

The Uniqueness of Islamic Journalism at the Indonesian Islamic Universities in the Digital Age

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Abstract: *Islamic journalism has been intensely discussed among Islamic Universities in Indonesia. This study at least can be identified into three models. First, is the study of Islamic journalism as an activity that informs issues, events and phenomena related to Islamic values. Second, is the study of Islamic journalism as an Islamic way and method of journalistic activities. Third, the study of journalism as Islamic principles is the basis for journalistic activities. This study aims to complement the previous studies that gave few concerns to a comprehensive understanding of Islamic journalism, particularly the different concept with journalism studies. This study relies on primary and secondary data using a qualitative descriptive approach. Primary data was taken from Focus Group Discussion (FGD) by inviting 6 heads of the Islamic Journalism Study Program of Islamic Universities, lecturers, practitioners of journalistic and media, alumni, and communication students. At the same time, the secondary data was taken from the academic curriculum of several journalistic programs across the archipelago, namely UIN Walisongo Semarang, UNPAD Bandung, UGM Yogyakarta, UNDIP Semarang, UNAIR Surabaya, UI Jakarta, and other online sources. This study found that each university has uniqueness in formulating its curriculum, especially in integrating the concepts of Journalism and Islam.*

Keywords: *Islamic Journalism, Competence Uniqueness, Digital Age, Curriculum Development*

Introduction

The institutional transformation of Walisongo State Islamic University in 2014 has brought about a fundamental change in institutional orientation. Three things at least characterize the change in orientation; first, the strengthening of science-based scientific integration; second, the development of study programs oriented to market needs; and third, the internationalization of the university's reputation. These three forms of orientation have become the basis for the entire academic member of UIN Walisongo to reposition and reconstruct the direction of educational development, emphasizing too religious studies and leading to the study of science. Responding to this phenomenon, UIN Walisongo within five years has added four new faculties based on social and science, namely the Faculty of Social and Political Sciences (FISIP), the Faculty of Islamic Economics and Business (FEBI), the Faculty of Psychology and Health (FPK), and the Faculty of Science and Technology (FST). However, the Faculty of Da'wah and

Communication has not followed the university's movement to develop a study program based on science. A total of six study programs managed by this faculty, until the academic year 2020-2021, still rely on religious studies. The absence of science studies at the Faculty of Da'wah and Communication is one of the problems for institutions to develop study programs at UIN Walisongo Semarang.

The scarcity of science-based study programs developed by the Faculty of Da'wah and Communication has stimulated the policymaker to develop journalism in the Department of Communication and Islamic Broadcasting. Journalism which is understood as an activity to find, acquire, own, store, process, and publish news about social reality has been studied using the framework of science. So far, the perspective is still based on one perspective, but has not included the religious perspective. In line with the paradigm of scientific integration set by UIN Walisongo the concept of Unity of Science allows the integration between journalistic science and Islam into a scientific unity in Islamic Journalism. As shown by Fanani (2015), one of the strategies for implementing the concept of unity of science is through spiritualization of science, humanization of religious science, and revitalization of local wisdom. Islamic journalism as a new science based on scientific integration requires an adequate ontological, epistemological and axiological foundation.

Meanwhile, the study of Islamic Journalism in communication science in universities is still a few concerns. Studies of Islamic journalism can at least be mapped into three tendencies. First, the study of Islamic Journalism as an activity that preaches issues, events and phenomena related to Islamic values (Nuruddin, 2009; Amaliah, 2019; Bakti & Isabelle Lecomte, 2015). Bakti & Lecomte (2015) demonstrated that Islamic journalism is part of Islamic communication that emphasizes peace journalism. This view is based on the assumption that Islamic communication is the activity of *tabligh*, *taghyir*, *khairu ummah* and moral *al-karimah*, which aims to build social sensitivity, peace, and conflict resolution. Islamic journalism describes universal and inclusive values that include justice, security, salvation, harmony, tolerance, and respect for all human beings as taught by Islam. Thus, Islamic journalism is a Muslim journalist who works in Islamic media and produces written works on inclusive Islamic values. In line with this view, Amaliah (2019) asserts that Islamic journalism as a proselytizing activity through written works in the form of news, features, articles, reports and other journalistic works. Those works are intended as a message of da'wah containing an

invitation to do good deeds and leave the evil that comes from Islamic aqidah, tawhid and faith.

