

Integration of Islamic and Positive Law: Sociological Review of PMA No. 38/2017

Nor Mohammad Abdoeh¹, Rizki Parahita Anandi², Heru Saputra³

¹Universitas Islam Negeri Salatiga, Indonesia, ²Lancaster University, United Kingdom,

³Universitas Negeri Semarang, Indonesia

¹abduhiainsalatiga@gmail.com, ²rizkiparahita@gmail.com,

³herusaputra@students.unnes.ac.id

Abstract

The phenomenon of the emergence of PMA No. 38 Year 2017, makes a big challenge for the academic community of the Faculty of Shari'ah UIN Salatiga in order to realize the quality of alumni who not only master the science of Islamic Law, but also master general law. This study examines the impact of the implementation of PMA No. 38/2017 on the curriculum and teaching methods at the Faculty of Shari'ah UIN Salatiga, and how this harmonization affects the social and academic dynamics within the faculty. Using a sociological approach, this study assesses how the curriculum changes affect the relationship between lecturers, students and educational institutions, and the implications for the quality and relevance of legal education in Indonesia. The findings show that despite significant efforts to harmonize the two disciplines, fundamental differences in methodologies and perspectives remain a major obstacle. The research also reveals the social impact of this integration on students, lecturers, and the academic community as a whole, and offers recommendations to improve the effectiveness and acceptability of scholarly harmonization in the future. The efforts made by the Faculty of Shari'ah in harmonizing science are to conduct a curriculum review by involving alumni and stakeholders. The impact of the change in degree after the issuance of PMA No. 38 of 2017 is the acceptance of alumni of the Islamic Family Law Study Program at the Faculty of Sharia UIN Salatiga with the initials FS in the M.Kn Master of Notarial Program at Sebelas Maret University Surakarta, this is proof that sharia graduates are eligible to become notary. This is because a number of degrees in the field of sharia studies related to law (such as Islamic Family Law (Ahwal Syakhshiyah), Sharia Economic Law and Constitutional Law (Siyasah Shar'iyah) have now been uniformed with a law degree. This is as illustrated in the attachment of PMA 33/2016 and its amendments.

Keywords: *Scientific Unification, Islamic Law, General Law, Positive Law*

Abstrak

Fenomena munculnya PMA No. 38 Tahun 2017, menjadikan tantangan besar bagi civitas akademika Fakultas Syari'ah UIN Salatiga dalam rangka mewujudkan kualitas alumni yang tidak hanya menguasai keilmuan Hukum Islam semata, tetapi juga menguasai Hukum umum. Penelitian ini mengkaji dampak dari implementasi PMA No. 38 Tahun 2017 terhadap kurikulum dan metode pengajaran di Fakultas Syari'ah UIN Salatiga, serta bagaimana harmonisasi ini mempengaruhi dinamika sosial dan akademis di lingkungan fakultas tersebut. Dengan menggunakan pendekatan sosiologis, penelitian ini menilai bagaimana perubahan kurikulum memengaruhi hubungan antara dosen, mahasiswa, dan institusi pendidikan, serta implikasinya terhadap kualitas dan relevansi pendidikan hukum di Indonesia. Temuan penelitian ini menunjukkan bahwa meskipun ada upaya yang signifikan untuk menyelaraskan kedua disiplin ilmu ini, perbedaan metodologi dan perspektif yang mendasar masih menjadi hambatan utama. Penelitian ini juga mengungkapkan dampak sosial dari integrasi ini terhadap

mahasiswa, dosen, dan masyarakat akademik secara keseluruhan, serta menawarkan rekomendasi untuk meningkatkan efektivitas dan penerimaan harmonisasi keilmuan di masa depan. Adapun upaya yang dilakukan Fakultas Syari'ah dalam menyelaraskan keilmuan ialah melakukan review kurikulum dengan melibatkan alumni dan *stakeholder*. Adapun dampak adanya perubahan gelar pasca terbitnya PMA No 38 Tahun 2017 ialah diterimanya alumni Program Studi Hukum Keluarga Islam Fakultas Syari'ah UIN Salatiga berinisial FS di S2 M.Kn Program Kenotariatan Universitas Sebelas Maret Surakarta, hal ini menjadi bukti bahwa lulusan sarjana syariah memenuhi syarat menjadi notaris. Pasalnya, sejumlah gelar pada bidang studi syariah terkait hukum (seperti Hukum Keluarga Islam (*Ahwal Syakhshiyah*), Hukum Ekonomi Syari'ah dan Hukum Tata Negara (*Siyasah Syar'iyah*) kini telah diseragamkan dengan gelar sarjana hukum. Hal ini sebagaimana tergambar dalam lampiran PMA 33/2016 dan perubahannya.

Kata Kunci: Unifikasi Keilmuan, Hukum Islam, Sosiologis, Hukum Positif

Introduction

The phenomenon of the emergence of PMA Number 38 of 2017, is a big challenge for the management of the Faculty of Sharia UIN Salatiga in order to realize the quality of alumni who not only master the science of Islamic Law alone, but more than that to master general law. The understanding of the community that understands that between Islamic law and Positive Law has no relationship, because Islamic law is based on the belief in the revelation of Allah, while Positive Law is based on the agreement of the formulators of the Law. In addition, Islamic law which is based on the tradition of fiqh does not have legal certainty so that Islamic law does not enter as a whole into the realm of national law.

According to the history of the development of legal thought in Indonesia, Islamic law is often not presented as a real, rational and scientific law, because it is only based on the truth of belief. This is the reason why it is important to align the science between Islamic law and Positive Law, to be presented as a proper law in Indonesia. Moreover, the majority of Indonesian people are Muslim, of course making Islamic law a part of their life activities. Islamic law is a set of norms that contain values to regulate the life of society, based on beliefs that are considered to have universal truth (based on the Qur'an and Al-Hadith), where Islamic law is one of the laws that live in society, in addition to customary law and Western law. Therefore, the unification of Islamic legal science and positive law is very necessary as one of the laws that can solve state problems (Islamiyati, 2013, p. 57).

In Islamic tradition, Islamic law is often interpreted or associated with *sharia* and *fiqh*, although the two are not necessarily the same because law in the sense of *sharia* comes from the Qur'an and the hadith of the Prophet, while *fiqh* is the result of *the ijtihâd* of the fuqaha' (Shaffat, 2010, pp. 37–62). It can be said that Islamic law as a modified result of the word *fiqh* is a phrase that is included in the category of attributive phrases, consisting of the words law and Islam. In terms of language, law means to judge, rule, return, regulation, government, and so on (Ma'luf, n.d., p. 146). According to the term, law is a set of regulations set by its holders and is multilaterally binding for its citizens as an effective social guarantee to realize justice (Gurvitch, 1988, p. 51).

The center of Islamic studies in Indonesia is currently in the Islamic Religious College (PTKI), in various types of educational institutions, such as universities, institutes and colleges. PTKI as the center of Islamic studies in Indonesia is also recognized by universities and Islamic

scientists abroad, including in Western countries. They often carry out scientific and research cooperation with PTKI in Indonesia. This trust, in addition to having to be maintained, should also be a driver to always improve and develop the academic quality and professionalism of PTKI, not only at the national level but also internationally (Maula et al., 2022, p. 1).

