024.283>.

<sup>11</sup> Syafik Ubaidila and Ahmad Khoirul Mustamir, "Reviewing The Integration of Islamic Studies and Science in Islamic Religious Universities in Indonesia," *Journal of World Science* 2, no. 1 (January 7, 2023): 1–11, <https://doi.org/10.58344/jws.v2i1.191>.

and management challenges,<sup>12</sup> challenges of rapid scientific integration projects,<sup>13</sup> curriculum challenges,<sup>14</sup> gaps in the faculty,<sup>15</sup> and challenges for students writing final assignments.<sup>16</sup>

The findings of Toisuta, Ernas, & Lampong's study claiming that the scientific integration paradigm at PTKIN has not been achieved show that each PTKIN continues to look for the ideal form with various implementation strategies. This study wants to see the implementation of the scientific paradigm of Imam Bonjol State Islamic University Padang (UIN IB Padang) in the Program Studi Hukum Tata Negara (*Siyāsah Shar'iyah*) [Constitutional Law (*Siyāsah Shar'iyah*) Study Program]. Considering the findings of Zainuddin et al.<sup>17</sup> and Suntana studies<sup>18</sup>, which states that there is curriculum ambiguity and student interest in the Constitutional Law (*Siyāsah Shar'iyah*) program; this is important. This study wants to complement these and existing studies, highlighting the challenges in implementing UIN IB Padang's scientific paradigm in the Constitutional Law (*Siyāsah Shar'iyah*) Study Program. This is done to offer strategies for implementing the UIN IB Padang paradigm in Constitutional Law (*Siyāsah Shar'iyah*) in particular and the implementation of the existing UIN-UIN paradigm in Constitutional Law (*Siyāsah Shar'iyah*) in general.

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<sup>12</sup> Muhammad Darwis Dasopang et al., "Scientific Integration in Islamic Religious College in Indonesia: Analysis of Application Form, Opportunities, and Challenges," *Review of International Geographical Education Online* 12, no. 1 (2022): 60–68, <https://doi.org/10.48047/rigeo.12.01.7>.

<sup>13</sup> Samsudin et al., "The Importance of Community Social Theology in the Development of Fatmawati Sukarno Islamic State University, Indonesia," *Kasetsart Journal of Social Sciences* 44, no. 3 (2023): 751–58, <https://doi.org/10.34044/j.kjss.2023.44.3.12>.

<sup>14</sup> Muhammad Nasir, Yatin Mulyono, and Luvia Ranggi Nastiti, "Reconstructing Distinction Pattern of Science Education Curriculum in Indonesian Islamic Universities: An Integrated Paradigm for Science and Religion," *Turkish Journal of Science Education* 17, no. 1 (March 30, 2020): 11–21, <https://doi.org/10.36681/tused.2020.10>.

<sup>15</sup> Sofia Ratna Awaliyah Fitri, Nanat Fatah Natsir, and Erni Haryanti, "The Dialectical Relationship Between Religion and Science: A Study of the Paradigms of Islamic Science at the State Islamic University, Syarif Hidayatullah, Jakarta," *Jurnal Penelitian Pendidikan Islam* 10, no. 1 (January 7, 2022): 1, <https://doi.org/10.36667/jppi.v10i1.863>.

<sup>16</sup> Hamka Hasan, "Integration of Islamic Science in the Development of Al-Qur'an Studies in Student Final Projects in Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 7, no. 1 (January 29, 2023): 1–16, <https://doi.org/10.21009/hayula.007.01.01>.

<sup>17</sup> Zainuddin Zainuddin et al., "An Ambiguity of Constitutional Law Major at the Faculty of Sharia of Islamic Higher Education Institutions in Indonesia," *Mazahib* 18, no. 2 (December 29, 2019): 229–52, <https://doi.org/10.21093/mj.v18i2.1595>.

<sup>18</sup> Ija Suntana, "The Constitutional Law Research Trends and Plagiarism Problem in State Islamic University," *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam* 10, no. 2 (October 22, 2019): 121, <https://doi.org/10.21043/yudisia.v10i2.5654>.

The implementation model of Constitutional Law (*Siyāsah Shar’iyyah*) must be found, considering the spirit of the development of Islamic law in Indonesia continues to make efforts to integrate science with the global legal order<sup>19</sup> and efforts to positivize Islamic law as the concept of Indonesian legal science.<sup>20</sup> Moreover, *Siyāsah Shar’iyyah*, in the context of implementing constitutional issues in Indonesia, is positioned as a type of *Siyāsah* (political Islamic law) constructed by the ruler (*ulil amri*). *Siyāsah Shar’iyyah* is positioned as a religious, moral value that must be applied to regulate the life of society, nation, and state.<sup>21</sup> It can be part of implementing constitutional issues in Indonesia that are and will occur. On the one hand, it encounters weaknesses in the form of intellectual interests and political conflicts with power,<sup>22</sup> such as the application of *Qānūn Jināyah* in Aceh, which is considered against Human Rights,<sup>23</sup> deviating from the provisions of *fiqh*, even further claimed as an effort to dwarf Islamic law.

## Research Methods

This study used a qualitative method with a field research design. Data sources were obtained from primary sources. First, data were obtained from key informants and direct observations deliberated by researchers, similar to the approach taken in the research of Zhazira Ashirova *et al.*<sup>24</sup> Second, using literature related to the theme of scientific integration at PTKIN, which has the potential to support the study of scientific integration at UIN IB Padang in the Constitutional Law Study Program (*Siyāsah Shar’iyyah*). Data collection involves vital informants,<sup>25</sup> including the

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<sup>19</sup> Suud Sarim Karimullah, "From Tradition to Mainstream: Understanding the Integration of Islamic Law in Various Global Settings," *Justicia Islamica* 20, no. 2 (October 26, 2023): 214–40, <https://doi.org/10.21154/justicia.v20i2.6478>.

<sup>20</sup> Muhammad Shohibul Itmam, "Indonesian Jurisprudence Ahmad Qodri Azizy's Perspective," *Justicia Islamica* 16, no. 2 (November 19, 2019): 367–94, <https://doi.org/10.21154/justicia.v16i1.1639>.