Second, the study of Islamic journalism focuses on Islamic ways and methods in journalistic activities (Muis, 2001; Saragih, 2018). Saragih (2018) asserts that Islamic journalism is synonymous with proselytizing which has the essence to influence others through persuasion by using beautiful, clear, and logical language. In line with this opinion, Muis (2001) defines Islamic journalism as an activity to disseminate or convey information to listeners, viewers or readers about the commandments and prohibitions of Allah Swt based on the Qur'an and the Hadith of the Prophet. Both opinions show a strong link between journalistic activity and Islamic values in terms of how to convey an event.

Third, studies that pay attention to the extent of Islamic principles as the code of conduct for journalistic activities (Hamada, 2016; Muchtar et al. 2017; Steele, 2019; Judge, 2019). As stated by Hamada (2016), Islam's principles are universal. It can be used as guidelines in the field of global journalism. The universality of Islamic principles is reflected in the concepts of respecting plurality and cultural diversity, freedom of expression, justice and moderation. At the same time, Steele (2019) points out that the principles applicable in journalism align with the values developed in Islam. These principles include truth, honesty (fairness), balance, objectivity, and news validity (verification). The same tendency is conveyed by Muchtar et al. (2017) that Islam has principles in conducting journalistic practices. At the same time, these principles as differentiators with applicable journalistic principles. Muchtar identifies four Islamic principles derived from the Qur'an; Honest and trustworthy in preaching (truth and truth-telling or Siddiq and haqq), conveying (pedagogy / tabligh), oriented to the public interest (seeking the best for the public interest / maslahah), middle way (moderation / wasatiyyah).

The concept of Islamic journalism as part of the communication science is getting attention intensively from practitioners, researchers and academics. The intensity of attention is characterized by the publication of journals and books that discuss the existence of Islamic journalism in various perspectives, even has been used as one of the study programs (Steele, 2012; Hefni, 2015; Bakti, 2015; Ramli, 2015; Syahputra, 2017; Isma, 2019). Steele (2012) explained that the concept of Islamic journalism developed in Indonesia is similar to the concept of prophetic journalism in

America. Journalistic education developed in Indonesia emphasizes the application of journalistic rules in Islamic da'wah efforts to the public. For this reason, the study of Islamic journalism meets with the focus and scope of the Faculty of Da'wah & Communication concern that much pay attention to how delivers Islamic teachings properly.

The study of Islamic journalism in Indonesia has become an important theme, discussed in various academic activities, in line with the spread of hoax news, black campaigns, and hate speech characterizing print, online and broadcast media. Violations of the journalistic code of ethics are driven by demands for speed in online reporting by overriding the check and recheck process. In addition, the level of competition between media has pushed the media industry to become the reader's priority choice by reporting events as soon as possible. In line with this phenomenon, the media is also required to survive economically which results in taking sides with the business world. These three issues are the basis for the importance of strengthening the existence of a journalistic code of ethics that relies on moral and social responsibility and ministerial responsibility. Islamic principles offer solutions to building the character of journalists by having a professional attitude and having a religious attitude.

In line with the opportunity for opening new programs in Islamic universities, this new study program is strengthened by at least four factors; the internal dynamics of the university, national education policy and the development of science, information technology and stakeholder demand. Until the academic year 2020-2021, there have been five Islamic journalism study programs provided in Indonesia, namely IAIN Parepare, UIN Sultan Thaha Saifuddin Jambi, IAIN Batusangkar, IAIN Shaykh Abdurrahman Siddik Babel, IAIN Ambon. Meanwhile, the submission made by IAIN Syech Nurjati Cirebon is still in the verification process at the Ministry of Religious Affairs. The existence of the five Islamic Journalism study programs shows institutional progressiveness in anticipating external and internal conditions to adapt to macro and microenvironments.