The improvement of academic quality and professionalism then becomes a necessity when faced with a global reality full of competition and challenges. This is because Islamic Religious Colleges in Indonesia generally face several challenges that must be resolved immediately, if they want to become a college that is in demand and respected in terms of science. These challenges include, *first*, the existence of a scientific dichotomy between "religious sciences" and "general sciences" (Minhaji, 2003, pp. 3–4), especially in Islamic Religious Colleges, *second*, the sciences taught at PTKI are considered less relevant to current realities (Azra, n.d., p. 2). *Third*, the study programs offered have not responded much to the challenges and needs of contemporary society (Minhaji & BA, 2003, pp. 6–9). PTKIN in Indonesia, both State Islamic Universities (UIN), State Islamic Institutes (IAIN) and State Islamic Colleges (STAIN) have a great responsibility to solve these problems and challenges, because PTKIN is a state educational institution that is a pioneer and driving force for PTKIS in Indonesia.

The three main problems above can actually be solved if there is a fundamental change in the building and structure of the science taught and become the area of study at PTKI; namely a structure of science that is not dichotomous and oriented towards the present and the future. Moreover, recently there have been many changes in status from STAIN to IAIN or from IAIN to UIN, so it will not have significant significance without a change in the framework of thinking regarding the development of science from what has existed so far. The change in status is not just legal-formal-administrative, but the most important thing is that it must be accompanied by a change in the building of science that will be traditionalized through the new institution. In fact, before the change in status is carried out, the first thing that should be taken is to review the structure of science that has been developed so far and conduct an intensive study of the structure and building of new science that will be offered (Minhaji, 2003, p. xiii).

According to Abuddin Nata, there are several things that underlie the need for the conversion of IAIN Institutions into UIN and the challenges to the unification of its knowledge. *First*, changes in the type of Madrasah Aliyah education. Previously, Madrasahs were religious schools, now madrasahs have become part of public schools or schools with Islamic characteristics. In madrasahs, there are already general subjects included in their curriculum. For example, exact sciences, social sciences, language and physics. This is different from the condition of IAIN which still provides religious schools. Madrasah graduates will find it difficult to enter UIN. In addition, this conversion is also to welcome graduates of general high schools to be able to enter IAIN if it has become UIN, because it can provide general departments and faculties. This change is also a mission to empower society/people in the future. *Second*, there is a dichotomy between religious sciences and general sciences. The solution to this dichotomy problem is a program of integration of knowledge between religious sciences and general sciences. With the assumption that if IAIN only organizes religious sciences, this will preserve the dichotomy (Nata, 2010, p. 59). Integration and interconnection of knowledge is something that must be done to eliminate the dichotomy of knowledge. *Third*, the change of IAIN to UIN is an opportunity for graduates to enter a wider job market. So far,

the direction of IAIN graduates has been Islamic educational institutions, religious activities, preaching and at the level of the Ministry of Religion. The change to UIN will further expand the scope of work and the existence of IAIN graduates. *Fourth*, the change of IAIN to UIN is in order to provide opportunities for IAIN graduates to carry out vertical mobility. Opportunities for movement and roles can enter a wider field. IAIN graduates will enter a wider, more varied and prestigious area and environment. This change also wants to restore the hopes of Muslims to become pioneers of human civilization that was once achieved by Islam in classical times. *Fifth*, the change of IAIN to UIN is also a demand for the implementation of professional, high-quality education and offers many choices. Moreover, with the rapid flow of globalization that gives birth to an environment of competition and competition, so that IAIN by becoming UIN is part of the effort to face challenges and seize opportunities (Nata, 2010, p. 56), (Fadriati, September 05-06-2017).

Thus, PTKI needs to make fundamental changes in a paradigmatic way in viewing Islamic sciences, so that it can answer the problems of dichotomous sciences, both in the PTKI environment and in Indonesia in general. The scientific buildings and structures that are built will in turn be reflected in the formation of the names of faculties and (new) study programs, even the curriculum that will be formed is basically an elaboration of the scientific structure (Azizy, 2003, pp. 10–11).

Therefore, as an initial study for the formation of non-dichotomous science, this study specifically discusses the unification efforts between Islamic law and general law in the Faculty of Sharia at PTKIN. This is important to study because there is still a gap between Islamic law and general law, especially Dutch law, in Indonesia, even though the two legal traditions, together with customary law traditions, are materials for the formation of national law. On the one hand, due to a lack of understanding, general legal experts view Islamic law as only a religious norm that is difficult to contribute to the order of society at large, because its norms only emphasize humans as individuals. On the other hand, Islamic legal experts have not been able to explain the study of Islamic law that can be understood and accepted by the framework of legal science in general (Wahidin & Abdurrahman, 1984, pp. 84–86).

UIN Salatiga, as the location of this research, is one of the Islamic Religious Colleges that has just experienced a change in status from a college (STAIN) to an institute (IAIN) while still carrying the vision and mission " In 2030, it will become a competitive, quality Faculty of Sharia in the deepening and development of Islamic legal sciences with an Indonesian perspective for the advancement of civilization in a peaceful and dignified manner " (Penyusun, 2018, p. 6).

This is clear in the teaching process at the Faculty of Sharia, which requires a paradigm of scientific unification between Islamic sciences and general sciences related to law. The Faculty of Sharia with three Study Programs, namely Islamic Family Law (Ahwal al-Syakhsyah), Sharia Economic Law (Mu'amalah), State Administrative Law (Siyasah Syar'iyah) cannot leave the unification approach in realizing its vision, mission, and goals. Thus, the efforts and applications of the curriculum that have been implemented by the Faculty of Sharia UIN Salatiga need to be seen in the framework of the paradigm and even until now, the ideas of both have not been followed up by Islamic law experts afterward. On that basis, this study will examine the efforts of unification between Islamic law and general law.

This is clear in the teaching process at the Faculty of Sharia, which requires a paradigm of scientific unification between Islamic sciences and general sciences related to law. The Faculty of Sharia with three study programs, namely HKI, HES and HTN, cannot leave the unification approach in realizing its vision, mission, and goals. Thus, the efforts and applications of the curriculum that have been implemented by the Faculty of Sharia UIN Salatiga need to be seen within the framework of the paradigm and scientific structure that are the basis for efforts to unify science to realize the vision, mission, and goals of the Faculty of Sharia UIN Salatiga. From the problems above, the author formulates the problems that are the main problems as follows: Why does the Faculty of Sharia unify the science of Islamic Law and Positive Law, what is the background? How are the efforts of the Faculty of Sharia in order to harmonize science after the issuance of PMA No. 38 of 2017 reviewed from a sociological aspect? How is the impact of alumni with new degrees on job opportunities?

Research Methods

This study uses a qualitative approach to gain a deep understanding of how the integration of Islamic law and positive law at the Faculty of Sharia UIN Salatiga is influenced by PMA No. 38 of 2017 from a sociological perspective. This study includes a case study with a focus on the Faculty of Sharia UIN Salatiga as the object of research, to explore and understand the dynamics of scientific integration in the context of the latest regulations. Furthermore, data was obtained through in-depth interviews with related parties such as lecturers, students, and faculty managers who were directly involved in the process of scientific integration. Secondary data includes official documents, such as PMA No. 38 of 2017, academic reports, and other publications relevant to the research topic. The technique in Data Collection is through semi-structured interviews with key informants to explore their views, experiences, and perceptions regarding the integration of Islamic law and positive law and the impact of PMA No. 38 of 2017. Researchers directly observed directly in the environment of the Faculty of Sharia UIN Salatiga to understand the social dynamics and the process of scientific integration. Next, collect and analyze related documents, including PMA No. 38 of 2017, faculty curriculum, and academic policies. The researcher's technique in analyzing data is by identifying and analyzing the main themes that emerge from interviews and observations to understand how the integration of Islamic law and positive law is implemented and accepted at the Faculty of Sharia. Next, analyze documents to understand the context and implications of PMA No. 38 of 2017 on changes in academic degrees and scientific integration. And use sociological theory to assess the social impact of scientific integration and regulatory changes on various stakeholders in the faculty. This method is expected to provide in-depth and comprehensive insights into the process of scientific integration at the Faculty of Sharia UIN Salatiga and the impact of the latest regulations.

