

ISLAM AND BORNEO CULTURE: Strengthening the Scholarly Vision of IAIN Pontianak

Ibrahim

Institut Agama Islam Negeri Pontianak, Indonesia

Email: ibrahim@iainptk.ac.id

Erwin

Institut Agama Islam Negeri Pontianak, Indonesia

Email: erwin@iainptk.ac.id

Sulaiman

University of Dundee, United Kingdom

Email: 2623895@dundee.ac.uk

Liana

Institut Agama Islam Negeri Pontianak, Indonesia

Email: lianajamik@gmail.com

ABSTRACT

This article analyzes the aspects of Islam and Borneo culture in the curriculum documents of IAIN Pontianak, as an academic distinctiveness stated in the institution's vision. By combining content analysis with research and development approaches, this study analyzes the current curriculum documents at IAIN Pontianak as the research basis and conceptual refinement as the development basis. This aspect is referred to as the strengthening of the vision of Islam and Borneo Culture, which is established as the academic distinctiveness at IAIN Pontianak. The findings of this study conclude: first, the need to clarify the concept and implementation of the vision of Islam and Borneo Culture in the existing curriculum documents; second, the need to supplement the learning plans for each offered course with a foundation in the study of Islam and Borneo Culture; third, the need for other supporting components to strengthen the vision of Islam and Borneo Culture as an academic distinctiveness at IAIN Pontianak, such as a consortium of lecturers and researchers on Islam and Borneo culture, a Center for the Study of Islam and Borneo Culture, and local to regional partnerships across the island of Borneo, particularly with Malaysia and Brunei Darussalam. The study shows that both aspects of Islam and Borneo culture have been influential in the uniqueness of the curriculum of IAIN Pontianak, indicating support for the vision of Islam and Borneo culture as the academic distinctiveness being developed.

Keywords: Islam; Borneo Culture; Academic Vision; IAIN Pontianak Curriculum

INTRODUCTION

The recent surge in institutional upgrades and status changes for State Islamic Higher Education Institutions (referred to as PTKIN) under the Ministry of Religious Affairs aligns with efforts to strengthen their respective academic character as a point of distinction. Notable examples include the Tree of Knowledge philosophy developed at UIN Maulana Malik Ibrahim Malang, the Integration-Interconnection framework at UIN Sunan Kalijaga Yogyakarta, the Integration of Knowledge at UIN Syarif Hidayatullah Jakarta, and the Twin Towers model at UIN Sunan Ampel Surabaya.

The affirmation of the scientific philosophy developed by PTKIN campuses not only provides a distinctive character to the knowledge offered by each campus but also provides PTKIN with an identity that will guide the direction and policy of higher education development it conducts. On the other hand, this distinction can also serve as an attraction for PTKIN among stakeholders. This pattern of determining the philosophy seems to be a trend for every PTKIN that has successfully developed its status into a university (UIN or State Islamic University), as well as for several IAIN (State Institute of Islamic Studies) that are currently striving to prepare for the transition to university status, including the State Institute of Islamic Studies (IAIN) Pontianak.

The position of IAIN Pontianak in the border region serves as a fundamental asset for strengthening the academic distinctiveness that integrates Islam with cross-border culture. This has also been highlighted by Sumar'in and Aslan, who analyzed the importance of formulating an academic distinctiveness at the Private Institute of Islamic Studies (IAIS) Muhammad Syafiuddin Sambas, as a private Islamic higher education institution in the border region that provides opportunities for cross-border scholarship and culture (Indonesia, Malaysia, and Brunei Darussalam) (Sumar'in & Aslan, 2022). As the only PTKIN in West Kalimantan, IAIN Pontianak holds a strategic role in the development of State Islamic Religious Higher Education. Therefore, the academic distinctiveness it develops must be formulated clearly and properly in the implementation of its education, including the formulation of its vision and mission (Jaenullah, et al., 2021).

“To be distinguished and open in advancing scholarship, Islamic studies, and Borneo cultural research” is the wording of the vision statement of IAIN Pontianak as contained in the Statutes of IAIN Pontianak of 2015, Article 3. This vision statement is further reinforced in the two mission statements of IAIN Pontianak in Article 5, particularly statement number 1, that IAIN Pontianak has the mission to organize higher education that is eminent in the study of scholarship, Islam, and Borneo culture (Minister of Religious Affairs

Regulation Number 51 of 2015). This vision and mission affirm that Islam and Borneo culture constitute one of the important aspects serving as a benchmark for the progress and success of IAIN Pontianak. The local distinctiveness of Borneo has been chosen as a distinguishing feature (distinction) of its scholarly study and research within the educational curriculum of IAIN Pontianak. This is what is implicit in the formulation of the vision of Islam and Borneo Culture.

As an essential part of the vision and mission formulation, the concept and policies regarding Islam and Borneo Culture must be understood by all members of the academic community of IAIN Pontianak, so that they can be implemented in all activities of the *tri dharma* (three pillars of higher education), including in the courses within the *dharma* of education. A similar study can be seen in Moh Soehadha, who affirms that efforts to strengthen the epistemology of sociology, comparative religion, or the study of religions as an academic distinctiveness in the sociology of religion at UIN Sunan Kalijaga Yogyakarta (Soehadha, 2018). It is unsurprising that on various occasions, particularly during institutional and program accreditation assessments, Islam and Borneo Culture have become an interesting and compelling topic discussed by assessors. This is because the vision of Islam and Borneo Culture is indeed the most attractive distinguishing feature (distinctiveness) for IAIN Pontianak, as it is not carried in the vision and mission of any other PTKIN anywhere else besides Pontianak.