<sup>21</sup> Maimun Maimun and Dani Amran Hakim, "Siyāsah Syar’iyyah and Its Application to Constitutional Issues in Indonesia," *As-Siyasi : Journal of Constitutional Law* 3, no. 1 (June 20, 2023): 111, <https://doi.org/10.24042/as-siyasi.v3i1.15710>.

<sup>22</sup> Syahabuddin Syahabuddin, "Membaca Gelombang Fikih Dalam Hukum Nasional Di Indonesia," *Asy-Syir’ah: Jurnal Ilmu Syari’ah Dan Hukum* 42, no. 1 (2008): 17.

<sup>23</sup> Rabiatal Adawiah and Ihsan Kamaludin, "Dynamics of Law Enforcement of the Islamic Criminal Law in Aceh in the Indonesian Democratic System," *Islam Transformatif : Journal of Islamic Studies* 5, no. 2 (December 31, 2021): 97, <https://doi.org/10.30983/it.v5i1.4721>.

<sup>24</sup> Stephen Edward Colbran and Anthony Gilding, "An Authentic Constructionist Approach to Students' Visualisation of the Law," *The Law Teacher* 53, no. 1 (January 2, 2019): 16, <https://doi.org/10.1080/03069400.2018.1496313>.

<sup>25</sup> Key informants were selected based on a legal study by Ibrahim Siregar, which identified their influence on policy formulation and implementation. Ibrahim Siregar, "Indonesian Islamic Institutions between the Foundation and Endowment Laws: A Critical



formulator or initiator of the transition from IAIN IB Padang to UIN IB Padang in 2017 and the implementer of scientific integration at UIN IB Padang in the Constitutional Law (*Siyāṣah Shar'iiyyah*) study program in 2024, namely the Head of the Constitutional Law (*Siyāṣah Shar'iiyyah*) Study Program. In addition, document collection is carried out from field observations and literature. Data were analyzed using the method offered by Jhon W. Creswell, namely organizing data, memoing data, interpreting data, and visualizing data in the form of tables, graphs, and text.<sup>26</sup>

## Result and Discussion

### Interaction–dialogic as a Paradigm of UIN IB Padang

According to Ian G. Barbour, the great challenge to religion in the age of science is the success of the scientific method. Science provides a reliable way to gain knowledge. Science is seen as objective, universal, rational, and based on solid observational evidence. Conversely, religion is subjective, parochial, emotional, and based on traditions or authorities that do not contradict each other.<sup>27</sup> Ian G. Barbour, in explaining science and religion, raises four relationship patterns: conflict, independence, dialogue, and integration.<sup>28</sup> According to Ian G. Barbour, the conflict typology makes religion and science different and contradictory. One cannot simultaneously support scientific theories and religious beliefs. Religion cannot prove beliefs and views as science does. Barbour illustrates this through the perspectives of two groups: biblical literalism and scientific materialism. Biblical literalism holds that scripture is eternal and universal (infallible), and the information in scripture provides truth that offers certainty in a changing world. On the other hand, scientific materialism views the scientific method as the proper means of acquiring knowledge.<sup>29</sup>

The conflict and independent patterns are related to each other's character, while the dialogue and integration patterns emphasize finding similarities and how the two can be united.<sup>30</sup> The dialogue typology emerges when science and religion are

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Legal Analysis," *SpringerPlus* 5, no. 1 (December 29, 2016): 1213, <https://doi.org/10.1186/s40064-016-2772-6>.

<sup>26</sup> Jhon W Creswell, *Penelitian Kualitatif Dan Desain Riset: Memilih Data Di Antara Lima Pendekatan*, ed. Saifudin Zuhri Qudsy (Yogyakarta: Pustaka Pelajar, 2015), 251.

<sup>27</sup> Ian G Barbour, *Religion in an Age of Science* (London: SCM Press, 1990), 4.

<sup>28</sup> Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," 176.

<sup>29</sup> Damanhuri Damanhuri, "Relasi Sains Dan Agama Studi Pemikiran Ian G Barbour," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 15, no. 1 (January 1, 2015): 30–44, <https://doi.org/10.14421/ref.v15i1.1077>.

<sup>30</sup> Luthfiyah Luthfiyah, "Mengurai Kebekuan Hubungan Agama Dan Sains Melalui Pemahaman Saintific Method Perspektif Ian G. Barbour," *Muaddib: Studi Kependidikan Dan Keislaman* 1, no. 1 (April 24, 2019): 77–99, <https://doi.org/10.24269/muaddib.v1i1.1497>.

compared, and common ground is found between them.<sup>31</sup> In line with that, according to Vita Fitria and Haekal Adha Al Giffari, the dialogue in comparing science and religion emphasizes similarities in predicting methods and concepts. One form of dialogue is to compare the methods of science and religion, which can show similarities and differences. Science and religion have similar characteristics: coherence, comprehensiveness, usefulness, and methodological parallels.<sup>32</sup> Barbour himself prefers the model of dialogue and integration.<sup>33</sup> Dialogue has the advantage over conflict or independence of being more constructive, but it does not offer the conceptual unity claimed by proponents of integration.<sup>34</sup> Despite various criticisms, Ian Barbour's four classifications of the possible relationship between religion and science remain influential.<sup>35</sup> According to M. Amin Abdullah, the dialogue and integration paradigm promotes an integrated and interconnected relationship and dialogue between science and religion, leading to a new kind of religiosity in the multicultural era.<sup>36</sup>

Ian G. Barbour's concept above becomes a model of paradigmatic development and transformation of PTKIN in Indonesia. This concept is corroborated by the opinion of Kamaruzzaman Bustamam Ahmad and Patrick Jory,<sup>37</sup> who classify three reasons for the transformation of IAIN into UIN, namely: first, the increasing awareness among Muslims that the old dichotomy between Islamic religious sciences and secular sciences cannot be maintained because Islam does not separate the two. Second, Indonesia's development program since the early 1970s demanded a more significant role for Muslims in the national development discourse, shifting Muslims from objects of development to subjects who actively contribute to all branches of science. Third,

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<sup>31</sup> Ridha Ahida, "The Ebb and Flow of Science and Religion Relationship in Affecting Human Life," *Akademika: Jurnal Pemikiran Islam* 25, no. 1 (September 1, 2020): 179, <https://doi.org/10.32332/akademika.v25i1.2372>.