Research Results and Discussion

A. Paradigm Design and Scientific Structure

In the Faculty of Sharia, UIN Salatiga, courses related to General legal science and Islamic legal science are separated according to the type of material discussed, namely there are special courses discussing general and positive legal science, and there are courses that specifically discuss Islamic law. However, there are also courses that overlap between general

and positive legal science and Islamic legal science. It is said to overlap because the subjects This cannot yet be said to be a form of scientific unification.

The following is a list of courses that discuss general legal science at the Faculty of Sharia, UIN Salatiga, as follows: as follows (Penyusun, 2018):

No	Subject	No	Subject
1	Introduction to Legal Science	17	PTUN Procedural Law
2	Civil law	18	Legal Drafting
3	Constitutional law	19	International Family Law
4	Introduction to Indonesian Law	20	Clerkship
5	Customary law	21	Legal Research Methodology
6	Law of obligation	22	Investment Law
7	Criminal law	23	Consumer Protection Law
8	Philosophy of Law	24	Competition and Monopoly Law
9	State Administrative Law	25	Tax Law
10	Agrarian Law	26	Law of Guarantee
11	Commercial Law	27	Economic Crimes
12	Indonesian Inheritance Law	28	Bankruptcy Law
13	Indonesian Marriage Law	29	Intellectual Property Rights
14	International Private Law	30	Constitutional Law
15	Civil Procedure Law	31	Local Government Law
16	Criminal Procedure Law	32	Comparative Constitutional Law

Meanwhile, the courses that specifically discuss sharia science or Islamic law are listed as follows (Penyusun, 2018, p. 171):

No	Subject	No	Subject
1	Al-Qur'an	19	Astronomy
2	Fiqh of Worship	20	Interpretation of Ahkam
3	Hadith	21	Tasyri Date
4	History of Islamic Civilization	22	Principles of Fiqh 2
5	The Science of Tawhid	23	Indonesian Islamic Studies
6	Introduction to Islamic Economics	24	Fatwa and Jurisprudence
7	Morals of Sufism	25	Religious Court Procedure Law
8	Islamic Jurisprudence	26	Indonesian Hajj Management
9	Fiqh of the Mawlid	27	Fiqh Issues
10	Fiqh of Muamalah	28	Legal Research Methodology
11	History of Islamic Justice	29	Modern Islamic Legal Thought
12	The scholars of hadith	30	Sharia Pawnshop Law
13	The Knowledge of the Qur'an	31	Islamic Banking Law
14	Sharia Banking Law	32	Islamic Contract Law

15	Fiqh of Munakahat	33	Islam, Democracy and Human Rights
16	Law of Zakat and Waqf	34	Contemporary Islamic Political Thought
17	Principles of Fiqh 1	35	Islamic Politics in Indonesia
18	Ahkam Hadith		

The courses that can be categorized as overlapping or combining general legal knowledge and sharia knowledge are as follows:

No	Subject	No	Subject
1	Alternative Dispute Resolution	8	Legal Consultation and Assistance Techniques
2	Family Psychology	9	Legal Research Methodology
3	Arbitration Law	10	Comparative Family Law
4	Research methodology	11	Professional Development Practicum
5	Sociology of the Family	12	Community Service Practicum
6	Anti-Corruption Education	13	Thesis
7	Sociology of Law		

B. Unification of Islamic Legal Science and General Law

To practice and implement the unification of science between Islamic law and general or positive law, it is necessary to understand how law is formed. The existence of Islamic law as a legal norm is truly a dialectic between cultural customs that grow in society with religious teachings that come from Allah SWT, the Almighty God. In fact, the existence of Islamic law produced by scholars and clerics so far is the result of an understanding, meaning and interpretation of scholars of the rules contained in the Qur'an and hadith. This has the meaning that the focus of study of scholars and scholars is actually texts related to the provisions and principles and rules of law in the Qur'an and hadith, and this often ignores the aspect of cause contained in the nass of the Qur'an and hadith in a rule or legal solution (Maula et al., 2022, p. 60).

Thus, the existence of fiqh as a legal provision derived from *the istinbath* of scholars regarding the contents of the Qur'an and hadith, has a broader picture and understanding than just a law. Fiqh has strong methods and moral norms in addition to the legal norms it has. On that basis, the existence of fiqh in the context of legal studies must truly be understood as positive Islamic legal norms. Customs, culture and habits of society are practices that are often carried out and live in real life in society. So in reality, habits that are carried out continuously in the long term through the awareness of the majority of society then become customary norms (Maula et al., 2022, p. 60).

However, the customary norms that are phenomena in this society are not always in line with Islamic religious values. In the context of the nation, the existence of fiqh as a legal norm is a set of rules resulting from the dialectic between religious values and customs or culture of Indonesian society, which are formulated consciously in order to realize order in society. The rules of Islamic law in Indonesia philosophically must be able to accommodate sharia values,

and sociologically must be in accordance with the social conditions and cultural culture of Indonesian society, the majority of whom are Muslim (Rifai & others, 2014).

In order to establish Islamic legal science, there needs to be a mature study and must be able to collaborate with general and positive law in Indonesia. That is why there needs to be a common perception in legal language, which in this case is an Islamic legal language and a general and positive legal language (Najib, 2008).

Therefore, the formation of Islamic legal science in Indonesia must be carried out in the form of unification and scientific collaboration between Islamic law and general law, namely by studying the substance contained in Islamic law using the framework of thought and language of general legal science, as long as it does not change the aspects or technicalities of Islamic legal science itself (Najib, 2008).

C. Scientific Structure

The scientific structure at the Faculty of Sharia, UIN Salatiga is actually contained in the curriculum whose graduate competencies are structured into core competencies, supporting competencies that support the achievement of goals, the implementation of missions, and the realization of the vision of the Islamic Family Law, Sharia Economic Law and Constitutional Law Study Programs. The existence of the Curriculum contains courses, modules or blocks that support the achievement of a graduate competency and provide flexibility for students to broaden their horizons and deepen their knowledge according to their talents and interests, and is equipped with descriptions of courses/modules/blocks, syllabus, semester learning plans and learning evaluations (Penyusun, 2017).

The curriculum at the Faculty of Sharia UIN Salatiga is formed based on the objectives, scope and depth of the material. In the organization that encourages the formation of students' *hard skills* and the skills of students' personality talents and behavior (*soft skills*) which can be applied in various situations and conditions. The existence of higher education in the 21st century is faced with globalization issues, both in the economic, socio-cultural and political fields, which have hit Indonesia even world. This condition demands the existence of readiness and preparation of UIN Salatiga, especially the Faculty of Sharia for producing reliable human resources, ready and able to compete amidst global competition so that they can provide solutions to problems that arise in society. In accordance with the vision of IAIN Salatiga "to become a superior university, Islamic, and civilized". So what is needed and developed is a set of basic religious knowledge that is capable of provide students with critical, intelligent, innovative and universal thinking patterns about Islamic values.

Along with the change in status of the institution from IAIN Walisongo to STAIN Salatiga, STAIN Salatiga then became IAIN Salatiga which has been realized with the issuance of Presidential Regulation No. 139 of 2014 concerning Amendments STAIN Salatiga becomes IAIN Salatiga, it is even possible that it will change to UIN Salatiga. So in reality this transformation has implications in academic and institutional aspects simultaneously and concurrently.

According to Farkhani (Head of HTN Study Program 2019-2023).