By looking at the data, the Islamic Journalism study program in the Ministry of Religious Affairs is still a tiny percentage of 8.6% compared to the total number of PTKIN which reached 58 universities. The percentage becomes smaller when compared with the total number of study programs under the guidance of the Directorate General of Islamic Religious Higher Education which reaches 859 study programs

(diktis.kemenag.go.id, 2021) The phenomenon has been used as an opportunity for the Faculty of Da'wah and Communication to implement the broader mandate policy given by the Ministry of Religious Affairs by establishing an Islamic Journalism study program. Supena (2021) explained that the Islamic journalism study program was chosen for the development of the Faculty of Da'wah and Communication based on the reality of the still absence of communication science-based science development. The decision is a follow-up to the Regulation of the Minister of Religious Affairs No. 17 of 2013 on Organization and Working Procedures (Ortaker) IAIN Walisongo, Article 10, that the name of the Faculty of Da'wah was changed to the Faculty of Da'wah and Communication. Six study programs managed by the faculty are the study of the community that bases itself on the science of Da'wah. This is in line with fajar's opinion (1998) that universities are required to make adjustments and scientific development along with social dynamics to remain the choice of the applicants.

This study aims to complement the shortcomings of previous studies that pay less attention to a comprehensive understanding of Islamic journalism. This study places careful attention, in addition to the clarity of the conception of Islamic journalism in the theoretical and practical dimensions, and on the distinction owned by every university that conducts Islamic journalistic studies. At the same time, the study also analyzed the factors behind the choice of excellency set by the study program. These three issues provide the space needed in understanding Islamic journalism as the study program for the development of Islamic religious colleges. The study is based on an argument that the clarity of the Islamic journalistic conception is a strong foundation for the study program to formulate graduate profiles, uniqueness, and curriculum. Curriculum that includes mapping study materials, learning achievement, and distribution of courses is the key to achieving a quality of higher education.

Method

This study utilizes a qualitative approach to examine and explore the meaning of some individuals or people's opinions and perceptions regarding social problems (Creswell, 2016). By conducting focus group discussions, several experts from Islamic universities, journalists, media practitioners, media organizations, alumni, students and journalist associations were invited as the key informants. Interview with the 6 heads of Islamic journalism department from Islamic universities was also utilized to get deeper

information. They are UIN Sulthan Thaha Saifuddin Jambi, IAIN Batusangkar, IAIN Ambon, IAIN Parepare, IAIN Bangka Belitung, and IAIN Syekh Nurjati Cirebon. Meanwhile, the secondary data are collected from the Islamic Journalism curriculum, the academic roadmap of the faculty of Da'wa and Communication UIN Walisongo Semarang, curriculum documents of national universities such as UNPAD Bandung, UGM Yogyakarta, UNDIP Semarang, UNAIR Surabaya, UI Jakarta, and other online sources; the policy of the Faculty of Da'wah and Communication and UIN Walisongo about institutional development; regulation of Learning Independence and Independent Campus (MBKM); digital, broadcasting, and journalistic regulations; as well as some research results on curriculum development, either written or internet sites.

Data collection used the documentation method from official regulation and curriculum documents, policy of Learning Independence, Independent Campus I (MBKM), curriculum structures in various Islamic Journalism study programs at PTKIN, and Journalism and Communication Sciences study programs at State Universities in Indonesia. Both data were obtained directly from online resources website and interview Focus Group Discussion (FGD) is also used to collect data to get more comprehensive. This study uses a descriptive analysis technique of Miles and Huberman (Sugiyono, 2016). The data obtained from primary and secondary sources were collected, selected, categorized as relevant to the research objectives. These data are served, described, and analyzed to produce and provide recommendations in Islamic Journalism curriculum construction.

Results and Discussion

Uniqueness of Islamic Journalism Study Program

Uniqueness is understood as the difference or a specialty that makes it different from others. At the same time, it is a characteristic or distinctive character. From a sociological perspective, the distinction is a pattern of behavior of certain agents or groups that distinguish themselves from others, functioning as confirmation of social status (Akbar, 2020; Hakiemah, 2020; Nasir, 2020). As shown by Nasir (2020), the distinctive character in the curriculum of Islamic universities lies in the strategy of integrating Islam and science. The scientific integration offered 10 models, namely (1) a fragmented model; (2) connected model; (3) nested models; (4) sequential model; (5) shared model; (6) webbed model; (7) threaded model; (8) integrated model; (9)

immersed model (immersed); and (10) networked model. The ten models are the strategic path chosen by Islamic universities in determining the uniqueness of each study program in integrating Islamic values with science into the curriculum.

This study found some differences in the 5 universities that became the object of research in integrating the concepts of Journalism and Islam as distinctions study programs. The differences can be seen in three areas. First, the uniqueness is described explicitly and implicitly. The unique structure of the Islamic Journalism study program is reflected in the vision and mission of the study program. Second, the distinction described in the graduate profile. Third, the uniqueness is represented in the course name. The three characteristics will be described systematically in this study.