<sup>32</sup> Vita Fitria and Haekal Adha Al Giffari, "The Language of Science and Religion: An Approach to Understand the Encounter between Science and Religion According to Ian G. Barbour," *HUMANIKA* 21, no. 1 (April 30, 2021): 55–68, <https://doi.org/10.21831/hum.v21i1.40453>.

<sup>33</sup> Barbour, *Religion in an Age of Science*, 3.

<sup>34</sup> Ted Peters, "Cult Books Revisited: Ian Barbour's Issues in Science and Religion," *Theology* 120, no. 3 (May 24, 2017): 163–71, <https://doi.org/10.1177/0040571X16684417>.

<sup>35</sup> Stefano Bigliardi, "Barbour's Typologies and the Contemporary Debate on Islam and Science," *Zygon®* 47, no. 3 (September 23, 2012): 501–19, <https://doi.org/10.1111/j.1467-9744.2012.01269.x>.

<sup>36</sup> Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science."

<sup>37</sup> Kamaruzzaman Bustamam Ahmad and Patrick Jory, *Islamic Studies and Islamic Education in Contemporary Southeast Asia* (Malaysia: Yayasan Ilmuwan, 2011).

transforming many madrasas into state schools with Islamic characteristics under the 1989 National Education Act had far-reaching implications for IAIN and STAIN.<sup>38</sup>

The transformation of IAIN into UIN was also carried out at Imam Bonjol State Islamic University Padang. IAIN Padang officially became UIN IB Padang after the enactment of Presidential Regulation No. 35/2017 on Imam Bonjol Padang State Islamic University (Perpres No. 35/2017). In the preamble of Perpres No. 35 Year 2017, it is stated that the purpose of the Perpres is to meet the demands of the development of science and technology, the process of integrating Islamic science with various clusters of science, and realizing quality human resources. This excerpt indicates that the transformation of IAIN IB Padang into UIN IB Padang is not only a formal institutional transformation but also a scientific paradigm<sup>39</sup> that aims to form scholars who are faithful, knowledgeable, and cultured.<sup>40</sup>

Referring to the Academic Paper of Universitas Islam Nusantara Imam Bonjol Padang published in 2016 (NA UIN IB Padang), UIN IB Padang carries an interaction-dialogical scientific paradigm<sup>41</sup> that brings together three significant currents of tradition, namely local culture, Islamic religion, and modern science.<sup>42</sup> The local culture in question is the Minangkabau culture, which is the social setting of most people in West Sumatra Province, where IAIN IB Padang is located. The cultural value is "*Adat Basandi Syara'-Syara' Basandi Kitabullah*" (ABS-SBK). ABS-SBK is an expression that emphasizes that the customs of the Minangkabau people constantly return to the Shari'a, and the Shari'a inevitably always goes to the Book of Allah. The transformation of UIN IB Padang in this context emphasizes a paradigm shift from the mandate of Islamic studies to a broader mandate. This is also in line with the needs of

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<sup>38</sup> To answer the existing challenges of Islamic education, scientific integration between religion and science is taken, starting from the school to the university level. Until now, the debate between the pros and cons of implementing Islamic education and science integration has never ended due to the limitations of science and interpretation. The process of scientific integration also occurred in the Pesantren, where the Pesantren initially did not have formal legality in the form of diplomas. Still, it became the same as schools or madrasas to erode the dichotomy of science. Fantika Febry Puspitasari, "The Integration-Interconnection Discourse of Islamic Education and Science in Indonesia," *TARBAWI* 8, no. 2 (February 11, 2020): 153 – 62, <https://doi.org/10.36781/tarbawi.v8i2.3090>; Istikomah Istikomah, Eni Fariyatul Fahyuni, and Imam Fauji, "Integration of Schools and Madrassa into Pesantren in Indonesia," in *Proceedings of the 1st International Conference on Intellectuals' Global Responsibility (ICIGR 2017)* (Paris, France: Atlantis Press, 2018), 141 – 43, <https://doi.org/10.2991/icigr-17.2018.34>.

<sup>39</sup> Zulfis, "Academic Paper Formulation Team for the Transition of Institut Agama Islam Negeri Padang to Imam Bonjol State Islamic University Padang," 2023.

<sup>40</sup> Article 4 letter a of Minister of Religious Affairs Regulation Number 28 of 2017 concerning the Statute of Imam Bonjol State Islamic University Padang

<sup>41</sup> Nur Shalihin, Ridwan Muzir, and Zulfis, *Naskah Akademik Universitas Islam Negeri Imam Bonjol* (Padang: Imam Bonjol Press, 2016), 45.

<sup>42</sup> Shalihin, Muzir, and Zulfis, 98.



UIN IB Padang graduates, who will take care of religious issues and address concrete issues that continue to develop in society.<sup>43</sup>

Interaction-dialogical as a Paradigm UIN IB Padang understands that general science and religious science are various disciplines with ontological, epistemological/methodological, and axiological presuppositions based on balance in opposition as a fundamental principle of Minangkabau culture. This is because UIN IB Padang has a common interest: to serve the truth by finding and communicating it. Interaction is multidimensional because it is interconnected. Science and religion are multidimensional because agents, rationality, and culture are involved. The multidimensional dialogue model between religion and science is described in the NA UIN IB Padang by quoting Stenmark, namely:

*a relational model . . . that takes into account the fact that science and religion are social and dynamic practices and thus not static entities. Therefore, it is not possible to determine a priori where the borderline goes between science and religion since that could change as these practices develop and transform over time.*<sup>44</sup>

In interdisciplinary dialogue at the university level, the three functional notions of rhetoric can be realized because one discipline's conclusions (truths) must be dialogued with the findings of other disciplines that are undoubtedly different due to pluralism. This process relies on arguments based on the findings of one discipline to support or reject (persuade) the arguments of another discipline based on its findings. The balance of these interdisciplinary disagreements will emerge from the ability of one discipline to judge whether the opponent's arguments are convincing or not, as well as to criticize one's arguments if one discipline cannot convince the opponent.<sup>45</sup> The interaction-dialogical paradigm of UIN IB Padang explained:

*Imam Bonjol Islamic University does not think that by integrating religious and general sciences, these general sciences will automatically contain Islamic moral and ethical values. Imam Bonjol Islamic University will not simply assume that if the general faculty has the word Islam added to it, then the religious sciences will clean up the "negative" sides of the general science faculty. The task of religious studies is to explore Islam and Islamic studies to produce knowledge beneficial to humans and humanity, whether as citizens of culture, citizens of the state, or citizens of the world. Beneficial here means inspiring values, not determining values.*<sup>46</sup>

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<sup>43</sup> Shalihin, Muzir, and Zulfis, 18 – 19.