"That in this context, a review of the vision and mission of the Faculty of Sharia UIN Salatiga is very important, because of the existence of the UIN Sharia Faculty Salatiga is very dependent on the clarity of its vision and mission. Development efforts do not stop until the change STAIN becomes IAIN Salatiga even if it later changes to UIN Salatiga. However, development continues to be carried out to respond to various changes and developments occurring in the world higher education (Farkhani, July 20 2019).

For this reason, UIN Salatiga, including the Faculty of Sharia, using the curriculum by referring to national curriculum standards continue to be developed in line with the times, updated and adapted to resource conditions internal and socio-cultural conditions of the Indonesian nation consistently. The curriculum must be able to be implemented in the right way, through various management systems for managing the learning process, the orientation of which is none other than empowering and making students active learners. The learning process must be carried out in a disciplined, consistent and directed manner to ensure that it is in accordance with the plan and *output* can be clearly measured against the achievement of competencies that are in accordance with each Study Program. Success in the learning process needs supported by an academic environment that is in accordance with the values of freedom express themselves, give their opinions in academic forums and scientific forums, as well as the availability of good and conducive learning facilities (Maula et al., 2022, p. 70).

D. Curriculum Formulation

The higher education curriculum is a set of plans and arrangements regarding content, study materials, and teaching materials as well as how to deliver them, and assessments used as guidelines for organizing learning activities in higher education, especially in the Faculty of Sharia, UIN Salatiga.

According to Ilyaya Muhsin (Vice Dean I, 2019-2023)

"The curriculum must actually contain graduate competency standards that are structured in a core competency, supporting in order to achieve the goals, missions, and realization of the vision in the Study Program. The curriculum must contain courses, modules, blocks that support the achievement of graduate competencies and provide students with the freedom to expand their knowledge, insight and deepen their talents, skills according to their interests, and be equipped with descriptions of courses, modules, blocks, syllabus, semester learning plans (RPS) and learning evaluations. The curriculum must be designed based on its relevance to the objectives, scope and depth of the material, organization that encourages the formation of *hard skills* and personality and behavioral skills (*soft skills*) that can be applied in various situations and conditions. (Ilyya Muhsin, July 23, 2019)

For UIN Salatiga, the curriculum is a study burden that must be... taken by all students at all levels of education in order to obtain a degree according to their respective learning focus. The implementation of education at UIN Salatiga is implemented through study programs determined by the Chancellor of UIN Salatiga, namely based on the nationally applicable curriculum.

According to Sukron Makmun, at the Faculty of Sharia, UIN Salatiga, the curriculum is grouped into four components, namely:

1. A group of university courses (UIN level) given to all faculties and study programs at UIN Salatiga.
2. The Faculty's course group is given at the Faculty of Sharia and applies to all study programs at the Faculty.
3. Group of study program courses provided for certain study programs within the Faculty of Sharia, UIN Salatiga.
4. Faculty elective course group. (Sukron Makmun, August 18, 2019)

In the curriculum of the Faculty of Sharia UIN Salatiga, in addition to consisting of courses in the form of lecture materials in class, there is also practical learning. Practicum is an academic activity in the form of application of courses or knowledge in the context of formation professional competence of students. This program/activity aims to improve students' professional competence in order to support achievement of the vision, mission, goals and objectives of the Faculty of Sharia, UIN Salatiga. (<http://syariah.iainsalatiga.ac.id/kurikulum/>, accessed on July 5, 2023.)

The type of course practicum is determined by each study program. and coordinated with the Faculty of Sharia. The credit value for each type is in accordance with that stated in the curriculum or in accordance with the provisions of each study program and implementing institution. The subjects practiced (given practical) And technical implementation determined by The curriculum of the Faculty of Sharia also includes Practical activities. Faculty of Sharia which is presented in the form of a practical guidebook. (<http://syariah.iainsalatiga.ac.id/kurikulum/>, accessed on July 5, 2023)

The Field Development Practicum (PPL) at the Faculty of Sharia adjusts to each study program. The Sharia Economic Law Study Program is located at: BMT, Baznas, Department of Industry and Trade. (Heni Satar Nurhaida, August 11, 2023). The Islamic Family Law Study Program is at the KUA, Ministry of Religion Office, Notary Office, Lawyer's Office, BPN Office. (Sukron Makmun August 18, 2023). Meanwhile, the State Administrative Law Study Program is located at Kesbangpol, Judicial Commission, KPU, Panwaslu, DPRD. (Farkhani, September 2, 2023). And the implementation of internships or practicums at (Salatiga Religious Court, Semarang Regency Religious Court, Court Surakarta Religion, Boyolali Religious Court, and Religious Court Magelang City), Magelang Regency Religious Court applies to all Study Programs in one place there are three study programs.

In order to improve the curriculum at the Faculty of Sharia, UIN Salatiga, there needs to be a curriculum review that still refers to the Vision, Mission and objectives of the Study Program with the following mechanisms:

1. The study program submitted a proposal for curriculum review activities to the Dean of the Faculty of Sharia, IAIN Salatiga.
2. The Dean formed a committee team for the curriculum review involving the Vice Dean I for Academic Affairs, Head of Study Program, Secretary of Study Program, Lecturers of Study Program. The parties involved in the curriculum redesign are (a) Dean and Vice Dean, (b) Head of Study Program-Secretary of Study Program, (c) Lecturers of Study Program, (d) alumni, (e) Stakeholders, and (f) student representatives. The implementation of the curriculum review of the Islamic Family Law Study Program was carried out on 22-23 August 2017 at the Syari'ah Hotel Solo.

3. Then, in the next stage, specifically the Faculty of Sharia, UIN Salatiga, conducted a curriculum review with the following stages:
 - a. Reviewing the relevance of the curriculum to developments in community life.
 - b. Reviewing the distribution of courses in the Study Program, RPS and teaching materials.
 - c. Gathering input from alumni and *stakeholders* of Islamic Family Law Study Program graduates regarding the courses and knowledge that must be mastered by students.

To respond to and develop the curriculum at the Faculty of Sharia, IAIN Salatiga held the following academic and learning quality improvement events:

- a. IAIN Salatiga Higher Education Quality Improvement Workshop, 24-26 October 2018 at the Grand Arkenso Hotel Semarang.
- b. Workshop on Improving the Quality of Learning for Solo Lecturers 7-8 December 2018 at the Kusuma Sahid Prince Hotel.
- c. Workshop on Improving the Quality of Research of IAIN Salatiga Lecturers, 14-14 November 2018 at Hotel Laras Asri Salatiga

E. The Process of Formulating the Implementation of Bachelor of Laws in the PTKIN Environment at the Faculty of Sharia

The process of formulating a regulation cannot be separated from the political process which must involve the legislature, in this case the People's Representative Council. obtain authority from the Law. According to Sadjipto Rahardjo, in reality a Effective legal products must always be supported by three pillars, namely, *first*, the philosophical pillar, *second*, the legal pillar, and *Third* sociological pillars (Satjipto Rahardjo, 2012, p. 178).

In order to realize the academic title of SH for alumni The Faculty of Sharia is in fact long and tiring. At least the discussion is separated by different forums. *First*, various studies are conducted by the Directorate of Islamic Higher Education, Ministry of Religion of the Republic of Indonesia Indonesia in Jakarta. *Second*, the next proposal for the SH title that often arises from among Practitioners of judges and clerks in the Religious Court environment as well as lawyers who are members of the Indonesian Sharia Lawyers Association (APSI). *Third*, namely the most intensive and ongoing discussion about changing titles. academic from SHI, S.Sy to SH is carried out by the Faculty Dean forum Sharia throughout Indonesia (Mohammad Nur Yasin, 2016, p, 168–189).