The formulation of the distinction is stated explicitly in the vision of the study program is IAIN Parepare and IAIN Ambon. IAIN Parepare emphasizes the process of cultural acculturation carried out into a range of Islamic Journalism based on information technology. The vision of IAIN Ambon also explicitly mentions the integration of Islamic scholarship and journalism in a multicultural frame. The words 'acculturation' and 'integration' are the models chosen by the two study programs to determine the scientific distinction of Islamic Journalism. In line with this, two universities, UIN Jambi and IAIN Bangka Belitung formulated the uniqueness of the Islamic Journalism study program by specifying the word religious and superior in the formulation of their vision. These two words together become part of the vision statement of the study program. Meanwhile, IAIN Batusangkar sets its distinction in aspects of excellence based on local wisdom towards a global reputation. These three trends illustrate that the five Islamic Journalism study programs have a unique state with a different models.

Table. 1. Distinction Statement of Vision

o	University	Vision Statement
	IAIN Parepare	Researcher in the Islamic Journalism and Information Technology-based Cultural Acculturation in Sulawesi in 2022
	UIN Jambi	Building Religious, Excellence, Ethical and Islamic Information in Facing Global Challenges
	IAIN Batusangkar	Excellence in Journalistic Studies and Practice with Local Wisdom with Global Reputation.
	IAIN Bangka Belitung	Becoming an Excellent, Religious, Professional Study Program in the Field of

		Journalism.
	IAIN Ambon	Making Islamic Journalism Professional Program in Integrating Islamic and Scientific Journalism in a Multicultural Frame until 2025

Source: Processed from various data, 2021

Furthermore, another characteristic of the Islamic Journalism study program is the graduate profile. This study found that IAIN Parepare and UIN Jambi had many graduate profiles exceeding the profile standards set by the Ministry of Religious Affairs. IAIN Parepare has five professional graduate profiles: photographers and videographers, layouters, public relations and protocol analysts, digital developers, and writers/editors. Meanwhile, the characteristics formulated by UIN Jambi consist of three professions: reporters, TV and radio newsreaders, and entrepreneurs of journalism. Although quantitatively, IAIN Ambon has determined that the graduate profile is less than that of the Ministry of Religious Affairs, this institution sets other professions. IAIN Ambon directs its graduates to become photographers, graphic designers, and mass media consultants. Based on these data, explaining only three universities determine the profile of graduates in the Islamic Journalism study program.

Each Islamic Journalism study program at five PTKINs has a third distinction. This distinction can be seen in the courses offered. The characterizations subjects are study materials owned by the study program. Not all study programs have courses that are the hallmark and advantages of the institution. This study found two universities IAIN Batusangkar and UIN Jambi, which explicitly determined several special courses. The list of IAIN Batusangkar courses includes *Al Arabiya lishahafah wal iza'ah*, English for Journalistic, Media Relations, Media Text Analysis, Media and Gender, Cultural and media studies, and Advertising. Meanwhile, UIN Jambi has characterized courses: Islamic technopreneurship, Inter-religious and cultural communication, public opinion, and cyber media. The types of unique courses offered by the study program show that the university determines differences.

Curriculum Construction of the Islamic Journalism

Learning programs in higher education are constructed through three activities; curricular, co-curricular, and extracurricular. In this case, the curriculum of the study program is arranged in line with the latest developments by referring to the National Higher Education Standards (SN-Dikti), the Indonesian National Qualifications

Framework (KKNI), the era of the industrial revolution 4.0, the university's vision and mission as well as the government's latest policy, namely Learning Independence and Independent Campus (MBKM). Students take a minimum study load of 144 credits and a maximum of 160 credits which lasts for 8 (eight) semesters. The study load or credits (SKS) are compulsory and elective courses. Required courses are at the study program, department, faculty, and university level. The curriculum is prepared based on the guidelines of each university. The quantity of university or national and faculties courses are regulated by each college.

The Islamic Journalism Study Program is an initiative study program at PTKIN. The majority of which start from the concentration in the study program or department of Islamic Communication and Broadcasting. The curriculum structure in the six Islamic Journalism Study Programs has a varied total number of credits. This variation comes from the number of mandatory credits at the university, faculty, and department level at various universities and elective courses offered at the study program level.