Thus, what is actually meant by Islam and Borneo Culture in the vision and mission statement of IAIN Pontianak? How is the policy on the concept of the vision of Islam and Borneo Culture articulated in the curriculum documents? How is the implementation of the policy on the vision of Islam and Borneo Culture as a distinguishing feature (distinctiveness) for IAIN Pontianak? Moreover, what efforts can be undertaken to strengthen the vision of Islam and Borneo Culture as an academic distinctiveness for graduates of IAIN Pontianak? These are the important aspects that this paper seeks to discuss in depth. This is a study of the institutional vision and mission formulation policies, and the foundation for realizing further strengthening efforts related to the concept and implementation of the vision of Islam and Borneo Culture in the curriculum of IAIN Pontianak, as an academic distinctiveness for its graduates.

This research was conducted within a descriptive qualitative framework that combines the method of document content analysis (Ibrahim, 2018) with Research and Development (Sugiyono, 2013). The content analysis method was employed to examine, understand, and analyze written documents, in this

case, the current curriculum of IAIN Pontianak, regarding the content of the concept and implementation of the policy on the vision of Islam and Borneo Culture. As is standard practice in content analysis procedures, the researcher commenced this document study by first establishing the categorization of the vision of Islam and Borneo Culture as an important aspect to be analyzed (*unit of analysis*).

Table 1.

Categorization of the vision of Islam and Borneo Culture and its elaboration in the curriculum

Vision Statement	Elaboration of the vision of Islam and Borneo Culture and its units of analysis
Islam and Borneo Culture	1. Curriculum that contains content on distinctive religious practices of Borneo society 2. Curriculum that contains content on traditional ceremonies of Muslim communities in Borneo 3. Curriculum that contains content on the distinctive and specific ways of life of Muslim communities in Borneo 4. Curriculum that contains local Borneo values, both Islamic values and cultural values 5. Curriculum that positions local Borneo culture as a standard for Islamic and cultural values 6. Curriculum that makes Islam and Borneo culture the object and target of its study

Source: Author's analysis from various sources, 2022.

Based on this categorization, the researcher examined, understood, and analyzed the content of the IAIN Pontianak curriculum documents to discover the substance of the concept and implementation of the vision of Islam and Borneo culture.

Furthermore, based on the results of this document analysis, the researcher established a starting point for this study to formulate a new concept, either in the form of adding content or refining content components within the curriculum documents related to the concept and implementation of the policy on the vision of Islam and Borneo culture. This constitutes the developmental aspect of the research conducted using the Research and Development approach. From this, the study formulates new formulations, or new content, within the IAIN Pontianak curriculum documents, which are considered more capable of providing clarity and optimization regarding the concept and implementation of the policy on the vision of Islam and Borneo culture as an academic distinctiveness in the IAIN Pontianak curriculum.

THE SCHOLARLY DISTINCTIVENESS OF ISLAMIC HIGHER EDUCATION

The vision of Islam and Borneo Culture, and the efforts to strengthen its concept and implementation as an academic distinctiveness at IAIN Pontianak, may not yet be formulated as well or as systematically as the Tree of Knowledge at UIN Maulana Malik Ibrahim Malang (Aris et al., 2022), The integration-interconnection of the web network at UIN Sunan Kalijaga Yogyakarta (Muslih, 2017), Twin Towers at UIN Sunan Ampel Surabaya (Syaifuddin, 2013), or the Integration of Knowledge at UIN Syarif Hidayatullah Jakarta (Sururin et al., 2021). However, the vision of Islam and Borneo Culture is essentially part of an effort to provide academic distinctiveness to its graduates by integrating general knowledge within the context of national and global studies with local studies that exist only in the Borneo region.

In addition to serving as an effort to provide academic distinctiveness, the strengthening of Islam and culture within the institutional vision is part of the curriculum development that every educational institution must undertake (Kaimuddin, 2015). IAIN Pontianak is no exception. If UIN Jakarta has its academic brand with the paradigm of Integration of Knowledge, UIN Malang with its Tree of Knowledge, UIN Yogyakarta with its Integration-Interconnection, and UIN Surabaya with its Twin Towers, then IAIN Pontianak has the vision of Islam and Borneo Culture.

The importance of strengthening the academic branding at Islamic Religious Higher Education Institutions under the Ministry of Religious Affairs can also take the form of reinforcing the concept of integrating religious sciences with general knowledge. Through this concept, Islamic Religious Higher Education Institutions have the flexibility to develop distinctions for the development of educational programs within the framework of developing integrative Islamic scholarship.

Furthermore, the labeling of the integration of knowledge at State Islamic Religious Universities varies. Some refer to it as the Integration of Knowledge at UIN Syarif Hidayatullah Jakarta, the Tree of Knowledge at UIN Maulana Malik Ibrahim Malang, Integration-Interconnection at UIN Sunan Kalijaga Yogyakarta, and the Twin Towers at UIN Sunan Ampel Surabaya. Although there appear to be differences in the terminology of the integration of knowledge at each institution, the essence of the distinction they make is based on the same foundation, namely, efforts to develop Islamic scholarship integrated with science and technology, as well as socio-cultural sciences and humanities. The integration of knowledge championed by UIN Jakarta represents an effort to build a distinctive academic distinctiveness that

differentiates it from general universities. Therefore, UIN Jakarta prioritizes the idea of the integration of knowledge in the understanding and concept that Islamic sciences and general sciences can proceed side by side and simultaneously as a unified whole (Sururin et al., 2021).

Meanwhile, the Integration of Knowledge with the metaphor of the Tree of Knowledge at UIN Malang formulates an inseparable unity between religious knowledge and the socio-humanities and sciences. There are two paradigms underlying the structure of this integration of knowledge: first, placing the Qur'an and Hadith as the primary sources in the development of knowledge, and their development through experimentation, observation, and logical reasoning; second, as sources of knowledge, the Qur'an and Hadith must be positioned on an equal footing with other sources of knowledge. This is where the concept of the integration of the tree of knowledge is understood as a sturdy trunk (tree), with lush branching, leaves, and abundant fruit, supported by strong roots (Muaz et al., 2022).