Discussion of the need to change the title to SH at the Faculty of Sharia Dean forum emerged first time in the meeting of the Faculty of Sharia Dean Forum at the Antasari State Islamic Institute, Banjarmasin in 2005. At that time, the responses, inputs and suggestions from the Faculty of Sharia Deans were still varied. There were at least two opinions that agreed to change the title and some maintained the old title. The first idea was to disagree with the SH title for alumni of the Faculty of Sharia and to maintain the SHI title. This idea was driven by the Dean of the Faculty of Sharia, UIN Syarif Hidayatullah Jakarta, namely Prof. Dr. H. Muhammad Amin Summa, SH., MA. The second idea was driven by the Dean of the Faculty of Sharia, UIN Malang, Dr. H. Dahlan Tamrin, M.Ag., who agreed with the SH title for alumni of the Faculty of Sharia (Observation Notes by Mohammad Nur Yasin 2005).

In the 9 year period from 2005 to 2014, discussions on the SH title have not yet taken place. shows signs of a final agreement among the Deans of the Sharia Faculties throughout

Indonesia. This is due to the socio-economic, legal and political conditions in Indonesia which have not yet reached the point where it is necessary to change the titles of alumni of the Faculty. Syari'ah. In subsequent meetings the idea of the SH title was always mentioned and discussed, but had not yet produced a formulation that could be agreed upon for convince policy makers at the Ministry of Religion in Jakarta. Lastly, when meeting in the forum The Dean of the Faculty of Sharia throughout Indonesia is led by Dr. H. Roibin (Dean of the Faculty of Sharia, UIN Maulana Malik Ibrahim Malang) discussion SH degree is always intensified. Until finally in the meeting of the Faculty Dean forum Sharia at UIN Maulana Malik Ibrahim Malang, on Wednesday, October 22 2014 the idea regarding the SH title, it was narrowed down and finally agreed upon by all Deans The Faculty of Sharia which is then presented as input, criticism and recommendations. sent to the relevant parties (Mohamad Nur Yasin, 2016, p. 175).

Recommendations in the forum of the Dean of Sharia and the Association of Sharia Lecturers Indonesia, stipulates that the specialization of science and academic degrees in state and private religious higher education institutions as stated in PMA Number 36 of 2009 is not profitable Faculty of Sharia and alumni of students of Faculty of Sharia are completely different. There are several reasons about this. *First*, the Bachelor of Islamic Law (SHI) degree which is starting to be responded to and is known to the user community, graduates are replaced with Bachelor of Sharia degrees (S.Sy) which is not yet known at all by the community of graduate users. Degree S.Sy shows the increasingly abstract terms in society. *Second*, SHI degree is more acceptable to continue Master's studies at the Faculty of Law compared to a S.Sy degree. *Third*, a S.Sy degree does not show specific competencies in field of legal scientific discipline, considering the essence of the Faculty of Sharia which contains a very broad meaning not limited to legal issues, but also issues of faith and morals. *Fourth*, to socialize the new title which abstract requires time and effort that is not simple. Referring to four thoughts above sooner or later PMA RI No. 36 of 2009 concerning academic fields and degrees have the potential to have a direct impact towards the decline in the competitiveness of students of the Faculty of Sharia both on a scale local, national, and international (Dean Forum Recommendation, October 22, 2014).

One of the important reasons for the field of knowledge and academic degrees is to accommodate various scientific competencies in the university environment High Religion. However, on the other hand, the decision making seems very normative and less based on empirical considerations. Among the weaknesses basic fields of knowledge and academic degrees as stated in PMA RI No 36 of 2009 is the lack of relevant value between the scientific content that developed in each university by awarding degrees not marketable. This has imperceptibly reduced the reputation and authority education system in Islamic Higher Education especially the Ministry of Education institutions Religion of the Republic of Indonesia. This anxiety is increasingly apparent in the eyes of the academic community when Job prospects and opportunities for alumni of the Sharia Faculty are not considered enough its relation to the decision making of the title determination (Recommendation of the Dean Forum and the Indonesian Sharia Lecturers Association Forum, October 22, 2014)

Changes in scientific fields and academic degrees in context history has happened. Starting from the title Drs/Dra to S.Ag. At that time The campus situation still has IAIN status with clear competency goals and direction and various reasons given. Then there was a change in status from IAIN become UIN by providing wider competency opportunities. So, Bachelor's

degree from Bachelor of Religion (S.Ag) to become the appropriate bachelor's degree with each field, such as Bachelor of Islamic Law (SHI) and Bachelor Islamic Economics (SEI). The changes have the potential to provide space and opportunities for every scientific discipline within it. Including the awarding of degrees Bachelor of Sharia with the title Bachelor of Islamic Law (SHI) is slowly but surely has opened up opportunities and quite marketable space. (syariah.uin-malang.ac.id/hasil-recommendations-meeting-forum-dean of sharia, November 27, 2019).

Therefore it is very unfortunate if changes and updates appear now. new regulations that do not accommodate the spirit of the essence of change. Ideally, a change must reflect the substance of the value of a benefit and not just be limited to meaningless changes, let alone closing off opportunities and space for destiny. alumni of the Faculty of Sharia. The process of changing and establishing PMA No. 36 of 2009 There are issues that need to be understood. *First*, there is a dichotomy science with a very narrow scope, namely S.Sy which seems to be directed in the area of competence of "religion" alone. While the SHI degree has so far been inscribed with the practice of dichotomizing science. The existence of the SHI degree has actually been able to integrate Islamic legal science and general law as well as positive law. *Both of* these determinations of title changes, in fact, is a unilateral decision without involving the response or consideration of the forum The Dean of Sharia throughout Indonesia and the Indonesian Sharia Lecturers Association forum who has recommended the change of title from SHI to SH (Recommendations of the Deans' Forum and the Indonesian Sharia Lecturers Association Forum, 22 October 2014).

F. Political Procession in the Implementation of Legal Substance

Legal substance policy is a directive or official line in the field of laws that are used as a reference in achieving the nation's ideals and goals country. The politics of legal substance means making a legal product or material in legislation as an object of politics. Especially related to the academic title of Bachelor of Law "SH" for alumni of the Faculty of Sharia throughout Indonesia, the politics of substance The law can be seen from the considerations in the Minister of Religion's Regulation which states "the development of institutions in religious education". high religious, it is necessary to integrate scientific fields and regulations regarding academic degrees" (PMA Number 33 of 2016).

The spirit that inspires the legal substance of PMA No. 33 of 2016 is the spirit of integration and unification, both intellectual and social unification. institutional unification. The politics of legal substance in the form of scientific unification and institutional unification in this Bachelor of Law degree has the same spirit, especially in the development of integrative science in the PTKIN environment throughout Indonesia. Moreover, the increasing number of PTKIN has the status of University and Institute equipped with SH title for alumni of the Faculty The Shari'ah shows that the implementation of the spirit of intellectual integration and institutional is increasingly attractive (Moh Mahfud, 2012, p. 15).

Integration of science can truly be interpreted as ontological, epistemological, and axiology between sharia (religious) science and general legal science. day by day it becomes more intensive. As for intellectual unification, it can become solution to eliminate the dichotomy of science (religious science and general science). While institutional unification can be interpreted as integration or unification cultural and structural both between the Faculty

of Sharia and the Faculty of Law and between those who have interests as users of alumni from the Faculty Sharia. Institutional unification is intended to eliminating institutional barriers and as a step to eliminate opportunities for discrimination by *stakeholders* to alumni of the Faculty of Sharia. This spirit and effort is also truly along with the elimination of economic and political barriers in facing the era of modern society ASEAN Economic Community (AEC). Therefore, the implementation of the Bachelor of Law degree is expected to Faculty of Sharia alumni can contribute in all lines.