<sup>44</sup> Shalihin, Muzir, and Zulfis, 43 – 44.

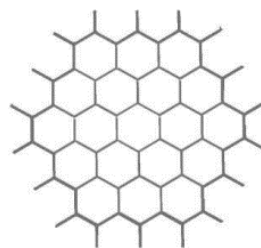
<sup>45</sup> Shalihin, Muzir, and Zulfis, 45.

<sup>46</sup> Shalihin, Muzir, and Zulfis, 97.

In the NA UIN IB Padang environment, this interactive-dialogical paradigm is metaphorically analogous to the behaviour and structure of bees and their hives, as described in Surah an-Nahl verses 68-69. Each bee creates a hexagonal (honeycomb) integrated with other honeycombs, yet each remains distinct. Bees work independently and collectively in the hive, thus producing honey, which humans enjoy. UIN IB Padang is likened to a collection of separate hexagonal planes, which together form a unified whole. These planes represent various disciplines, faculties, departments, methodologies, approaches, and value assumptions. Like a honeycomb structure, each plane operates independently yet remains interconnected.

**Image. 1**

The integration-dialogical paradigm of UIN IB Padang



Source : NA UIN IB Padang (2016)

The hexagonal framework of UIN IB Padang's knowledge base can be called the "Islam Nusantara Knowledge Framework". Islam Nusantara refers to knowledge born from a dialectic between abstract or internal and concrete or external elements. The abstract elements consist of ontology, epistemology or methodology, and axiology, while the concrete elements include academic character, academic ethics, and academic pillars. The components of the Nusantara knowledge system are divided into six aspects: humanity, *an-nahl*, ethics, ethos, intelligence, and wisdom.<sup>47</sup>

### Challenges of Constitutional Law Study Program UIN IB Padang

The Constitutional Law (*Siyāṣah Shar'īyyah*) study program faces challenges in the dynamics of Constitutional Law in Indonesia. *Siyāṣah Shar'īyyah* is an Islamic political doctrine based on Sharia values that form state law to regulate, manage, and organize Islamic government and politics. According to Saim Kayadibi, this theory focuses on Sharia public policies that reflect the principles of Islamic governance, covering all aspects of human life, from worship to *muāmalah* and governance to international relations.<sup>48</sup> However, Mohammad Hashim Kamali states that the state system and constitution in Islam are less developed than private law in Sharia. This

<sup>47</sup> Shalihin, Muzir, and Zulfis, 46.

<sup>48</sup> Saim Kayadibi, "The Theory of Syaro'ah Oriented Public Policy," *AHKAM: Jurnal Ilmu Syariah* 15, no. 2 (July 20, 2015): 171, <https://doi.org/10.15408/ajis.v15i2.2861>.

condition is due to the dominance of dictatorship and dynastic rule in Islamic history, which stifled the development of ideas about politics and governance. As a result, scholarly attention focused more on issues such as worship, family law, and inheritance, which were much more advanced than constitutional and governmental law. In addition, many of the post-fall practices of the Islamic Caliphate were deemed to deviate from Islamic normative principles.<sup>49</sup>

An excessive approach to constitutional law (*Siyāsah Shar'iyah*) can be problematic in practice, especially if the exclusive interpretation of constitutional law (*Siyāsah Shar'iyah*) clashes with the principles of pluralism and equality upheld by Pancasila, especially regarding human rights and religious freedom. Indonesia's heterogeneity requires harmony among various religious communities. While there may be no overt attempt to implement Islamic constitutional principles at present, if such an attempt were to emerge, it could cause inter-religious tensions and disrupt social cohesion, especially regarding the protection of minority rights.

The above excerpt illustrates the universality of Islamic studies in the context of state administration and the challenges on the other side. Difficulties in practice, for example, are found in legislation in Aceh, where the findings of Helmi *et al.*'s study show that there are assessments of qanuns that deviate from the provisions of *Fiqh*, even further claimed as an effort to dwarf Islamic law.<sup>50</sup> However, some studies show that *Fiqh* and *Siyāsah* in Aceh are integrated into a complementary legal system.<sup>51</sup> This means that it is inevitable that reliance on and adherence to interpretations of Islam may inhibit a more inclusive and pluralistic approach to constitutional practices in Indonesia. This approach also risks inappropriately affirming religious doctrines in the ongoing legal dynamics. Suppose study programs overemphasize Constitutional Law (*Siyāsah Shar'iyah*). In that case, they may fail to equip students with the comparative skills necessary to understand the differences and similarities between faith-based and secular legal systems (Pancasila), especially in the broader context of global legal dynamics.

Another dilemma lies in reconciling Constitutional Law (*Siyāsah Shar'iyah*) with Indonesia's approach to democracy, which separates power between the executive,

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<sup>49</sup> Mohammad Hashim Kamali, "The Islamic State: Origins, Definition and Salient Attributes," in *Islam in Southeast Asia: Political, Social and Strategic Challenges for the 21st Century*, 1st ed., ISEAS Series on Islam (Singapore: ISEAS, 2006), 278 – 79.

<sup>50</sup> Helmi Helmi *et al.*, "Implementation Place of 'Uqubat Canings in Fiqh Perspective (Analysis of Aceh Governor Regulation Number 5 of 2018)," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 2, no. 4 (November 6, 2019): 65, <https://doi.org/10.33258/birci.v2i4.553>.