Similarly, the integration of knowledge developed at UIN Yogyakarta, as pioneered by Amin Abdullah with the concept of Integration-Interconnection, is often also referred to as the spiderweb concept. This integration paradigm represents a concrete response to the dichotomy between religious sciences and general sciences. With this integration-interconnection paradigm, UIN Yogyakarta seeks to affirm that religious sciences and general sciences (science) are an interconnected unity. At least three aspects must be developed together within the context of this integration-interconnection of knowledge, namely: *hadlarah an-nash* (textual culture), *hadlarah al-'ilm* (scientific culture), and *hadlarah al-falsafah* (philosophical culture). Thus, religion and science maintain a relevant relationship for the higher education (Masyitoh et al., 2020). This Integration-Interconnection serves as the foundation for the emergence of patterns of knowledge development through research, education, and the works of the academic community of UIN Yogyakarta today and in the future (Muslih, 2013). One form of integration-interconnection of knowledge at UIN Yogyakarta can be seen in its implementation in the Lesson Plans for the Qur'an and Hadith, which comprises five levels: the philosophical level, the research method and approach level, the material level, the strategy level, and the evaluation level (Afif et al., 2022).

Meanwhile, UIN Sunan Ampel Surabaya champions the Twin Towers paradigm as a form of knowledge integration that serves as a distinctive characteristic (distinction) of its academic identity. As a curriculum and learning framework, the integration of knowledge within the Twin Towers paradigm at UINSA represents a dialectical pattern between general sciences

and religious sciences, thereby generating new and dynamic intellectual outputs (Aris et al., 2022). In essence, the Twin Towers integration paradigm of UINSA does not intend to mix religious and general sciences, each of which already has its own strong fundamental foundation, but rather allows both to proceed separately before being brought together to engage in dialogue, communicate, and synergize with one another (Syiafuddin, 2013).

With such an integration concept, it is expected that the academic distinctiveness of State Islamic Religious Universities graduates will be further strengthened, where these institutions will not only produce scholars who are experts in pure Islamic scholarship (*tafaqqahu fiddin*) but also experts in the socio-humanities and social sciences. Such a graduate profile is highly needed to address various Islamic issues that must be approached through socio-humanities and social science perspectives, as well as for the contribution of Muslims in filling spaces for development in general. Regarding the importance of efforts to integrate knowledge at Islamic Religious Universities, the Director General of the Ministry of Religious Affairs, Muhammad Ali Ramdhani, firmly stated: "We need to carry out collaborative scientific activities, one of which concerns the distinction of State Islamic Religious Universities and efforts to harmonize general sciences, scientific knowledge, and religion. Then, how can we build a concept of living in a single breath, how religion and nationhood are realized from societal values?"

ISLAM AND BORNEO CULTURE AS AN ACADEMIC DISTINCTIVENESS

The vision of Islam and Borneo Culture in the curriculum of IAIN Pontianak represents a similar pioneering effort to build academic distinctiveness (distinction) at IAIN Pontianak, particularly in the integration of religious sciences (Islam) with general sciences, in this case, the local culture of Muslim societies in Borneo. The following presents the results of the research on the curriculum documents and a discussion on strengthening the vision of Islam and Borneo Culture as an academic distinctiveness at IAIN Pontianak.

Islam and Borneo Culture: A Conceptual Perspective

Islam and Borneo culture mean placing two inseparable values within Borneo society, namely Borneo Islam and Borneo culture. Borneo Islam is understood as the religious understanding and practices of Muslim communities in Borneo. Meanwhile, Borneo culture is understood as the specific way of life of Borneo society, particularly Muslim communities. Borneo Islam, which describes the local character in the understanding and practice of Islamic

religious life, is not actually a new term. Long before this, we have known the designation “The Religion of Java” written by Clifford Geertz (1964), which classified Islamic religious groups in Java into the *abangan*, *priyayi*, and *santri* classes. Subsequently, a study by Mark R. Woodward (1989) emerged, which specifically observed Islamic religiosity in Java under the original title of his book *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*. Woodward observed that Islamic religious practice in Java consists of two main groups, which he called normative piety and mysticism (in Sumbulah, 2012). There are many more studies on Javanese Islam beyond those of Geertz and Woodward. One thing is certain: all these studies acknowledge a strong acculturation of local culture into the religious practices of Javanese society, thereby giving rise to the distinctiveness of religion (Islam) in Java. Among the forms of Islamic acculturation into Javanese culture is the tradition of the *slametan*, which Mark R. Woodward also wrote about in his article entitled *The Slametan: Textual Knowledge and Ritual Performance in Central Javanese Islam* (Woodward, 1988).

Meanwhile, regarding Borneo Islam in this paper, it can actually be observed in several studies that have already been produced, for instance, Hermansyah, Erwin, and Rusdi Sulaiman, who examined the character of Islam in Borneo, particularly in Sambas. Based on a study of the manuscript of Muhammad Asad, this research affirms that Islam in Sambas was indeed influenced by Sufi teachings, just as the history of Islam’s arrival in the archipelago was also brought by Sufis. Consequently, the character of Islam in Sambas, according to them, more clearly reflects the characteristics of *Ahlussunnah wal Jamaah*, in that deeds and prayers are very important, but not because God rewards them (Hermansyah et al., 2017). The results of this study have been published in a book entitled *Islam in Borneo: The Trail of Sufism in the Manuscript of Muhammad As`ad Sambas*, published by IAIN Pontianak Press in 2017.