In politics, the implementation of law is a form and way to implement the law in order to achieve the goals of the nation and state. In fact, the politics of implementing law makes the implementation of laws and regulations a political process, namely including how a law and regulation can be implemented. easily, smoothly without any protests and rejections from various communities. Since it was implemented In 2017, identification of the implementation of the Bachelor of Law degree for alumni of the Faculty of Sharia continued to be carried out by examining various implications. and the response to the SH title by *stakeholders*. Each the emergence of new titles certainly reflects the social, economic, political and juridical in Indonesia when the title was enforced (Moh Mahfud, 2012, p. 15).

First, social and economic conditions, namely the existence of dynamic processes of social and economic life in public Which need more Lots participation social alumni graduates Faculty Sharia. The more development economy sharia in various institutions and sector, both finance, investment, exploration, and business that are accompanied the development of problems in society. In such a situation, it is necessary to have graduates who not only understand Islamic economics but also understand Islamic law. Islam and conventional law.

Second, the socio-political situation, namely the reality in society in the sector politics that is marked by the openness of the recruitment system and political promotion for all who have the will in this field to enter strategic political institutions in Indonesia. With the legislative, budgeting, and supervisory functions that are owned, the process of politics becomes In Indonesia, both the DPR RI and the DPRD have a very strategic role in the context of formulate legal regulations as a way to safeguard the benefit of society.

Third, social and legal conditions, namely the increase in authority in the Courts. Religion in resolving sharia economic disputes. Various legal issues As the number of non-litigation dispute resolution institutions and agencies increases, so do the number of non-litigation dispute resolution institutions and agencies, such as mediation, arbitration, adjudication, negotiation, and reconciliation. Likewise, many legal practitioners are caught in the law due to the lack of moral integrity that requires the emergence of a sharia graduate with an SH degree who has high moral integrity to prepare oneself to become a strategic actor in the legal sector, namely, judges, notaries, clerks, prosecutors, bailiffs, mediator, arbitrator, or advocate.

There are at least three hopes that alumni of the Faculty of Sharia have. Bachelor of Laws degree:

1. Graduates of the Faculty of Sharia are not only considered to have the ability in sharia sciences, but also have the ability in conventional legal sciences.
2. Graduates of the Faculty of Sharia can enter the job market which previously could only be entered by alumni of the Faculty of Law, such as general courts, notaries, and prosecutors.

3. Graduates of the Faculty of Sharia can interact, compete, integrate, and compete with graduates of the Faculty of Law not only at the ontological and epistemological levels, but also at the axiological level (Mohamad Nur Yasin, 2016, p. 177).

G. Bachelor of Laws Academic Degree and Career Opportunities in the Legal Sector

At least there are formal legal professions that are expected to absorb alumni of the Faculty of Sharia, namely prosecutors, judges and notaries. The three legal professions each have characteristics, specifications and urgency as regulated in laws and regulations.

1. Opportunities to Become a Prosecutor

So far, the path to the profession of Prosecutor for alumni of the Faculty of Sharia has not been easy. This is because one of the requirements to become a Prosecutor is to have at least a law degree. (Article 9 paragraph (1) of Law No. 16 of 2004) In the Prosecutor's Law there is no detailed explanation of the scope of the intended legal knowledge. According to Basrief Arief (Attorney General for the 2009-2014 period), graduates of the Faculty of Sharia can have the opportunity to become lawyers or advocates. However, to become a prosecutor, they must be equipped with general legal knowledge. Until now, according to the Prosecutor's Law, the requirements for a prospective prosecutor still require a law degree. If the existence and existence of Sharia Bachelors are to be aligned with general Law Bachelors, then they must be equipped with general legal knowledge. Thus, graduates of Sharia Bachelors will later have an added value. In addition to understanding general law, they also understand Islamic law (Mohamad Nur Yasin, 2016, p. 178).

Basrief Arief's view is based on his ignorance of the current curriculum of the Faculty of Sharia. The current curriculum at the Faculty of Sharia increasingly accommodates conventional law courses needed by stakeholders and follows developments in the national and international markets. If Basrief knew the entire curriculum of the Faculty of Sharia, his view of the quality of alumni of the Faculty of Sharia would be more solid, confident and accurate (Tri Jata Ayu Pramesti, accessed July 5, 2023).

2. Opportunities to Become a Judge and Clerk of a General Court

According to the requirements for becoming a judge and clerk in a general court, a law graduate is a law graduate. This is based on Article 14 paragraph (1) point (f) and Article 29 point (b) of Law Number 2 of 1986 concerning General Courts which has been improved by Law Number 49 of 2009 concerning Judicial Power. The question is whether Islamic law graduates are included in the legal graduate section? That in the Law there is no concrete explanation of the scope of legal graduates. The absence of this concrete explanation seems to be understood by the Supreme Court that the meaning of legal graduates in Articles 14 and 29 is alumni of the Faculty of Law and not alumni of the Faculty of Sharia. (Article 14 paragraph (1) point (f) and Article 29 point (b) of Law Number 2 of 1986).

In 2016, the Supreme Court conducted a recruitment of clerks that required prospective clerks for general courts to be graduates of the Faculty of Law. Meanwhile, prospective clerks in religious courts may be graduates of the Faculty of Law or graduates of the Faculty of Sharia. This shows that according to the Supreme Court, alumni of the

Faculty of Sharia can only become judges and clerks in the Religious Courts. Meanwhile, graduates of the Faculty of Law can become judges and clerks in all religious and general courts.

3. Opportunities to Become a Notary

Based on Article 3 point (e) of Law Number 30 of 2004 concerning Notaries which has been improved by Law Number 2 of 2014 concerning Amendments to Law Number 30 of 2004 concerning Notary Positions, the requirements to be appointed as a notary must have a law degree and must be a graduate of a notary's master's degree. Given this reality, is an Islamic law graduate included in the definition of a law graduate? If the term "law graduate" is interpreted extensively (expanding the meaning), then an Islamic law graduate is part of the term "law graduate". However, if interpreted restrictively (narrowing the meaning), then an Islamic law graduate is not part of a law graduate. (Article 3 point (e) of Law Number 30 of 2004 concerning Positions)

Based on Law Number 30 of 2004 concerning the Position of Notary which has been improved by Law Number 2 of 2014 concerning Amendments to Law Number 30 of 2004 concerning the Position of Notary, there is no explanation whatsoever about a law graduate. The absence of an explanation about a "law graduate" in the regulation is interpreted by the Association of Notary Masters (MKn) throughout Indonesia, that only Bachelor alumni of the Faculty of Law can continue their studies to the Masters of Notary level. This is illustrated by the statement of Rahmat Budiono, Head of the Masters of Notary (M.Kn) Study Program, Faculty of Law, Brawijaya University, Malang in 2013. According to Rahmat Budiono, there is an agreement in the Association of M.Kn Managers that only S1 Faculty of Law can continue their studies to the Masters of Notary level (Mohamad Nur, 2016, p. 182).

However, Rahmat Budiono's statement is contrary to reality, in 2018 there was an alumnus of Islamic Family Law, Faculty of Sharia, IAIN Salatiga named FS, who was accepted as a student in the Masters Program M.Kn, Faculty of Law, Sebelas Maret University. This shows that the policies of each campus are different, which initially prohibited, but eventually accepted alumni of the Faculty of Sharia to become students in the Notary Masters Program (MKn). The positive phenomenon that applies in the MKn Program, Faculty of Law, Sebelas Maret University is different from the policy that applies in the MKn Program, Faculty of Law, Brawijaya University.