Table 2. Islamic Journalism Curriculum Structure at PTKIN

No	Curriculum Structure	IAIN Prepare	IAIN Batusangkar	IAIN Ambon	UIN Jambi	IAIN Bangka Belitung
1	University Courses	34 SKS (14 courses)	22 SKS (13 courses)	28 SKS (13 courses)	23 SKS (10 courses)	34 SKS (15 courses)
2	Faculty Courses	68 SKS (34 courses)	6 sks (3 courses)	28 SKS (11 courses)	24 sks (9 courses)	20 sks (9 courses)
3	Study Program Courses	43 SKS (14 courses)	120 SKS (47 courses) (include elective courses)	89 SKS (33 courses)	114 SKS (42 courses) (include elective courses)	90 SKS (35 courses) (include elective courses)
Jumlah		145 SKS	148 SKS	143 SKS	146 SKS	144 SKS

Source: Processed from various data, 2021

Differences in the curriculum compositions in the six Islamic Journalism Study Programs are based on the number of courses and the weight of credits, grouped into three forms, major, medium, and minor. There is a big difference between IAIN Batusangkar, IAIN Cirebon, and UIN Jambi, the credit distance is between 90-114 credits. Meanwhile, the difference is happening at IAIN Ambon and IAIN Bangka Belitung with a

distance between 61-70 credits. There is a minor difference in IAIN Parepare, which is the difference of 25 credits between study program subjects and faculty courses.

The PTN that held the Journalism Study Program was only at Padjadjaran University. Meanwhile, other PTN journalism is still a specialization or concentration of the Department of Communication Sciences Program under the Faculty of Social and Political Sciences (Fisipol). Based on the data, the curriculum structure of the five state universities is almost the same. Compulsory university courses show a close number of 18-33 credits. Meanwhile, the faculty courses at Unair occupy the highest number among the four other PTNs, with 65 credits. The curriculum structure of PTN and PTKIN is the same, consisting of compulsory subjects at the university, faculty, or departmental or study program or department level. In addition, there are also elective courses offered.

The courses arise from the relationship between the material studied and learning outcomes. Each study material contains the weight of the study material that can determine the depth of the course, represented in the form of credits. The distribution of subjects in the six Islamic Journalism Study Programs and PTNs studied has almost the same model. On average, university courses begin semester I to semester III, then reappear in semester VII or VIII, such as KKN and Thesis or Final Project. Elective courses sometimes appear in semester IV at both PTKIN and PTN. The majority of specialization courses begin to appear in the fourth semester. The majority of courses offered at PTKIN are two credits, but specific subjects are submitted with a weight of 3 or 4 credits. While in PTN, the quality of the credits in the study program or department is the majority of 3 credits. The KKN and Thesis/Final Project courses offer the same weight, 4 SKS for KKN and 6 SKS for Thesis/Final.

Researchers are interested in constructing the curriculum of the Islamic Journalism Study Program Faculty of Da'wah and Communication. The study program will establish following the applicable curriculum. Journalism is one of the competencies of expertise or concentration in the Department of Islamic Communication and Broadcasting (KPI). In addition to implementing a curriculum based on industry 4.0 needs and MBKM, review, and evaluation of the new KPI FDK 2020 curriculum also mainstream UIN Walisongo's local policies, namely unity of sciences, intelligent and green campus, religious moderation, and local wisdom. The implementations will base on the adaptation of graduate learning outcomes (CPL), learning materials or mapping

of semester learning plans (RPS), course descriptions, and courses and learning processes. There are three competency skills or concentrations offered by KPI in this curriculum: Broadcasting TV, Radio, and Film; Journalism; and Public Relations.

Based on the researchers' findings, the MBKM guidelines have not yet reached a final point as well as there is no official blueprint either at the faculty or university level. However, the 2020 curriculum academic document at the Faculty of Da'wah and Communication has referred to the MBKM policy of the Ministry of Education and Culture. It has offered courses that may be taken outside the study program within UIN Walisongo, in study programs outside UIN Walisongo, and outside study programs beyond UIN Walisongo. For example, in the KPI Study Program, MBKM courses are offered in semester VI with elective subjects outside the study program at UIN Walisongo. In semester VII, 20 credits of MBKM elective courses are offered that can be taken in study programs outside of UIN Walisongo, namely several practical courses, *Kuliah Kerja Nyata (KKN)*, and Final Project.

