

Integration Of Islamic Values Relating To The Doctor's Profession Curriculum

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ABSTRACT

Science integration is a process to perfect dichotomous knowledge so as to produce a complete scientific concept. Curriculum objectives contain competency standards to be achieved from ongoing learning or in simpler language, curriculum objectives, namely what student output will result from learning. A medical education curriculum that integrates Islamic content is a necessity for Muslim doctors. The importance of integrating Islam into the medical education curriculum is to provide provisions for Muslim doctors when facing ethical issues related to the Islamic religion. In order not to stop at just philosophical discourse, the implementation of Islamic integration in medical science must be reflected in curriculum development and learning.

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1. INTRODUCTION

Globalization which is currently occurring has an impact on the world of education, where education is a vehicle for preparing human resources who are able to utilize and control the changes caused by the globalization process.1 The dichotomy between religious knowledge and general knowledge in the education system is unnecessary. This happens because faith and knowledge cannot in fact be separated. Both are like two interrelated sides, religion without science is fragile and science without religion is paralyzed. Faith without knowledge leads humans to an apathetic life, while knowledge without faith will plunge humans into destruction.

Education is essentially a process of changing habits, skills and competencies. The pattern of changes in education in the current era of the 21st century is one of the characteristics of globalization. Changes in this case allow for stagnation in behavior that occurs as an output of experience or habituation. Education in this era is learning that is characterized by honing the 4C skills (critical thinking, communication, creative, and collaboration), namely thinking critically, communicating well, being creative, and being able to work together well. Current education has several characteristics such as integration of knowledge, critical thinking, creative and innovative, as well as being communicative and having a collaborative spirit. The main aim of curriculum integration is to carry out national education goals and the goals of Islamic religious education, in addition to carrying out national education goals.

Science integration is a process to perfect dichotomous knowledge so as to produce a complete scientific concept. The integration of Islam and science is interpreted as an effort to combine science and Islamic teachings so that they are equal, have the same portion, based on the universality value of Islamic teachings which originate from qauliyah verses, namely the Qur'an and Hadith, and kauniyah verses. namely phenomena that exist in the universe.

2. METHOD

The method used in this research uses Systematic Literature Review (SLR) to find out the most appropriate method for designing Enterprise Architecture in government agencies. This research applies three stages, namely: planning, implementation, and results analysis, which analyzes the results of the Literature Review that the author has carried out. The planning stage involves formulating the problem that you want to identify. The implementation stage involves the process of

collecting papers to conduct a Literature Review. Analysis of the results, namely answering the existing problem formulation sourced from the Literature Review carried out.

3. RESULTS AND DISCUSSION

Integrity Islamic Values

Integration from the word integration: the process in which parts can be united into one whole; integrate (integrate), namely: collect together into one totality or unity; grant members of minorities equal rights within a society, especially in schools and places of public accommodation. According to Drake (1998), an integrative curriculum (integrated curriculum) is a curriculum model that is prepared and implemented by prioritizing various perspectives, in which various learning experiences are summarized, and reaches various domains of knowledge so that learning becomes more meaningful. In this way, an integrated curriculum will be easy to apply according to the situation and conditions of the institution or educational institution.

Scientific integration was born from the idea of the fact that there is a separation (dichotomy) between religious sciences and general sciences. Many factors cause these sciences to be dichotomous or disharmonious, including differences at the ontological, epistemological and axiological levels of the two fields of science. In building an integralistic Islamic education curriculum, Ibnu Khaldun stated that the principles of curriculum preparation include paying attention to the principle of integrity (al-takamul). This principle shows the optimal integration of the formation of the student's personality as a whole, both in cognitive, affective and psychomotor aspects. Islamic values are values that are based on Islamic provisions which give birth to sharia values. The aspect of Islamic values consists of three things: aqidah values, worship values and finally moral values.

Medical Professional Curriculum

The definition of curriculum contained in the National Education System Law Number 20/2003 still contains the old meaning. The curriculum is developed towards a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals.

Curriculum objectives contain competency standards to be achieved from ongoing learning or in simpler language, curriculum objectives, namely what student output will result from learning. The curriculum is the heart of the learning process and reflects the vision, mission and values desired by the institution. When compiling an Islamic curriculum, it is necessary to consider the principles of implementing Islamic education based on the Al-Qur'an and As-Sunnah. These principles include values-based leadership, community involvement, professional development, effective monitoring and evaluation, and strategic planning.