H. Analysis of the Concept of Unification of Islamic Law and General Law in Courses at the Faculty of Sharia

The existence of the curriculum at the Faculty of Sharia UIN Salatiga plays a very important role, especially for students of the Islamic Family Law Study Program, Sharia Economic Law and Constitutional Law so that they understand the unification, integration and scientific relationship between Islamic (religious) law and general or positive legal science. The curriculum at the Faculty of Sharia also plays a very significant role in encourage change and continuously review the change process so that the curriculum runs naturally and does not cause tension (conflict of understanding) which is meaningful and able to realize the vision and mission of the institution. Principles of equality of legal discussion must be unified in the curriculum and learning.

Ilya Muhsin is of the opinion that in reality the curriculum actually reflects the attitudes and views that exist in lecture rooms, educational institutions and in... society and even the state of the country regarding certain issues. It's admittedly true sometimes when you look at it explicitly, the curriculum appears to be just a list of courses, but in reality, if you look closely at the syllabus and semester learning plan (RPS), you will find assumptions and substance that one of the most important things is the view on culture, customs, and social class in society. and is a concern for all teachers in the Faculty of Sharia, IAIN Salatiga.

Thus, a continuous and unifying curriculum should explicitly discussing the latest issues that arise in the community. With In other words, the unifying curriculum in providing an understanding between norms in Islamic law (religion) and norms in positive general law is *overt in nature. curriculum* so that it describes from the beginning the material, learning, and topics lectures, material references or reading materials, learning and evaluation strategies, in addition to There is also *a hidden curriculum* delivered by teachers in the lecture room. using the learning strategies and media used, including the communication language used.

The following is an analysis of the syllabus courses used in the Faculty of Sharia IAIN Salatiga. Courses in the Faculty of Sharia are given for the Study Programs of Islamic Family Law, Sharia Economic Law and Constitutional Law. As mentioned in the chapter Previously, the syllabus of the Faculty of Sharia IAIN Salatiga was compiled with a normative, collaborative, integrative and unificative approach to answer the demands of the times. In the sense of material presented there are General Law courses totaling 32 courses, which is 64 credits, while Islamic Law-themed materials totaling 35 courses totaling 70 credits means that the curriculum at the Faculty of Sharia IAIN Salatiga is balanced between general legal knowledge and Islamic law and not 100% all of them are nuanced in Islamic law. Seeing the curriculum implemented at the Faculty of Sharia IAIN or UIN Salatiga now, alumni of the Faculty of Sharia IAIN Salatiga are worthy of a Bachelor of Law degree (SH).

I. Analysis of the Emergence of PMA No. 38 of 2017 from the Perspective of Legal Sociology

It can be understood together that in life there are often legal rules regarding regulations on human behavior, these legal regulations control almost all aspects of community life. The influence and involvement of law that is increasingly widespread in the fields of community life, makes public attention to these rules increasingly intensive. This is an important concern for all groups, that learning about law must consider the aspect of the relationship between legal order and social order in society. Seen from the meaning of legal sociology according to Beni Ahmad Saebani in his book that legal sociology is a social science study of laws that apply in society and behavior and social symptoms that cause the birth of law in society (Beni Ahmad Saebani, 2007, p. 16). According to Soerjono Soekanto, substantially, law cannot be separated from social symptoms and its dynamics, therefore, every action of society that contains elements of law becomes part of the study of legal sociology (Soerjono Soekanto, 2003, p. 7).

The object of sociology is society seen from the perspective of human relations and the processes that arise from human relations in society. Basically, sociology has an important role in society, in order to create a society that understands and obeys the law (Soerjono Soekanto, 2007, p. 21).

As explained previously, the sociological background of the decline in a problem

regarding changes in academic titles in the PTKIN environment in general and specifically in the Faculty of Sharia UIN Salatiga cannot be separated from the policies given by the Ministry of Religion. The Minister of Religion, apart from being the leader of the institution, is also a role model in solving all problems that arise in state Islamic religious universities. The debate that has occurred for years between the leaders of the Sharia Faculties throughout Indonesia regarding the change in titles has become a consideration for the Minister of Religion in deciding policies. Although some agree and some still maintain their old titles. Seeing the incident above, it can be concluded that there are several factors that cause changes in titles to be very necessary in the PTKIN environment throughout Indonesia, namely as follows:

1. The existence of a title that includes "Islam" makes it an opportunity to adapt to the legal system in Indonesia related to the field of work, which has become so narrow.
2. There is a negative stigma attached to individuals who hold a Bachelor of Islamic Law degree, that Islamic law graduates can only handle matters related to the Islamic religion. This is certainly not justified, considering the context of the discussion in the academic space in the Sharia department at the Islamic University that studies and analyzes many general legal sciences as well. Not only that, this also continues as a result of the requirements for civil service in the Republic of Indonesia, which have also been previously mentioned, where each requirement to become an employee in the Republic of Indonesia has been outlined in detail in a statutory regulation. and may not enter the discussion space outside of that.
3. There is discrimination against individuals who have a degree in Islamic law, because the word "Islam" is not included in the regulations that discuss the requirements to become an employee at the institution. For example, in Article 9 paragraph (1) in conjunction with paragraph (2) letter d of Law Number 16 of 2004 concerning the Attorney General's Office of the Republic of Indonesia, which states that the requirement to be appointed as a prosecutor is to have a minimum of a law degree. And similar things also occur in several recruitment requirements for other state institutions.
4. There is a dichotomy science with a very narrow scope, namely the S.Sy degree which seems to be directed in the area of competence of "religion" alone.
5. The determination of the change in title from previously S.Sy, in fact is a unilateral decision without involving the response or consideration of the forum The Dean of Sharia throughout Indonesia and the Indonesian Sharia Lecturers Association forum who has recommended the change of title from SHI to SH.

Conclusion

From the description in the previous chapters with the analysis that has been done, the following conclusions can be drawn: The unification of science at the Faculty of Sharia UIN Salatiga is carried out to answer the challenges of the times where the title of alumni of the Faculty of Sharia has changed to (SH) Bachelor of Law, as well as to show that the Faculty of Sharia does not only master Islamic Law but also Masters General Law as well. This is also to align with the vision of the Faculty of Sharia which is projected " In 2030 it will become a competitive and quality Faculty in the deepening and development of Islamic legal sciences with an Indonesian perspective for the advancement of a peaceful and dignified civilization. Must be supported by the process of organizing education with the unification of various Islamic disciplines based on Indonesian values".

Efforts made by the Faculty of Sharia in aligning science are conducting a curriculum review carried out on 22-23 August 2017 at the Syariah Hotel Solo by reviewing the relevance of the curriculum to the development of life in society. Reviewing the distribution of courses in the Study Program, RPS and teaching materials. Gathering input from alumni and *stakeholders* of the Faculty of Sharia UIN Salatiga graduates regarding courses and knowledge that must be mastered by students.