Furthermore, there is a study by Syarif that examined Islam in Borneo through the pattern of thought that developed between 1990 and 2017. The findings of this study conclude that Islamic thought in Borneo is more characterized by Sufi Tariqa and reformism, with a clear chain of transmission (*sanad*) originating from Arabia, Java, and Madura, leaving behind legacies in the form of texts (manuscripts) and contexts (culture and architectural forms of places of worship), as well as Islamic da’wah movements in the form of educational institutions and Islamic boarding schools or *pondok pesantren* (Syarif, 2018)

Subsequently, a study related to Islam in Borneo is also found in the writing of Hashim Fauzy Yaacob, who concluded that the main character of Borneo Islam is the *Ahlussunnah wal Jamaah* doctrine and the Shafi’i school of

thought (*mazhab*). According to Hashim, the results of this study provide a refutation to Orientalists who depict Muslims on the island of Borneo from a very negative perspective (Yaacob, 2021, pp. 64-65)

Meanwhile, Borneo Culture consists of two words: culture and Borneo. The concept of culture can be understood broadly and narrowly. Broadly, culture can be defined as all forms of human intellect, works, and endeavors utilized for the benefit of human life. Given the breadth of this meaning, for analytical purposes, the meaning of culture is broken down based on its elements. Koentjaraningrat (1990), for example, outlines the universal elements of culture as divided into: 1) Religious system and religious ceremonies; 2) Social system and organization; 3) Knowledge system; 4) Language; 5) Arts; 6) Livelihood system; and 7) Technology and equipment system (Koentjaraningrat, 1990).

Edward T. Hall defines culture as the total way of life of a people, or an individual's way of life influenced by various social values, customary values, religious norms, beliefs, and so forth (Ibrahim, 2017). Meanwhile, culture is manifested in three forms: 1) ideas, the complexity of ideas, notions, norms, regulations, and those related to thought; 2) acts, the complexity of patterned behavior of humans in social interaction; and 3) artifacts, objects created by human work.

These three forms of culture are interrelated. The first form of culture consists of ideas, notions, customs, norms, and values that are generally unwritten and thus abstract in nature. The second form of culture, the social system, comprises human actions and relationships in interaction. The traditions and patterns of conduct displayed by humans as members of society are manifestations of this second form. What is displayed from this second form of culture can be observed and is therefore concrete. Furthermore, thoughts, ideas, and actions produce physical objects.

Meanwhile, Borneo is another name for the island of Kalimantan (Veth, 1854). Another opinion states that Borneo is the name most widely used during the Dutch colonial period (King, 1993). Conversely, the name Kalimantan has been more popular nationally and internationally since independence (Lontaan, 1980). In the Indonesian context, the term Borneo refers to the entire island of Kalimantan, including Brunei and East Malaysia (Sarawak and Sabah).

Thus, Borneo culture can be understood as the distinctive and specific way of life habits within a sub-section of the archipelago's culture that possesses its own unique knowledge system, beliefs, and values for its community members. Borneo culture is a life system that characterizes the customary practices of

communities in part or all of the Borneo region, which includes Kalimantan (Indonesia), Sarawak and Sabah (Malaysia), and Brunei Darussalam. These systems serve as the foundational source that underpins, inspires, motivates, and standardizes the thinking and behavior of their supporting communities in their efforts to meet needs and address various life challenges.

Islam and Borneo Culture in this study provide an interpretation and meaning of Islamic religious practices that are lived and practiced by communities in the Borneo region. This means that the Islam that exists and is present in the religious practices of Borneo communities is an Islam that has undergone an acculturation process due to its encounter with local culture, as examined in Ibrahim's study on the encounter between Islam and local culture in the interior of West Kalimantan (Ibrahim, 2018b). Borneo Islam is also depicted in a very close relationship with the local traditions of Borneo communities, such that both influence one another, as seen in Ibrahim's article entitled *Islam and Tradition in Nanga Jajang: Social and Religious Practices of the Malay Community* (Ibrahim, 2015), or *Pangil* as a distinctive tradition among Muslim communities in Nanga Jajang (Ibrahim, 2018a), and many other studies that demonstrate the relationship between Islam and local Borneo culture, thereby giving rise to the distinctiveness of Borneo Islam.

Islam and Borneo culture are inseparable entities in the religiosity of the community. Islam influences the community's way of life, and the community's way of life also colors the practice of Islam in Borneo, encapsulated in the conceptual term "Islam and Borneo Culture." This concept has given rise to the fusion of Islam with local Borneo culture in ceremonies such as *Saprahan* (tradisional ceremonies in Malays Sambas) (Wahab et al., 2020), *Pangil Melayu* (tradisional ceremonies and prayers in Malays Ulu Kapuas) (Ibrahim, 2018a) West Kalimantan. is tradition is carried out by inviting the surrounding communities to commemorate the various events that they have been experienced, either joyful or sorrowful experiences. is article reviews the Pangil tradition by using anthropological perspectives to see patterns of cultural communication and their relationship with identities that represent the Muslim-Malay community. is tradition shows that the balance of life - both in the social and divine dimensions - is highly upheld by the Muslim-Malay community in the Ulu Kapuas. is can be seen in the ritual context which is lled with providing meals, recitating the Quran, and praying for their ancestors. In the context of cultural communication, the Pangil ceremony teaches four things; the value of gratitude to God (nyelamat, the TAL (*potion*) eating tradition (Ibrahim, 2016), the *Pantang Larang* (taboo) tradition (Kurniawan, 2019), and even the *Mandi (bathing) Safar* tradition (Nurhayati, 2019), etc.

Islam and Borneo Culture in the Institutional Vision

Every well-established institution or organizational entity certainly possesses a long-term concept to be collectively pursued and realized in the future. This concept is referred to as vision (Taiwo & Lawal, 2016). As a comprehensive concept of future aspirations, the vision always serves as the foundation or guideline for all movements and activities of the institution or organization. IAIN Pontianak, as the sole State Islamic Higher Education institution in West Kalimantan, has chosen Islam and Borneo culture as its starting point and simultaneously as the foundation for its movement, serving as the reference for the institution's long-term work. IAIN Pontianak has firmly incorporated the elements of Islam and Borneo culture into its institutional vision statement. The vision and mission statements of IAIN Pontianak are presented in the following table.