Curriculum development must be able to be used to create an effective curriculum for fields of study at certain educational levels. Thus, curriculum development, in this case curriculum integration, must be oriented to the needs of the field of study and adapted to changes in society's demands for higher education.

The main characteristic of medical education is that medical education is an education that takes a long time, both when obtaining it and after graduating. The main core of medical education learning is that students are given learning experiences in a medical education curriculum, medical teaching staff, academic climate, educational staff, and exposure to experience in real cases.

In Indonesia, Medical Practice Law no. 29 of 2004 was a milestone when the term "competency" was introduced in the world of medical education. In Article 1 paragraph (4) of the Law it is stated that "a competency certificate is a letter of recognition of the ability of a doctor or dentist to practice medicine throughout Indonesia after passing a competency test". Article 8 letter (c) states that in carrying out the duties as intended in Article 7, the Indonesian Medical Council has the authority: c. validate the competency standards for doctors and dentists. In the Explanation to Article 8 letter (c) it is stated "Competency standards are prepared by the association of medical education institutions and the association of dental education institutions as well as medical colleges and dental colleges".

The Indonesian Medical Council, which was newly formed in 2005, immediately coordinated

the formation of the Medical Education Standards Working Group whose members consisted of elements from the Association of Indonesian Medical Education Institutions (AIPKI) and the Indonesian Doctors College (KDI) in accordance with the mandate of Law no. 29/2004. The working group conducted a literature review from various countries and finally the references used were the General Practitioner Education Curriculum from Australia and the 2001 Blueprint from the Netherlands. The competency statement was adopted from Australia with modifications according to the context in Indonesia. The problem list, clinical skills list, and disease list contained in the 2001 Blueprint were adopted and adapted to conditions in Indonesia.

Integration of Islamic Values related to the Medical Professional Curriculum

A medical education curriculum that integrates Islamic content is a necessity for Muslim doctors. Islamic values, morals and ethics must be included in learning activities at both academic and professional stages. Muslim doctors must maintain the intention of simply hoping for Allah's blessing, have a sense of fear and awareness of Allah's presence, practice knowledge and skills that are in line with Islamic teachings, and uphold professional ethics (adab) and Islamic ethics (akhlak). The importance of integrating Islam into the medical education curriculum in the Indonesian context is to provide provisions for students when they will face ethical issues related to Islam in their professional careers. This phenomenon is one of the goals of integrating Islamic ethics in the medical education curriculum. The integration of Islam in the medical education curriculum is to provide knowledge insight to doctors in providing medical services to Muslim patients. One of the characteristics of the Islamic religion is that it provides meaning to the life events we face. Agar tidak berhenti pada wacana filosofis saja, maka implementasi integrasi islam dalam ilmu kedokteran harus tercermin dalam pengembangan kurikulum dan pembelajaran. Oleh itu, perlu kompetensi yang disebut sebagai integrasi yaitu memadukan muatan pelajaran umum dengan nilai – nilai Islam.

a. Integration of Islam in Medical Education Viewed from Historical and Normative Aspects

Judging from the history of Islamic education itself, the concept of integration of science and faith has been echoed since the heyday of Islamic education during the reign of the Abbasid dynasty, especially during the time of the Caliph Al-Mansur (753-774) and subsequent caliphs up to the 10th century AD. Medical studies developed rapidly. In this modern era, it is the culmination of the efforts of millions of people, both known and unknown, since thousands of years ago. In the Middle Ages, civilization was in the hands of Islam, where science received full attention, including medical science, when translation was carried out on a large scale. The contribution of Islamic civilization to the world of medicine is truly invaluable. In its golden era, Islamic civilization gave birth to a series of prominent thinkers and doctors who laid the foundations of modern medical science.

The Islamic world is also recorded as the first civilization to have a hospital managed by professional figures. 17 The establishment of a faculty that provides education in medical science carries the mandate to develop integration between medical science and Islam, so that there is no longer a dichotomy between religious science and general science. . Normatively, this mandate is contained in the formulation of the vision and mission of each institution.

The tasks of functional units in developing Islamic integration in medical science must fulfill at least the following 3 elements:

1. Develop a guide to the integration of Islam in medical science, which contains the concept and implementation of Islamic integration in the tridharma activities of higher education, including education, research and community service.
2. Monitoring and evaluating the implementation of Islamic integration in medical science.
3. Carrying out activities in the context of fostering Islamic integration with the aim of creating an Islamic academic climate and forming Islamic character for the academic community of the Faculty of Medicine.