The impact of the change in title after the issuance of PMA No. 38 of 2017 was the acceptance of an alumni of the Islamic Family Law Study Program, Faculty of Sharia, UIN Salatiga named FS in the S2 M.Kn Notary Program, Sebelas Maret University, Surakarta. This is proof that graduates of a sharia degree with an SH degree meet the requirements to become notaries. The reason is, a number of degrees in the field of sharia studies related to law (such as Islamic Family Law (*Ahwal Syakhshiyah*) Sharia Economic Law and Constitutional Law (*Siyasah Syar'iyah*) has now been standardized with a law degree. This is as illustrated in the attachment to PMA 33/2016 and its amendments

Reference

- Abdullah, M. A. (2004, June 28). Teori Unifikasi dan Interkoneksi Keilmuan dalam Islam. Lokakarya Penyusunan Desain Keilmuan Integratif Universitas Islam Negeri (UIN) Sunan Kalijaga, Yogyakarta.
- Achmadi, A. (2007). Filsafat umum (Cet. ke-7). Jakarta: PT. Raja Grafindo Persada.
- Anwar, S. (2004). Pengembangan akademik UIN Sunan Kalijaga dalam bidang ilmu syari'ah dengan pendekatan integratif-interdisipliner. Paper presented at "Roundtable Discussion UIN Sunan Kalijaga".
- Azizy, A. Q. (2003). Pengembangan fakultas, program studi, dan disiplin ilmu di IAIN. Paper presented at "Bedah Buku dan Simposium Nasional Pengembangan Ilmu-Ilmu Keislaman di PTAI," IAIN Walisongo, Semarang.
- Azizy, A. Q. (2003). Pengembangan ilmu-ilmu keislaman. Jakarta: Direktorat Perguruan Tinggi Agama Islam Depag RI.
- Azra, A. (2003). Pengembangan ilmu-ilmu keislaman. Paper presented at "Bedah Buku dan Simposium Nasional Pengembangan Ilmu-Ilmu Keislaman di PTAI," IAIN Walisongo, Semarang.
- Fadriati. (2017, September 5-6). Proses transformasi IAIN-UIN (Analisis historis serta kompleksitas kebutuhan kini dan mendatang). Paper presented at the 2nd International Seminar on Education, Batusangkar.
- Gurvitch, G. (1988). Sosiologi hukum. Jakarta: Bharata.
- Hadi, S. (1990). Metodologi reset. Yogyakarta: Andi Offset.
- Hasil Rekomendasi Pertemuan Forum Dekan/Jurusan Syariah dan Forum Asosiasi Dosen Syariah Indonesia. (2014, October 22). UIN Maulana Malik Ibrahim, Malang. Retrieved November 27, 2016, from <https://syariah.uin-malang.ac.id>

- Islamiyati. (2013). Reformulasi hukum Islam dalam perspektif Pancasila. Master of Islamic Studies, Postgraduate Program, Faculty of Islamic Studies, Islamic University of Indonesia, 13(1).
- Juni, E. H. (2012). Filsafat hukum (Cet. ke-1). Bandung: Pustaka Setia.
- Ma'luf, L. (n.d.). Al-Munjid. Beirut: Mathba'ah al-Katulikiyyah.
- Mahfud, M. (2012). Membangun politik hukum, menegakkan konstitusi. Jakarta: Rajawali Press.
- Maula, B. S. (2016). Upaya integrasi keilmuan hukum Islam dan hukum umum. Unpublished article.
- Minhaji, A., & Kamaruzzaman, B. A. (2003). Masa depan pembedaan ilmu di perguruan tinggi agama Islam. Yogyakarta: Ar-Ruzz.
- Minhaji, A. (2003). Transformasi IAIN menuju UIN: Sebuah pengantar. In J. Wahyudi et al. (Eds.), Menyatukan kembali. Yogyakarta: Sunan Kalijaga Press.
- Mudzhar, M. A. (1999, September 15). Studi hukum Islam dengan pendekatan sosiologi. Inaugural speech as associate professor, IAIN Sunan Kalijaga, Yogyakarta.
- Naim, M. (2003). Epistemologi dan paradigma ilmu-ilmu sosial dalam perspektif pemikiran Islam. In J. Wahyudi et al. (Eds.), Menyatukan kembali. Yogyakarta: Sunan Kalijaga Press.
- Najib, A. M. (2008). Interkoneksi keilmuan hukum Islam dengan hukum umum di Indonesia (Menyatukan pokok bahasan, menyelaraskan bahasa). Jurnal Penelitian Agama UIN Sunan Kalijaga, 17(2), 1–15.
- Nata, A. (2010). Manajemen pendidikan (Cet. ke-5). Jakarta: Kencana Prenada Media Group.
- Peraturan Jaksa Agung (Perja) Republik Indonesia. (2007). Nomor: Per-064/A/Ja/07/2007 tentang Rekrutmen Calon Pegawai Negeri Sipil dan Calon Jaksa Kejaksaan Republik Indonesia.
- Peraturan Menteri Agama. (2017). Nomor 38 Tahun 2017.
- Peraturan Menteri Agama. (2016). Nomor 33 Tahun 2016.
- Pramesti, T. J. A. (n.d.). Bolehkah Sarjana Hukum Islam mencalonkan diri jadi jaksa? Retrieved from <https://www.hukumonline.com/klinik/detail/ulasan/lt54dae77961d81/bolehkah-sarjana-hukum-islam-shi-mencalonkan-diri-menjadi-jaksa/>
- Rahardjo, S. (2012). Ilmu hukum. Bandung: Citra Aditya Bhakti.
- Rifai, N., et al. (2014). Integrasi keilmuan dalam pengembangan kurikulum di UIN se-Indonesia: Evaluasi penerapan integrasi keilmuan UIN dalam kurikulum dan proses pembelajaran. Jurnal Tarbiya, 1(1), 1–15.

- Saebani, B. A. (2007). *Sosiologi hukum* (Cet. ke-1). Bandung: Pustaka Setia.
- Shaffat, I. (2010). Epistemologi keilmuan hukum Islam (Sebuah tawaran konsep alternatif). *Jurnal Al-Ihkam*, 5(1), 37–62.
- Soekanto, S. (2003). *Pokok-pokok sosiologi hukum* (Cet. ke-2). Jakarta: Raja Grafindo.
- Soekanto, S. (2007). *Sosiologi: Suatu pengantar*. Jakarta: PT. Raja Grafindo Persada.
- Tim Penyusun. (2018). *Borang akreditasi Fakultas Syari'ah IAIN Salatiga*. Salatiga: IAIN Salatiga.
- Tim Penyusun. (2018). *Buku pedoman akademik Fakultas Syari'ah IAIN Salatiga Tahun Akademik 2018/2019*. Salatiga: IAIN Salatiga.
- Tim Penyusun. (2017). *Pedoman akademik Institut Agama Islam Negeri (IAIN) Salatiga Tahun Akademik 2017/2018*. Salatiga: IAIN Salatiga.
- Undang-Undang Republik Indonesia. (2004). Nomor 16 Tahun 2004 tentang *Kejaksaan Republik Indonesia*.
- Undang-Undang Republik Indonesia. (1986). Nomor 2 Tahun 1986 tentang *Peradilan Umum*.
- Undang-Undang Republik Indonesia. (2014). Nomor 2 Tahun 2014 tentang *Perubahan Atas Undang-Undang Nomor 30 Tahun 2004 tentang Jabatan Notaris*.
- Undang-Undang Republik Indonesia. (2009). Nomor 49 Tahun 2009 tentang *Kekuasaan Kehakiman*.
- Wahidin, S., & Abdurrahman. (1984). *Perkembangan ringkas hukum Islam di Indonesia*. Jakarta: Akademika Pressindo.
- Wahyudi, J., et al. (Eds.). (2003). *Menyatukan kembali ilmu-ilmu agama dan umum: Upaya mempertemukan epistemologi Islam dan umum*. Yogyakarta: Sunan Kalijaga Press.
- Yasin, M. N. (2016). Politik hukum pemberlakuan gelar “Sarjana Hukum” untuk alumni jurusan hukum bisnis syariah. *Jurisdictie: Jurnal Hukum dan Syariah*, 7(2), 1–15.
- Yasin, M. N. (2015). *Catatan observasi: Pertemuan di IAIN Antasari Banjarmasin*.
- Zulkarnain, I., & Salam, Z. A. (Eds.). (1995). *Pembidangan ilmu agama Islam pada perguruan tinggi agama Islam di Indonesia*. Yogyakarta: Balai Penelitian P3M IAIN Sunan Kalijaga.