Table: 2
Vision and Mission Statements of IAIN Pontianak

Vision Statement	Mission Statement
To be distinguished and open in scholarship, Islamic studies, and Borneo cultural research.	1. To organize higher education that excels in scholarship, Islamic studies, and research on Borneo culture; 2. To shape academics of noble character, independence, and dignity for the nation and humanity.

Source: IAIN Pontianak Vision and Mission Document, 2022

The table above shows that Islam and Borneo culture constitute an important part of the institutional vision of IAIN Pontianak. This means that one of the great aspirations to be pursued and realized by IAIN Pontianak is to become a center for the study of Islam and Borneo culture, as derived from institutional mission number (1): "To organize higher education that excels in scholarship, Islamic studies, and research on Borneo culture."

It is from this vision and mission that the institution of IAIN Pontianak subsequently establishes its foundational footing and target achievements to be pursued and realized in the future. Moreover, based on this vision and mission, all of the institution's available resources are mobilized to realize the shared hopes and aspirations of IAIN Pontianak moving forward. This includes the curriculum, which must make the vision and mission statements the working reference for organizing higher education at IAIN Pontianak.

The success of IAIN Pontianak in carrying out its institutional duties and mandate lies in the institution's ability to realize the vision and mission it has

formulated. Conversely, failure to realize the great aspirations set forth in the vision and mission would become an indicator of the institution's future work failure. Therefore, a study on the vision of Islam and Borneo culture as an academic distinctiveness at IAIN Pontianak is of paramount importance.

THE CONCEPT AND IMPLEMENTATION OF THE VISION OF ISLAM AND BORNEO CULTURE IN THE CURRICULUM OF IAIN PONTIANAK

In this section, the researcher analyzes the curriculum documents of IAIN Pontianak to identify the concept and implementation of Islam and Borneo culture within them. In accordance with the characteristics of document analysis, this study employs document content analysis techniques, first creating and establishing content categorizations to perform the desired classification. In this case, the categorization and classification pertain to Islam and Borneo culture, as well as its concept and implementation within the IAIN Pontianak curriculum.

Table 3.

Categorization of the vision of Islam and Borneo culture and its elaboration in the curriculum

Vision Statement	Vision Elaboration
Islam and Borneo Culture	1. Curriculum that contains content on distinctive religious/ Islamic practices of Borneo society 2. Curriculum that contains content on traditional ceremonies of Muslim communities in the land of Borneo 3. Curriculum that contains content on the distinctive and specific ways of life of Borneo society 4. Curriculum that contains local values of Borneo society 5. Curriculum that positions Islamic practices and local Borneo culture as its standard 6. Curriculum that makes Islam and Borneo culture the object and target of its study

Source: Author's analysis from various sources, 2022

Based on the categorization above, the researcher further conducted a careful analysis of the current curriculum documents at IAIN Pontianak to identify the mapping of the conceptual vision of Islam and Borneo culture, along with all its derivatives, including the mission, objectives, or graduate profiles, and even its implementation in the courses offered in each study program.

To facilitate the process of examination and understanding, this analysis was conducted based on the Standards for Islamic Religious Higher Education issued by the Directorate General of Islamic Education, while paying attention

to the classification of faculties and study programs existing at IAIN Pontianak. The researcher analyzed the curricula of four faculties and one graduate school, encompassing 20 study programs within IAIN Pontianak at that time. As a sample, the mapping of the concept and implementation of the vision of Islam and Borneo culture in the IAIN Pontianak curriculum can be observed in the following sample study programs.

Table: 4
Mapping of the vision of Islam and the Borneo culture in the curriculum

Study Program	Vision	Mission	Implementation
Islamic Guidance Counseling	“To become an eminent and open study program at the national and international levels in the field of Islamic Guidance and Counseling, based on Islamic values and the local wisdom of Borneo Culture.”	1. To organize integrated education in Islamic Guidance and Counseling and Borneo Culture 2. 3. To organize community service based on the local wisdom of Borneo Culture 4.	Islam and Borneo Culture, History of Islamic Civilization, History of Da’wah, Sociology of Da’wah, Multicultural Counseling, Counseling for New Muslim Communities, Community Counseling
Mathematics Education	To become a superior study program in producing distinguished and open Mathematics Educators in the development of Scholarship, Islam, and Borneo Culture by the year 2024.	1) ..., 2) ..., 3) To conduct community service based on research outcomes oriented toward improving the quality of Mathematics Education accompanied by Islamic values in accordance with societal developments and needs.	Islam and Borneo Culture, History of Islamic Civilization, History and Science of Islamic Education, Islamic Theology, as well as Islamic Ethics and Sufism.
Sharia Banking	To become an eminent and open Study Program of Islamic Banking in the study and research of scholarship, Islam, and Borneo Culture by the year 2030.	1) ..., 2) ..., 3) To organize community service based on Islamic banking knowledge. 4) To establish cooperation with government institutions, higher education institutions, and Islamic banking industry institutions at home and abroad. 5) ...	Islam and Borneo Culture (institute-level course), and the course on the Economy of Borneo Society

Sharia Economic Law	“A study program that is eminent and open in integrating Sharia Economic Law, Legal Science, and Borneo Culture by the year 2030.”	1) To implement Education and Teaching of Sharia Economic Law that integrates sharia economic law, legal science, and Borneo Culture. 2) To apply research in the field of Sharia Economic Law ... and Borneo Culture. 3) To participate in community empowerment through the application of Sharia Economic Law ... Law and Borneo Culture.	Islam and Borneo Culture, History of Islamic Civilization, Islam and Local Culture, Islamic Theology, and Sufism Ethics.
Masters in Islamic Religious Education	To become an eminent and open Study Program of Islamic Religious Education in the study and research of scholarship, Islam, and Borneo Culture by the year 2025.	a. To organize learning and Islamic Religious Education using inter- and multi-disciplinary approaches to develop the study and research of scholarship, Islam, and Borneo Culture. b. To organize the study and research of scholarship, Islam, and Borneo Culture... c. To organize community service based on the study and research of scholarship, Islam, Education, and Borneo Culture.	Borneo Islamic Studies, Islam and Religious Moderation, Multicultural Islamic Education, and the Social History of Islamic Educational Thought.