<sup>51</sup> Jabbar Sabil, "Fiqh and Siyasa Model of Integration: A Study of The Constitution of The Sultanate of Aceh Darussalam," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 13, no. 1 (July 6, 2024): 16, <https://doi.org/10.22373/legitimasi.v13i1.23379>.

legislative, and judicial branches. This is in line with Moamen Gouda study of Al-Azhar's constitution, which found that Al-Azhar's constitution is incompatible with essential concepts of the rule of law, such as the power given to the head of the Islamic state is very large, so the executive branch is much higher than the legislative and judicial branches, women and non-Muslims are explicitly discriminated against, and the law is unstable because there are many differences between schools in Islamic jurisprudence (*fiqh*).<sup>52</sup>

Not only Al-Azhar's constitution but the implementation of Indonesia's constitution will also cause problems because it can lead to discrimination against minority groups in society. On the other hand, countries that implement Sharia often face conflicts between Sharia and human rights and individual freedoms.<sup>53</sup> The challenge is to integrate the constitutional framework in the Islamic context. This skepticism can be reduced if the principles of Constitutional Law (*Siyāṣah Shar'īyyah*) are intrinsic or universal. These principles are in harmony with the principles recognized in the Indonesian legal and governance system based on Pancasila. Balancing religious values with the principles of Pancasila is a significant challenge in evaluating the coherence of Constitutional Law (*Siyāṣah Shar'īyyah*).

It is understood that Constitutional Law (*Siyāṣah Shar'īyyah*) developed in a different historical context, thus posing challenges to its direct application in modern Indonesian society and governance. This can create ambiguity and uncertainty in dealing with contemporary issues and evolving social and political dynamics. For example, Al-Mawardi's perspective in his work *Al-ahkām al-sulthānīyah wa al-wilāyat al-dīnīyah* (2006), which is the primary reference in the Constitutional Law (*Siyāṣah Shar'īyyah*) program, discusses non-Muslim leadership in a Muslim government. Al-Mawardi allows non-Muslim leadership under Islamic doctrines but insists that Muslim leadership must be at the highest level. Applying these views to the Indonesian legal and political system, as seen in the case of Basuki Tjahaja Purnama (Ahok),<sup>54</sup> highlights the complexity and potential conflict in integrating Islamic constitutional principles in

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<sup>52</sup> Moamen Gouda, "Islamic Constitutionalism and Rule of Law: A Constitutional Economics Perspective," *Constitutional Political Economy* 24, no. 1 (March 3, 2013): 57 – 85, <https://doi.org/10.1007/s10602-012-9132-5>.

<sup>53</sup> Wafiq Fadilah Utami and Mu'min Firmansyah, "Application of Fiqh Siyasah in the Field of Constitution," *AL IMARAH: JURNAL PEMERINTAHAN DAN POLITIK ISLAM* 9, no. 2 (August 30, 2024): 131, <https://doi.org/10.29300/imr.v9i2.5140>.

<sup>54</sup> Salmah Muslimah, "Belajar Dari Ahok Dan Susan, Ini Pandangan Islam Soal Pemimpin Non Muslim," [www.news.detik.com](http://www.news.detik.com), 2015, <https://news.detik.com/berita/d-2996438/belajar-dari-ahok-dan-susan-ini-pandangan-islam-soal-pemimpin-non-muslim>.

Indonesia. Although in substance, Islamic universal values are already present in the Indonesian constitution.<sup>55</sup>

This uncertainty ultimately leads to legal instability, which impacts social stability. Differences in doctrinal interpretations among Islamic scholars on the issue of the constitution further complicate the matter<sup>56</sup> which regulates the relationship between the state and the people.<sup>57</sup> This ambiguity is evident in developing curricula that do not fully reflect scientific integration, exacerbated by the "burden" of incorporating curriculum standards mandated by the government, such as the Indonesian National Qualifications Framework. Given these challenges, it is essential to evaluate them thoroughly. The solution is to encourage dialogue between interpretations, openness to social and cultural change, and an integrated understanding to facilitate the adaptation process to find common ground between the prevailing (positive) state law and the principles of Islamic Sharia, especially in a pluralistic country. This approach can balance universal values such as democracy, human rights, and equality with Sharia principles and reduce ambiguity in Constitutional Law (*Siyāṣah Shar'īyyah*) in the Indonesian context.

### **Implementation of UIN IB Padang Paradigm in Constitutional Law Study Program (*Siyāṣah Shar'īyyah*)**

UIN IB Padang's Constitutional Law (*Siyāṣah Shar'īyyah*) study program is in the Faculty of Sharia. The NA UIN IB Padang states that the scientific core at the heart of the Faculty of Sharia is not Islamic law or law in general, but *uṣul fiqh*. A Muslim or mujtahid dialectics is the substance implied in the book of Allah and the reality of human life. The proficiency of *uṣul fiqh* as a method of thinking determines the quality of the response and appreciation of the Faculty of Sharia academic community towards religious and social reality. It is stated that the excellence of the Faculty of Sharia UIN IB Padang lies in the new perspective and scientific output of Islamic studies that will be produced. The new perspective is socio-cultural in a broad sense, including economic, political, social, and cultural issues. The scientific output expected to be born from the Faculty of Sharia is social *ijtihad*. When given a new perspective, the skills of Islamic law are embedded in the traditional Sharia scientific perspective, and

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<sup>55</sup> Muhammad Siddiq Armia, "Implementing Islamic Constitutionalism: How Islamic Is Indonesia Constitution?," *AL-'ADALAH* 15, no. 2 (December 21, 2018): 437, <https://doi.org/10.24042/adalah.v15i2.3389>.

<sup>56</sup> Jerg Gutmann and Stefan Voigt, "The Rule of Law and Constitutionalism in Muslim Countries," *Public Choice* 162, no. 3–4 (2015), <https://doi.org/10.2139/ssrn.2434793>.

<sup>57</sup> N J Coulson, "The State and the Individual in Islamic Law," *International and Comparative Law Quarterly* 6, no. 1 (January 17, 1957): 49–60, <https://doi.org/10.1093/iclqaj/6.1.49>.



we must produce Islamic law not only for new legal phenomena and facts but more broadly.<sup>58</sup>

The manifestation of the above idea, one of which is the establishment of the Constitutional Law Study Program (*Siyāsah Shar’iyyah*), which wants the competence of its graduates to have four expertise, namely first, proficiency as a legal practitioner who has strong character and broad knowledge, can carry out legal duties and provide consultations that are in harmony with Islamic, Indonesian, and human values. Second, expertise in the field of Constitutional Law, including problem identification, regulatory description, analysis and formulation of legal opinions; second, expertise in the field of Constitutional Law, including problem identification, regulatory description, analysis, and formulation of legal opinions; third, skills as legal drafters who are proficient in describing laws and regulations, drafting academic papers, and ensuring legal conformity; and fourth, capabilities as Legal Research Assistants, who demonstrate extensive knowledge and fulfill responsibilities in Constitutional Law research by adhering to Islamic values.<sup>59</sup>