Based on a study of several Islamic Journalism Study Programs at PTKIN, Journalism both as a study program and specialization in PTN, the 2020 curriculum of the FDK KPI Study Program, and MBKM policies from the Ministry of Education and Culture, this study constructs the curriculum of the Islamic Journalism Study Program (JIS) at the Da'wah and Communication Faculty as follows:

1. The structure of the JIS curriculum lasts for seven semesters with a load of 144 credits. This structure consists of Compulsory Courses, both at the university, faculty, and study programs, and elective courses in study programs with the following composition:
 - a. University Courses (16 credits)
 - b. Faculty Courses (40 credits)
 - c. Study Program Compulsory Courses (78 SKS)
 - d. Elective Courses (10 credits of 20 credits)
 - e. Internships/ other forms
2. Students take compulsory course packages from universities, faculties, and study programs in the first and second years. In the third year, students must understand the dynamics of journalism by taking elective courses. Students also get the opportunity to join the MBKM program. In the fourth year, students have to do

- internships or practical subjects, fulfill community service in the Kuliah Kerja Nyata (KKN) and design a final project as the latest work in the lecture process.
3. The implementation of learning for university and faculty subjects coordinates between the university and the faculty. Students can fulfill both compulsory and optional study programs at other universities in the same study program. They can be taken starting in the fourth semester and a maximum of 40 credits or can take credits in different study programs within UIN Walisongo as much as 20 credits.
 4. There are 78 credits of study program courses, consisting of 31 theoretical, practical, and final assignments, then 20 credits of elective courses or 10 courses that must be taken by students as many as 10 credits or 5 courses. Meanwhile, practical courses consist of Internship (PPL), Professional Da'wah Practice (PPD), and Benchmarking.

The MBKM policy is starting applied to the 2020 curriculum. The distribution of the courses that the researchers offer can be implemented within the conceptual framework of the MBKM curriculum starting from semesters IV to VI. Students can run outside the study program at UIN Walisongo and the same study program outside UIN Walisongo. The courses taken in other study programs are elective courses that support the graduate profile, the talents, interests, and future needs of students. In line with that, students can choose other activities such as student exchanges, village projects, entrepreneurship, independent studies/projects, humanitarian projects, and teaching. These activities can take from semester IV to VI and can execute during inter-semester holidays. Alternative MBKM can also be accomplished through internships and research carried out in semesters VI and VII during inter-semester holidays. These activities should comply with the learning outcomes of compulsory study programs.

Meanwhile, students can pick to carry out the elective course learning outside the study program inside and outside UIN Walisongo. Recognition of internship activities in credits with the calculation of 1 credit is equivalent to 2720 minutes of internship in the world of work/industry. The assessment is carried out by the university and the place of the apprentice. Internships or other activities should get approval from the Head of the Study Program, and the equalization of these activities must obtain the permission of the Dean.

Islamic Journalism Curriculum and policy of Learning Independence – Independent Campus (MBKM)

The curriculum is one of the foundations of education. The era that continues to develop affects the education system, so the curriculum is also experiencing development. The curriculum development has been described in the SN-DIKTI, KKNI, and MBKM as guidelines for study programs in higher education. However, there was confusion over the standards and the formulation of courses adapted to the online learning process or hybrid during the pandemic. Moreover, the government has started to implement the MBKM curriculum. Universities give students the option to take lectures across study programs both on and off-campus. This strategy can make graduates ready to respond to the demands of expertise and employment.

Based on research results, the implementation of MBKM at PTKIN is still in the stage of curriculum revision. The previous curriculum, KKNI, needs to adapt to the programs in MBKM policy of the Ministry of Education and Culture. This can be known from the official documents regarding the MBKM in PTKIN, including UIN Walisongo. Although from a technical level, the system has begun to be done by the Center of Information Technology and Databases (PTIPD) between PTKIN.

MBKM can be implemented by developing learning programs and curricula based on independent learning. Curriculum development includes planning, learning process, assessment, and evaluation of learning. Planning contains learning outcomes that begin with determining graduate profiles, derivation of profiles into competencies, and competence into learning outcomes. The graduate profile is based on the Diktis nomenclature according to the needs of science and technology. Learning outcomes are based on SN-Dikti, KKNI, vision, mission of Higher Education, Faculties, and Study Programs.