Source: Curriculum Documents of Study Programs at IAIN Pontianak, 2021.

The table above shows that the vision of Islam and Borneo culture has been translated and derived into the curriculum of all study programs within IAIN Pontianak, starting from the formulation of the study program's vision, mission, and objectives. It is also evident that the vision of Islam and Borneo culture has begun to be implemented in the courses taught in each study program, albeit with various shortcomings in each case.

From the sample above, an initial overview of the concept and implementation of the vision of Islam and Borneo culture in the IAIN Pontianak curriculum is obtained. The vision of Islam and Borneo culture, which constitutes one of the institutional vision statements, is subsequently derived into the vision of faculties and study programs, and then serves as the foundation for its

implementation in the mission, objectives, or graduate profiles across all faculties and study programs within IAIN Pontianak. However, the reality reveals numerous ambiguities and discontinuities in the formulation of this vision as an integrated whole within the current curriculum. This implementation pattern resembles what has been set forth in the guidelines for the simultaneous application of the tri dharma in the planning of the Islamic Entrepreneurship (IEE) course at PTKI in Aceh (Lailatussaadah et al., 2023).

A similar issue was also experienced by UIN Jakarta when it began integrating knowledge with the idea of integrating Islamic and general sciences, as acknowledged by Sururin et al. According to them, the concept of knowledge integration itself has not yet achieved uniformity. Many differing interpretations are still found among study programs, among lecturers, and even among leaders, particularly at the Faculty of Islamic Theology and Humanities. This is due, among other reasons, to the lack of adequate socialization (Sururin et al., 2021).

However, as a foundational concept for academic knowledge development, the vision of Islam and Borneo culture needs to be properly and adequately explained within the curriculum, with detailed elaboration of its implementation aspects across all pillars of higher education. A strong paradigmatic framework is essential; we can learn from UIN Yogyakarta with its integration-interconnection academic distinctiveness, which provides adequate explanation and elaboration in all aspects of its curriculum implementation, including at the postgraduate level with its interdisciplinary study approach (Izzudin, 2017).

STRENGTHENING THE VISION OF ISLAM AND BORNEO CULTURE AS AN ACADEMIC DISTINCTIVENESS

In this section, the researcher attempts to further develop the concept and implementation of the vision of Islam and Borneo culture within the IAIN Pontianak curriculum, based on the results of the research that has been conducted. It is here that the researcher formulates new findings regarding the concept and implementation of the vision of Islam and Borneo culture as a form of development of the existing curriculum.

Therefore, this section also seeks to strengthen the vision of Islam and Borneo culture as an academic distinctiveness (differentiating or identifying characteristic) at IAIN Pontianak, as intended in the institutional vision statement. This means that knowledge and insight into Islam and Borneo culture must become an academic strength that continues to be developed as a distinguishing identifier for graduates of IAIN Pontianak.

Table: 5
Development of the Concept and Implementation of the Vision of Islam and Borneo Culture in the Curriculum of IAIN Pontianak

Aspects/ Components of Tri Dharma (Three Pillars of Higher Education)	Research Findings (Current Curriculum Documents)	Development Design
The concept of the vision of Islam and Borneo Culture	Only a vision and mission statement, without an academic-scientific explanation of the concept of the Vision of Islam and Borneo Culture.	In addition to the vision and mission statements, it is also accompanied by an academic-scientific explanation of the concept of the Vision of Islam and Borneo Culture.
Pillar of Education and Instruction	Only one core course, the institute-level course on Islam and Borneo Culture, without an accompanying clear Lesson Plan document. The rest can only be assumed as courses implementing the vision of Islam and Borneo Culture, as their lesson plans cannot be verified.	At least 10 related courses exist, including Islam and Borneo Culture as an institute-level course. Clear Lesson Plans are available to examine the aspects of implementing the vision of Islam and Borneo Culture within the curriculum.
Pillar of Research	Not available in the curriculum	Mapped into 16 components of the implementation of the research pillar.
Pillar of Community Service	Not available in the curriculum	Mapped into 2 components of the implementation of the community service pillar
Other	Not available in the curriculum	Mapped into 2 components of other forms

Source: Analysis of the results of the Development Workshop Team's work, August 25, 2022.

Based on the table above, an overview of the aspects of the vision of Islam and Borneo culture found from the research results on the current curriculum documents at IAIN Pontianak is presented, along with the developmental aspects generated from this research process.

A clearer comparison of the differences between the two can be seen in the following Table:

Table: 6
Comparison of the IAIN Pontianak Curriculum Structure (Original and Development Results)

Content of the Original Curriculum Document	Content of the Developed Curriculum Document	Remark
Rector's Decree on the Implementation of the Curriculum	Similar (to be established by the Implementation Decree)	Old version - Original
Curriculum Appendices:	Curriculum Appendices	
1. Study Materials	Contains a conceptual explanation of the institutional vision (the vision of Islam and Borneo Culture) and its implementation in the teaching and learning components (similar to an envisioning of VMTS).	Development
2. Mapping Matrix of Study Materials		
3. Institute Learning Outcomes		
4. Course Learning Outcomes – Institute Courses	Same (from Study Materials to Credits and SKS of Institute Courses)	Old version - Original
5. Credits and Semester Credit Units of Institute Courses	The availability of Lesson Plans (at least for courses related to the vision of Islam and Borneo Culture)	Development
	Implementation of the institutional vision in the Research and Community Service components	Development
	1. Translation of the Qur'an into the Dayak language (local community language); 2. Establishment of the Borneo Studies Center at IAIN Pontianak	Development

Source: Analysis of discussion results at the Development Workshop, August 25, 2022.