If drawn into the scope of the integrated Faculty of Sharia, the spirit above aligns with the opinion of Nurul Asiya Nadhifah *et al.*, where Sharia faculty students must have theoretical and practical abilities in legal development. For this reason, besides getting theory in class, students can do practicum outside the classroom to develop their skills and competencies in law.<sup>60</sup> To achieve these four graduate outputs, students of Constitutional Law (*Siyāsah Shar’iyyah*) UIN IB Padang must complete 142 Semester Credit Units consisting of 152 Semester Credit Units (10 Semester Credit Units are elective courses), including Final Project (Thesis) and Community Service. These courses consist of 8 credits for national characterization courses, 26 credits for UIN IB Padang characterization courses, including Thesis and Community Service, 106 credits for compulsory courses, and 20 credits for elective courses. They require students to take ten credits.<sup>61</sup> Details can be seen in the following table :

**Table 1**  
**Courses of Constitutional Law (*Siyāsah Shar’iyyah*) Study Program UIN IB Padang**

<sup>58</sup> Coulson, 69 – 70.

<sup>59</sup> UIN Imam Bonjol Padang, "Kurikulum Program Studi Hukum Tata Negara," [www.fs.uinib.ac.id](http://www.fs.uinib.ac.id), 2021, <https://fs.uinib.ac.id/page/detail/kurikulumprodi hukumt>.

<sup>60</sup> Nurul Asiya Nadhifah *et al.*, "The Implementation of Legal Practicum for Students of the Faculty of Sharia and Law to Improve Their Competence," *International Journal of Social Science Humanity & Management Research* 2, no. 09 (September 30, 2023): 1000 – 1008, <https://doi.org/10.58806/ijsshmr.2023.v2i9n18>.

<sup>61</sup> The arrangement of these courses is also stipulated in the Decree of the Rector of Imam Bonjol State Islamic University Padang Number 1733 of 2023 concerning the Determination of Course Coding at Imam Bonjol State Islamic University Padang. UIN Imam Bonjol Padang, "Kurikulum Program Studi Hukum Tata Negara."

	No.	Course Name	Semester Credit Units
<b>National Characteristic Courses</b>	1	Pancasila	2
	2	Indonesian Language	2
	3	English	2
	4	Citizenship	2
<b>Total</b>			<b>8</b>
<b>Characteristic Courses of UIN IB Padang</b>	1	Introduction to Quran and Hadith Studies	2
	2	Introduction to the Study of Islamic Thought	2
	3	Introduction to the Study of Islamic Law	2
	4	Introduction to the Study of the History of Islamic	2
	5	Arabic Language	2
	6	Philosophy of Science	2
	7	Research Methods	2
	8	Islam and Minangkabau Culture	2
	9	Community Service	4
	10	Final Project (Thesis)	6
<b>Total</b>			<b>26</b>
<b>Required Courses</b>	1	Morals	2
	2	Logic	2
	3	History of Islamic Legal Thought	2
	4	Introduction to Legal Science	2
	5	Arabic Qira'ah wa Qitabah	2
	6	Introduction to Indonesian Law	2
	7	Reading Teks on Islamic Law	2
	8	Judicial Power in Indonesia	2
	9	Sources and Evidence of Law	2
	10	Basics of Social Science	2
	11	Falak Science	2
	12	Civil Law	2
	13	Sociology of Law	2
	14	Methods of Islamic Law	2
	15	Civil Procedure Law	2
	16	Procedural Law of Religious Courts	2
	17	Constitutional Law	2
	18	Islamic Legal Philosophy	2
	19	Legal Research Methods	2
	20	Customary Law	2

	21	Criminal Law	2
	22	Legal Rhetoric	2
	23	Rules of Jurisprudence	2
	24	Indonesian Islamic Civil Law	2
	25	Religious Court Practice	2
	26	Legal Aid	2
	27	Agrarian Law	2
	28	Criminal Procedure Law	2
	29	Jurisprudence of Worship	2
	30	State Administration Law	2
	31	Waqf Jurisprudence	2
	32	Ethics of Legal Profession	2
	33	Jurisprudence of Jinayah	2
	34	History of Islamic Constitutional Law	2
	35	Administration of Religious Courts	2
	36	Fikih Mawaris	2
	37	Jurisprudence of Munakahat	2
	38	Islamic Constitutional Law	2
	39	Introduction to Ushul Jurisprudence	2
	40	International Law	2
	41	Jurisprudence of Muamalah	2
	42	Fundamentals of Islamic Constitutional Law	2
	43	Fiqh Zakat	2
	44	Islamic Legislative Law	2
	45	State Science	2
	46	Procedural Law of the Constitutional Court	2
	47	Jurisprudence Manuscript Study	2
	48	Drafting Legislation	2
	49	State Institutions	2
	50	Constitutional Law	2
	51	Politics and Democracy	2
	52	Politics of Law	2
	53	Procedural Law of State Administrative Court	2
		<b>Total</b>	<b>106</b>
<b>Elective Courses (10 credits required)</b>	1	Financial Law in Islam	2
	2	Humanitarian Law	2
	3	Tax Law	2
	4	Human Rights Law	2
	5	Elections and Political Parties	2
	6	Commercial Law	2

7	Judicial practice	2
8	Out-of-Court Dispute Resolution	2
9	Environmental Law	2
10	Civil Procedure Law Shari'ah Economics	2
<b>Total</b>		<b>20</b>
<b>Grand Total</b>		<b>152</b>
<b>Total Required to be Taken by Students</b>		<b>142</b>

Source: *fs.uinib.ac.id*. (n.d.). *Kurikulum Program Studi Hukum Tata Negara*. *Fs.Uinib.Ac.Id*. <https://fs.uinib.ac.id/page/detail/kurikulumprodi hukumt>, accessed February 28, 2024.

As outlined in the table above, the curriculum structure shows the integration of knowledge made within the academic framework for students of Constitutional Law (*Siyāsah Shar'īyyah*). This integration is evident from including nationally mandated courses, such as Pancasila, Bahasa Indonesia, and English, in addition to courses specific to UIN IB Padang, such as Islamic Civilization, philosophy, and Minangkabau culture. This structure reflects the interaction between general civic education and Islamic knowledge, which encourages the development of a holistic understanding that connects the study of religion to the broader role of society.