Based on the learning outcomes that have been formulated before, the researcher developed a curriculum structure for the JIS study program that accommodates MBKM. The total credits that students must take are 144 credits with 8 and/or 7 semesters study period. There are 68 credits of compulsory courses (including KKN and thesis) and 20 elective courses that must be taken half of it.

Subjects are selected from the results of data. It is offered according to the graduate profile JIs FDK Walisongo. In MBKM, subjects can be taken by students outside the study program at UIN Walisongo or in study programs outside UIN Walisongo or in

other activities that support learning outcomes in the study program. Based on the book guide of the MBKM curriculum, there are four-stepsteps to implement it 1) Focus on achieving learning outcomes or Graduate Competency Standards; 2) To complete the proper maximum study of 3 semesters, students get a learning experience with additional competencies that match learning outcomes; 3) Students get learning experience according to their field of work; and 4) The curriculum is flexible with development of scientific vision. It is also adaptable to market signals.

Islamic Journalism in Anticipating the Industrial Revolution Era 4.0

Industrial Revolution 4.0 era and technological development purpose to make ends meet for individuals, both in personal life and social life. Universities are facing the industrial era 4.0 and the digital era. It makes student-centred Learning (SCL) more effective and efficient. Blended learning approach, hybrid learning, is conventional classroom learning or a combination of online and offline learning. Hybrid learning includes computer-based information and Communication Technology (ICT) or the Internet of Things (IoT). Well Implementation of learning can make good learning centered on students

Islamic journalism has already prepared three ways to support students' abilities as responding to the industrial era 4.0. First, is data literacy. JIS has developed a curriculum by introducing students to media literacy and data journalism practices. The journalistic will be more qualified and excellent with it. Second, is technological literacy. Technological developments affect journalism. The development of communication technology, especially the internet, emerged in online journalism with several advantages over traditional journalism. This condition requires journalists to have skills in technology. The JIS curriculum supports improving the ability of technology as an effort to work effectively for journalists. Subjects that support JIS curriculum are Information and Communication Technology, Digital Content Design, and Advertising. Third, is human literacy. This ability must have by students today. JIS has designed a curriculum that supports the formation of ethical and religious foundations for students. They will have the ability to communicate, collaborate, critical thinking, be creative, and be innovative based on religious values.

Industry Era 4.0 also makes up new opportunities in the development of the media and journalism. As effort in responding to these challenges, the JIS curriculum

provides a learning process that supports the current situation, such as Technopreneurship, Creative Media Industry, and Media Entrepreneurship. Students are guided and motivated to become independent journalists by utilizing technology as entrepreneurship in this process. The JIS curriculum advised directly upgrading students' abilities.

Conclusion

This study found that the uniqueness of the Islamic journalism study program at Islamic universities has relied on the differences in focusing the issue of local wisdom. Each university does a contextualization of its institutional policies. It does not only include internal conditions but also refers to the KKNI and the Independence Learning-Independent Campus regulations. This context results in differences in graduate profiles, scientific distinctions, curriculum structures, and subject offers. The distinction in each Islamic Journalism study program reflects the characteristics and specifications of science development.

This study concludes that the Islamic Journalism program developed at the Islamic Universities is based on the values of integration of science and Islam, KKNI, Green Campus, and religious moderation. The four foundations resulted in three formulations of graduate profiles; Moderate Journalists, Media Research Assistants, and Creative Media Business Planners. They are strengthened by formulating the distinction of the Islamic Journalism program, including at UIN Walisongo. This concept is based on Peace Journalism principles. Another result from this research is implementing the Independent Learning-Independent Campus concept in subject distribution that is still unclear. It is caused by the absence of MBKM blueprint that has been confirmed of Chancellor's or Dean's Decree as reference in implementing the policies of Minister of Education and Culture.

This research has drawbacks such as time, data sources, and data collection techniques. The study was done within one month. It has caused unreasonable search more data and analysis. At the same time, COVID-19 pandemic is hit Indonesian people accompanied by social restrictions. It included activities on campus, data processing, and accessing to interviewees. Most of the data were obtained by online communication system with zoom meeting. Meanwhile, secondary data also were obtained by online communication system. So collecting data cannot be optimal.

The results of this study can be used as input for policymakers in the Communication and Islamic Broadcasting program and the Faculty of Da'wah and Communication. It is in order to open the Islamic Journalism program. The description of curriculum structure and map of subject distribution in each semester requires further studies. It must be based on the conditions and the needs of the institution.

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