Furthermore, this research and development also generated several other development aspects as a form of strengthening the policy on the vision of Islam and Borneo culture in the IAIN Pontianak curriculum. In accordance with the recommendations from the workshop results conducted by the researcher as the culmination of the entire research and development process, several forms of further strengthening are required, including; *first*, the importance of establishing a Consortium of Lecturers and Researchers on Islam and Borneo Culture within IAIN Pontianak; *Second*, the importance of establishing a Center for Research on Local Issues, Islam, and Borneo Culture at IAIN Pontianak; *Third*, the importance of building partnership networks with institutions/consortia/researchers on Islam and Borneo Culture at the local, regional, and international levels, particularly within the Borneo Island region, such as Malaysia and Brunei Darussalam.

CONCLUSION

Based on the results of field data analysis, ranging from the IAIN Pontianak curriculum documents as the basis for document content analysis research to the conceptual design and implementation of the vision of Islam and Borneo culture as part of the development aspect, this study finds that the concept and implementation of the policy on the vision of Islam and Borneo culture as an academic distinctiveness at IAIN Pontianak are firmly available at all levels. Therefore, it needs to be strengthened by formulating it comprehensively across all IAIN Pontianak curriculum documents, both at the conceptual level and in its implementation across all aspects of the tri dharma, particularly in the courses.

Specifically, the results of this study affirm four important matters that need to be undertaken to strengthen the vision of Islam and Borneo culture in the IAIN Pontianak curriculum: First, the policy concept of the vision of Islam and Borneo culture derived from the institutional vision statement needs to be supported by an adequate and systematic academic explanation, including the definition of its terminology, characteristics, and scope. This is important to prevent further ambiguity in understanding and translating the vision into the IAIN Pontianak curriculum. Second, the implementation of the policy on the vision of Islam and Borneo culture must also be carried out thoroughly and optimally. A good and systematic conceptual academic explanation needs to be developed in the curriculum documents, including translating the vision into the Tri Dharma aspects. To this end, complete Lesson Plans are required as a reference for the concept and its implementation in courses.

Third, the strengthening of the vision of Islam and Borneo culture as an academic distinctiveness at IAIN Pontianak can be achieved through various efforts to develop the concept and implementation of the vision of Islam and Borneo culture by adding more comprehensive curriculum content, including components for developing the narrative of the concept of Islam and Borneo culture, mapping the implementation of the vision of Islam and Borneo culture across the tri dharma aspects, and designing new Lesson Plans for Islam and Borneo Culture. Fourth, several forms of implementation of the vision of Islam and Borneo culture as an academic distinctiveness that have been and will continue to be developed at IAIN Pontianak include strengthening the curriculum on Islam and Borneo culture, such as publishing a translation of the Qur'an into the Dayak language; establishing the Borneo Studies Center; forming a Consortium of Lecturers and Researchers on Islam and Borneo Culture; and developing partnership networks with institutions/consortia/researchers on Islam and Borneo Culture at the local and regional Borneo levels.

The results of this study will make an important contribution to efforts to strengthen academic distinctiveness within PTKIN, where the strengthening of the vision of Islam and Borneo culture as an academic distinctiveness at IAIN Pontianak adds a new character to the academic distinctiveness already established within the environment of the PTKIN.

BIBLIOGRAPHY

- Afif, M. N. H., Latipah, E., & Suryana, Y. (2022). Implementasi Integrasi-Interkoneksi pada Pembelajaran Ulumul Hadits di Program Studi Sosiologi UIN Sunan Kalijaga Yogyakarta. *Manazhim*, 4(2), 355–370. <https://doi.org/10.36088/manazhim.v4i2.1828>
- Aris, M., Firdaus, M. F., & Maulana, M. A. K. (2022). Paradigma Keilmuan Twin Towers UIN Sunan Ampel Surabaya Perspektif Michel Foucault. *Journal of Islamic Thought and Philosophy*, 1(1), 122–146. <https://jurnaluf.uinsa.ac.id/index.php/JITP/article/view/3571>
- Geertz, C. (1964). *The Religion of Java*. University of Chicago Press
- Hermansyah, Erwin, & Sulaiman, R. (2017). *Islam di Borneo: Jejak Tasawuf dalam Naskah Muhammad As'ad di Sambas (pertama)*. IAIN Pontianak Press.
- Ibrahim, I. (2015). Islam and Tradition in Nanga Jajang: Social and Religious Practices of the Malay Community. *Al-Albab*, 4(2), 217–229. <https://doi.org/10.24260/alalbab.v4i2.290>
- Ibrahim, I. (2016). Komunikasi Budaya dalam Tradisi “Makan Tal” Melayu. *Al-Hikmah*, 10(1), 89–105. <https://doi.org/10.24260/al-hikmah.v10i1.549>
- Ibrahim, I. (2017). *Komunikasi Antarbudaya (Revisi kedua)*. IAIN Press.
- Ibrahim, I. (2018). *Metodologi Penelitian Kualitatif* (E. Kurnanto, Ed.; Cetakan kedua). Alfabeta.
- Ibrahim, I. (2018a). Al-Ṭuqūs wa ‘Alāqatuhā bi Huwīyat Muslimī Ulu Kapuas, Kalimantan al-Gharbīyah. *Studia Islamika*, 25(3), 543–588. <https://doi.org/10.15408/sdi.v25i3.6579>
- Ibrahim, I. (2018b). Contiguity of Islam and Local Tradition on the Hinterland Malays of West Kalimantan. *Ulumuna*, 22(2), 277–300. <https://doi.org/10.20414/ujs.v22i2.286>
- Izzudin, A. (2017). *Penggunaan Paradigma Integrasi-Interkoneksi dalam Proses Pembelajaran di Program Pascasarjana UIN Sunan Kalija-*