Courses such as *fiqh*, philosophy of law, Indonesian law, and social sciences encourage interdisciplinary engagement. This convergence promotes the formation of students who master Islamic legal thought and modern legal systems and social realities, highlighting the scholarly interaction between classical and contemporary intellectual traditions. In addition, the emphasis on courses such as Islamic Legal Reasoning Methods and Legal Research Methods underscores the focus on research methodology, which is critical to scholarly dialogue. These courses enable students to engage with classical Islamic legal methods and modern legal research techniques, empowering them to contribute meaningfully to academic discourse. The course Islam and Minangkabau Culture further underscores the interaction of academia and local culture. It ensures that students are equipped to navigate Islamic law's intellectual and social dimensions and its application in the regional context. The "Islam and Minangkabau Culture" course also characterizes the UIN IB Padang paradigm.

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*So, ideally, every study program should have Islamic and Minangkabau courses. So that can be considered as its implementation. There are university courses, such as Introduction to Islamic Thought, Introduction to the History of Islamic Civilization, Introduction to Quran Science, and Introduction to Hadith Science. Minangkabau courses, Islam and Minangkabau courses, and Minangkabau Philosophy courses<sup>62</sup>.....*

The curriculum of the Constitutional Law (*Siyāsah Shar'iyah*) Study Program above is inseparable from the influence of the Indonesian Association of Constitutional Law (*Siyāsah Shar'iyah*) Study Programs (APHUTARI, Asosiasi Prodi Hukum Tata Negara Indonesia).<sup>63</sup> Not only at UIN IB Padang, according to Alfadli, the curriculum of Constitutional Law (*Siyāsah Shar'iyah*) found in all UINs in Indonesia has similarities because APHUTARI also proposed. The courses suggested by APHUTARI are divided into three classification groups: Science and Concept of Constitutional Law, Science and Concept of *Siyāsah Shar'iyah*, and Practice and Skills of Constitutional Law. The types of courses proposed by APHUTARI are :

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<sup>62</sup> Zulfis, "Academic Paper Formulation Team for the Transition of Institut Agama Islam Negeri Padang to Imam Bonjol State Islamic University Padang."

<sup>63</sup> APHUTARI, At the September 24-26, 2019, meeting in Gorontalo, recommended seven points, two of which were asking the Forum of Deans of Sharia Faculties throughout Indonesia to facilitate the proposal and signing of the formulation of special knowledge and skills for study programs in the Sharia and law faculty clusters by the Director of PTKIN and asking the Forum of Deans of Sharia Faculties throughout Indonesia to include APHUTARI in discussing academic and non-academic issues of shari'a in the PTKIN environment. The results of the APHUTARI meeting in 2024 were attended by representatives from 58 State Islamic Religious Universities (PTKIN) from all over Indonesia, namely 29 State Islamic Universities (UIN), 24 State Islamic Religious Institutes (IAIN), and 5 State Islamic Religious Colleges (STAIN). One of these meetings discussed the differences in the nomenclature of the Constitutional Law Study Program (*Siyasah*) and Constitutional Law (*Siybsah Syar'iyah*), which could have academic and administrative implications. Kementerian Agama Republik Indonesia, "APHUTARI Minta Kemenag Perkuat Tatakelola Prodi *Siyasah Syariyah* PTKIN," [www.kemenag.go.id](http://www.kemenag.go.id), 2019, <https://kemenag.go.id/nasional/aphutari-minta-kemenag-perkuat-tatakelola-prodi-siyasah-syariyah-ptkin-bzxfr8>; Redaksi Koran Independen, "APHUTARI Bahas Ketidakseragaman Nomenklatur Prodi HTN PTKIN - Koran Independen," [www.koranindependen.co](http://www.koranindependen.co), 2024, <https://koranindependen.co/2024/07/09/aphutari-bahas-ketidakseragaman-nomenklatur-prodi-htn-ptkin/?page=1>.



**Table 2**  
**Proposed APHUTARI Courses**

No.	Course Content	Description
1	State Science	The Science and Concept of Constitutional Law
2	Political Science	
3	Constitutional Law	
4	State Administrative Law	
5	Constitutional Law	
6	Local Government Law	
7	Election and Political Party Law	
8	International Law	
9	Science and Techniques of Drafting Legislation	
10	Tafsir Ayat Ahkam Siybsah	Science and Concepts of Siybsah Shar'iyah
11	Hadith Ahkam Siybsah	
12	State Administration Jurisprudence Manuscript Study	
13	Fiqh Siybsah	
14	Islamic Political Thought	
15	Comparative Constitutional Law	
16	Procedural Law of the State Administrative Court	Practice and Skills of Constitutional Law
17	Procedural Law of the Constitutional Court	

*Source: Association of Indonesian State Law (Siyāsah Shar'iyah) Study Programs (APHUTARI) (Doc. Faculty of Sharia UIN IB Padang, Year 2023)*

The table above illustrates that the curriculum offered by APHUTARI focuses on law and political science in the context of legal studies and Islamic law. The courses offered by APHUTARI synthesize different knowledge, integrate various disciplines, and prepare students for practical application in Constitutional Law. The curriculum also demonstrates the comprehensive application of scientific integration by combining the study of conventional law with Islamic law principles, incorporating an interdisciplinary approach from political science, and emphasizing practical skills in legal practice. Scientific integration in this context can be interpreted as preparing students to understand and apply constitutional law and administrative law in diverse contexts and face legal challenges with secular and religious perspectives.