By fulfilling these 3 elements, the mandate and aspirations to develop the integration of Islam in medical science can be managed and developed sustainably.

b. Implementation of Islamic Integration in Curriculum, Learning and Assessment at the Faculty of Medicine.

Curriculum integration can be interpreted as an integrated curriculum. Meanwhile, in terms of terms, it means combining the curriculum by linking it with other scientific disciplines. This combination can be done through inter- and interdisciplinary methods.

Curriculum integration is an effort to develop a curriculum by combining the religious curriculum and the general curriculum. In the learning process, educational values are integrated into each lesson material. Religious curriculum development can be carried out through local content curriculum, in accordance with existing regulations and still referring to National Education Standards. Efforts to integrate the curriculum are carried out not only in relation to the content of the material, but also to the methods and evaluation. Learning for medical students is a complex series of competency-based curriculum, design, implementation, assessment and evaluation of continuous, multifaceted learning programs, both strategy and evaluation, which ultimately achieves better patient service outcomes.

Based on Perkonsil No. 10 of 2012 concerning Indonesian Medical Professional Education Standards (SPPDI), the medical education curriculum is implemented using the SPICES (Student-centred, Problem-based, Integrated, Community-based, Elective, Systematic/Structured) approach. The curriculum model is integrated both horizontally and vertically, and is oriented towards individual, family and community health problems in the context of primary health services. The medical education curriculum consists of content prepared based on the Indonesian Doctor Competency Standards, amounting to 80% of the curriculum content and 20% of superior content.

c. Resource Support in Implementing Islamic Integration in the Faculty of Medicine

In implementing Islamic integration in the Faculty of Medicine, resource support is absolutely necessary, including human resources (teaching lecturers), infrastructure and activities to create an Islamic academic atmosphere.

Minister of Research, Technology and Higher Education Regulation No. 44, 2015 concerning National Higher Education Standards explains that lecturers are professionals as well as scientists, where lecturer performance is assessed by the success of carrying out the duties of the Tri Dharma of Higher Education, namely education, research and community service. Lecturer performance is the result achieved by a lecturer in carrying out the Tri Dharma of Higher Education tasks that are imposed and become his responsibility based on skill, experience and seriousness within a certain time period. Lecturer performance influences the development of lecturers' academic careers and the quality of higher education. Therefore, lecturer performance is very important in higher education.

Teaching Islamic integration in the medical curriculum can ideally be done in 3 ways, (1) medical lecturers are also Islamic lecturers, (2) integrated teaching materials, for example when teaching medical material, the content of Islamic integration is discussed at the same time, (3) assessment of Islamic material integrated with medical material. To realize this integration concept, medical lecturers are required to become professional Islamic doctors so that they are able to motivate and become role models for students.

d. Achievements and Obstacles Faced During the Implementation of Islamic Integration in Medical Education

Some of the obstacles faced regarding the implementation of Islamic integration in medical education are due to the fact that there has been no significant progress in realizing Islamic and scientific integration, both because the integration model cannot yet be operationalized and the readiness of lecturers to realize Islamic and scientific integration is relatively lacking. All efforts will certainly be hampered because lecturers are the main element in realizing the integration of Islam and science.

Modules have an important role in opening up understanding of the material and serving as guidelines in the learning process. The use of modules is considered appropriate to assist in the learning process. Modules are considered effective and efficient teaching materials. The reality in the field is that the modules used are still general in nature. In other words, it does not yet have Islamic characteristics as an institutional identity.

This is in accordance with the statement of Suryadi, et al (2018) that the obstacles faced in implementing the integrated curriculum are the lack of guidelines for implementing integration in the

curriculum structure, lack of lecturer competence to implement the concept of integration in the learning process, inadequate socialization for integration, minimal nomenclature regarding the concept. integration, and limited time allocated for Islamic studies:

4. CONCLUSION

Islamic values, morals and ethics must be included in learning activities at both academic and professional stages. Muslim doctors must maintain the intention of simply hoping for Allah's blessing, have a sense of fear and awareness of Allah's presence, practice knowledge and skills that are in line with Islamic teachings, and uphold professional ethics (adab) and Islamic ethics (akhlak). Therefore, there is a need for competencies referred to as integration, namely combining general learning content with Islamic values in historical and normative aspects, Implementing Islamic Integration in the Curriculum, Learning and Assessment at the Faculty of Medicine, Resource Support in Implementing Islamic Integration at the Faculty of Medicine, as well as Achievements and Obstacles Faced During the Implementation of Islamic Integration in Medical Education.

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