- ga Yogyakarta. *Afkaruna*, 13(1), 110–140. <https://doi.org/10.18196/afkaruna.v13i1.4205>
- Jaenullah, Mispani, & Choirudin. (2021). Konstruksi Distingsi Keilmuan Prodi Pendidikan Agama Islam Melalui Pendekatan Interdisipliner dan Multidisipliner pada Program Pascasarjana. *Jurnal Manajemen Pendidikan Islam Al-Idarah*, 6(02). <https://doi.org/10.54892/jmpialidarah.v6i02.157>
- Kaimuddin. (2015). Pengembangan Kurikulum Pendidikan Tinggi. *At-Ta'dib: Jurnal Kajian Ilmu Kependidikan*, 8(1), 19–38. <https://doi.org/10.31332/atdb.v8i1.391>
- King, V. (1993). *The People of Borneo*. Blackwell.
- Koentjaraningrat. (1990). *Pengantar Ilmu Antropologi* (Cetakan kedua). Rineka Cipta.
- Kurniawan, S. (2019). Pantang Larang Bermain Waktu Magrib (Kajian Living Hadis Tradisi Masyarakat Melayu Sambas). *Jurnal Living Hadis*, 4(1). <https://doi.org/10.14421/livinghadis.2019.1629>
- Lailatussaadah, L., Jamil, A. I. B., & Kadir, F. A. B. A. (2023). Designing and Assessing an Islamic Entrepreneurship Education Model for Islamic Higher Education (IHE). *Jurnal Ilmiah Islam Futura*, 23(1), 38–59. <https://doi.org/10.22373/jiif.v23i1.17556>
- Lontaan, J. (1980). *Sejarah Hukum Adat dan Adat Istiadat di Kalimantan Barat*. Bumirestu.
- Masyitoh, D., Mustika, R. D., Alfaza, A. S., & Hidayatullah, A. F. (2020). Amin Abdullah dan Paradigma Integrasi-Interkoneksi. *JSSH (Jurnal Sains Sosial dan Humaniora)*, 4(1), 81–88. <https://doi.org/10.30595/jssh.v4i1.5973>
- Muaz, M., Natsir, N. F., & Haryanti, E. (2022). Paradigma Integrasi Ilmu Perspektif Pohon Ilmu UIN Maulana Malik Ibrahim Malang. *Al-Afkar*, 5(1), 302–319. <https://doi.org/10.31943/afkarjournal.v5i1.221>
- Muslih, M. (2017). Tren Pengembangan Ilmu di UIN Sunan Kalijaga Yogyakarta. *Efisteme: Journal Pengembangan Ilmu Keislaman*, 12(1), 103–139. <https://doi.org/10.21274/epis.2017.12.1.103-139>
- Nurhayati, D. (2019). Islam and Local Interests in the Safar Bath Tradition of Malay People in Sungai Jambu Sub Village, Kayong Utara. *Khatulistiwa*, 8(2). <https://doi.org/10.24260/khatulistiwa.v8i1.1278>

- Soehadha, M. (2018). Distingsi Keilmuan Sosiologi Agama (Sejarah Perkembangan, Epistemologi, dan Kontribusi Praksis). *Jurnal Sosiologi Agama*, 12(1). <https://doi.org/10.14421/jsa.2018.121-02>
- Sugiyono. (2013). *Metodologi Penelitian Kuantitatif, Kualitatif, dan R & D*. Alfabetha.
- Sumar'in, S. I., & Aslan, A. (2022). Pengembangan dan Inovasi Kurikulum: Distingsi Kajian Keilmuan Berwawasan Lintas Negara. *Educational Journal: General and Specific Research*, 2(3), 343–345. <https://adisam-publisher.org/index.php/edu/article/view/167>
- Sumbulah, U. (2012). Islam Jawa dan Akulturasi Budaya: Karakteristik, Variasi dan Ketaatan Ekspresif. *El-Harakah*, 14(1), 51–68. <https://doi.org/10.18860/el.v0i0.2191>
- Sururin, S., Suparta, M., Hidayat, D. N., Alim, S., Hadiyansyah, D., & Zamhari, A. (2021). Conceptualizing Integration of Islamic Education And Education in General at UIN Syarif Hidayatullah Jakarta. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 9(1), 17–38. <https://doi.org/10.15642/jpai.2021.9.1.17-38>
- Syaifuddin, S. (2016). Integrated Twin Towers dan Islamisasi Ilmu. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 1(1), 1–20. <https://doi.org/10.15642/jpai.2013.1.1.1-20>
- Syarif. (2018). Corak Pemikiran Islam Borneo (Studi Pemikiran Tokoh Muslim Kalimantan Barat Tahun 1990–2017). *At-Turats: Jurnal Pemikiran Pendidikan Islam*, 12(1), 15–31. <https://doi.org/10.24260/at-turats.v12i1.939>
- Taiwo, A. A., & Lawal, F. A. (2016). Vision and Mission in Organization: Myth or Heuristic Device? *The International Journal of Business & Management*, 4(3). Retrieved from <https://www.internationaljournalcorner.com/index.php/theijbm/article/view/126250>
- Veth, P. (1854). Borneo's Wester-Afdeeling: Geographisch, Statistisch, Historisch Voorafgegagan Door Eene Elgemeene Schets Des Ganschen Eilands (Vol. 2, No. 1). Zaltbommel: Noman en Zoon.
- Wahab, W., Erwin, E., & Purwanti, N. (2020). Budaya Saprahan Melayu Sambas: Asal Usul, Prosesi, Properti dan Pendidikan Akhlak. *Arfannur*, 1(1). <https://doi.org/10.24260/arfannur.v1i1.143>
- Woodward, M. R. (1988). The Slametan: Textual Knowledge and Ritual Performance in Central Javanese Islam. *History of Religions*, 28(1), 54–89. <https://doi.org/10.1086/463136>

- Woodward, M. R. (1989). *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*. University of Arizona Press.
- Yaacob, H. F. (2021). Perspektif Orientalis tentang Islam di Borneo. *Umran: International Journal of Islamic and Civilization Studies*, 8(2), 49–66. <https://doi.org/10.11113/umran2021.8n2.465>