Based on the description above, it can be seen that APHUTARI plays a significant role in designing the implementation of the scientific integration paradigm in the Constitutional Law Study Program (*Siyāsah Shar'iyah*) at UINs throughout Indonesia, especially in the Constitutional Law Study Program (*Siyāsah Shar'iyah*) UIN IB

Padang, because almost the entire curriculum offered by APHUTARI is implemented in the Constitutional Law Study Program (*Siyāsah Shar’iyyah*) UIN IB Padang. Alfadli said:

*If the HTN curriculum exists, three agencies regulate it. Because the general curriculum from UIN has several courses, a law faculty curriculum is recommended for application to sharia faculties throughout Indonesia. Then, there is the Association curriculum (APHUTARI). It is a recommendation, and it is up to the campus to use it. However, in HTN, it is required. So HTN throughout Indonesia, managed by the association (APHUTARI), uses the recommended courses. So, the characteristics of each are left to the campus. So, the area of development (development by UIN IB Padang) is not too broad because it has been included or has been<sup>64</sup>....*

The explanation above indicates that the curriculum of the Constitutional Law (*Siyāsah Shar’iyyah*) study program at PTKIN in Indonesia is not always determined by the university where the study program is implemented. Course recommendations by APHUTARI have classified scientific fields related to Constitutional Law (*Siyāsah Shar’iyyah*) and Constitutional Law. Given that UIN IB Padang's Constitutional Law (*Siyāsah Shar’iyyah*) Study Program includes courses from APHUTARI, it has directly or indirectly strengthened scientific integration. This implies that the scientific integration of UIN IB Padang has been formally implemented.

Although the curriculum has been arranged in such a way as reflected in the distribution of courses, the lecturer as a teacher or scientific integration actor in the Constitutional Law Study Program (*Siyāsah Shar’iyyah*) UIN IB Padang is no less critical in determining the scientific integration process. Thus, the paradigm of UIN IB Padang is genuinely implemented. However, if the lecturer does not integrate science into teaching, the distribution of these courses will still stand alone according to the existing classification. This means that the UIN IB Padang paradigm has not fully occurred, or the truth to be achieved by the spirit of the transition of UIN IB Padang will not be achieved.

The above excerpt explains that Lecturers in the Constitutional Law Study Program (*Siyāsah Shar’iyyah*) UIN IB Padang must integrate with Islamic studies and vice versa. The integration point must also be guided by religious values, culture, and rationality embedded in the UIN IB Padang paradigm. If this happens, it can be said that the integration process is not only limited to formalism but has been well implemented, at least in transferring knowledge. Thus, students who receive knowledge from lecturers will find an integrated understanding of Constitutional Law (*Siyāsah Shar’iyyah*) through the UIN IB Padang paradigm.

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<sup>64</sup> Alfadli, Head of the Constitutional Law (*Siyasah Shar’iyyah*) Study Program, Faculty of Sharia, Imam Bonjol State Islamic University Padang, 24 July 2023.

Lecturers in the Constitutional Law (*Siyāsah Shar’iyyah*) Study Program at UIN IB Padang are still running with their respective scientific specifications because they do not understand the concept of interaction-dialogical carried by UIN IB Padang. This condition is exacerbated by the unavailability of interaction-dialogical concept guidelines that lecturers or students can use since the transition of IAIN IB Padang to UIN IB Padang. Alfadli and Zulfis told this:

*Not all lecturers who teach in the Constitutional Law Study Program (Siyāsah Shar’iyyah) UIN IB Padang understand the interaction-dialogical paradigm. This is because lecturers do not upgrade their abilities, and reference books about the UIN IB Padang paradigm are unavailable, both issued by the rectorate and the faculty. The absence of these guidelines makes the lecturers walk alone in teaching their courses. Lecturers who teach Islamic science courses will focus on Islamic science without integrating it with secular science and vice versa<sup>65</sup>.....Since the transition of IAIN Padang to UIN IB Padang, lecturers have not received specific guidance on implementing the interaction-dialogical paradigm<sup>66</sup>.....*

Based on the description above, it can be stated that implementing the UIN IB Padang paradigm in the Constitutional Law Study Program (*Siyāsah Shar’iyyah*) can be interpreted as limited to formality or only limited to the distribution of courses. As for lecturers, the implementation has not yet entirely occurred. This problem will directly or indirectly have an impact on students during the process of writing the final project (Thesis, Thesis guidance, and final Thesis trial) because it could be that the lecturers who guide or try students' theses come from two scientific specifications (Constitutional Law and Constitutional Law (*Siyāsah Shar’iyyah*)) who will defend their respective opinions so that scientific integration based on the UIN IB Padang paradigm does not occur. Far from that, it will impact the output of the Constitutional Law (*Siyāsah Shar’iyyah*) Study Program of UIN IB Padang.

The above description can be interpreted as the process of scientific integration that occurs not only from the distribution of existing courses but also is complemented by the knowledge of lecturers who teach. In line with this problem, academic guidance for lecturers and students about the UIN IB Padang Paradigm is needed. In addition, it can also be done by establishing an interaction-dialogical institution of UIN IB Padang, where the institution can filter or screen lecturers who are currently active as teachers or lecturers who UIN IB Padang will recruit on an ongoing basis. So, before teaching in class and preparing courses, lecturers must get knowledge support from

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<sup>65</sup> Alfadli, Head of the Constitutional Law (*Siyāsah Shar’iyyah*) Study Program, Faculty of Sharia, Imam Bonjol State Islamic University Padang, 24 July 2023.

<sup>66</sup> Zulfis, "Academic Paper Formulation Team for the Transition of Institut Agama Islam Negeri Padang to Imam Bonjol State Islamic University Padang."

the interaction-dialogical institution. Comprehensive curriculum development is needed, involving optimistic law experts and scholars and comparative studies with other countries with mixed legal systems. Hence, an integrative curriculum is relevant to the latest developments.

## Conclusion

Scientific integration at UIN IB Padang adopts an interaction-dialogical paradigm that combines local culture, Islam, and science. This paradigm is likened to a beehive, where each discipline runs independently but remains connected in a harmonious unity. This philosophy reflects the belief that religious and general sciences can coexist and complement each other without anyone dominating. The implementation of the interaction-dialogical paradigm in the Constitutional Law Study Program (*Siyāsah Shar'iyah*) is reflected in the distribution of courses, including those from APHUTARI. However, only a few courses explicitly reflect this paradigm, such as "Islam and Minangkabau Culture." Challenges arise mainly in the application of the concept of *Siyāsah Shar'iyah* compared to the concept of Constitutional Law applicable in Indonesia. In addition, lecturers' understanding of the interaction-dialogical paradigm is still limited due to the absence of clear guidelines for integrating science into the teaching process. Therefore, there is a need to develop directed academic guidelines and establish supporting institutions to ensure the implementation of this paradigm runs effectively and sustainably.

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