

**LAPORAN AKHIR  
PENGABDIAN MASYARAKAT SKEMA PPM INTERNASIONAL**



**STRENGTHENING HUMAN RESOURCE AND REGENERATION IN THE  
PROCESS OF INTEGRATING KNOWLEDGE IN ECONOMICS AT PCIM SPAIN**

Dyah Titis Kusuma Wardani, S.E., MDEC., Ph.D. (0529088304)  
Romi Bhakti Hartarto, S.E., M.Ec., Ph.D. (0510099201)  
Andea Destika Aulia Putri (20180430136)  
Faiza Husnayeni Nahar, S.E., M.Ec.

**UNIVERSITAS MUHAMMADIYAH YOGYAKARTA**

Dibiayai Oleh Lembaga Pengabdian Masyarakat (LPM)  
Universitas Muhammadiyah Yogyakarta  
Tahun Anggaran 2022/2023



**UNIVERSITAS MUHAMMADIYAH YOGYAKARTA**  
Kampus terpadu: Jl. Brawijaya, Geblagan, Tamantirto, Bantul, Daerah Istimewa  
Yogyakarta 55183  
Telp. (0274) 387656 (hunting) Fax. (0274) 387646

**PROTEKSI ISI LAPORAN AKHIR PENGABDIAN**

Dilarang menyalin, menyimpan, memperbanyak sebagian atau seluruh isi laporan ini dalam bentuk apapun kecuali oleh pengabdian dan

pengelola administrasi pengabdian.

## LAPORAN AKHIR PENGABDIAN

### Informasi Data Usulan Pengabdian

#### 1. IDENTITAS PENGABDIAN

##### A. JUDUL PENGABDIAN

Strengthening Human Resource and Regeneration in the Process of Integrating Knowledge in Economics at PCIM Spain

##### B. SKEMA, BIDANG, TEMA, DAN TOPIK PENGABDIAN

Skema Pengabdian	Bidang Fokus Pengabdian	Tema Pengabdian	Topik Pengabdian
PPM INTERNASIONAL	Sosial Humaniora - Seni Budaya - Pendidikan	Pendidikan	Hasil pendidikan dan pembentukan karakter bangsa

##### C. RUMPUN ILMU PENGABDIAN

Rumpun Ilmu 1	Rumpun Ilmu 2	Rumpun Ilmu 3
ILMU EKONOMI	ILMU EKONOMI	Ekonomi Pembangunan

#### 2. IDENTITAS PENGABDIAN

Nama	Peran	Tugas
Dyah Titis Kusuma Wardani, S.E., MDEC., Ph.D.	Ketua Pengusul	-Koordinator kajian ber-Seri -Koordinator penyusunan naskah publikasi -Koordinator penyusunan draf buku integrasi ilmu Ekonomi
Romi Bhakti Hartarto, S.E., M.Ec., Ph.D.	Anggota Pengabdian	-Membantu program kajian ber-seri integrasi ilmu (zoom online) -Membantu mendokumentasikan kajian dalam bentuk buku -Membantu menyusun publikasi
Andea Destika Aulia Putri	Anggota Mahasiswa	-Membantu program kajian ber-seri integrasi ilmu (zoom online) -Membantu mendokumentasikan kajian dalam bentuk buku -Membantu menyusun laporan -Membantu menyusun publikasi

#### 3. MITRA KERJASAMA PENGABDIAN (JIKA ADA)

Pelaksanaan pengabdian dapat melibatkan mitra kerjasama, yaitu mitra kerjasama dalam melaksanakan pengabdian, mitra sebagai calon pengguna hasil pengabdian, atau mitra investor

Mitra	Nama Mitra	Kepakaran
Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Spanyol	Faiza Husnayeni Nahar, S.E., M.Ec.	Ekonomi Internasional

#### 4. KOLABORASI PENGABDIAN (JIKA ADA)

Pelaksanaan pengabdian dapat melibatkan kolaborasi, yaitu kolaborasi kerjasama dalam melaksanakan pengabdian.

Nama	NIK/NIDN/NIK	Instansi
Faiza Husnayani Nahar, S.E., M.Ec.	0510099101	Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Spanyol

## 5. LUARAN DAN TARGET CAPAIAN

### Luaran Wajib

Tahun	Jenis Luaran
1	Publikasi di Jurnal / Publikasi Forum Ilmiah Nasional
1	Publikasi Media Masa
1	Video Program Pengabdian

### Luaran Tambahan

Tahun	Jenis Luaran
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## 6. ANGGARAN

Rencana anggaran biaya pengabdian mengacu pada PMK yang berlaku dengan besaran minimum dan maksimum sebagaimana diatur pada buku Panduan Penelitian dan Pengabdian kepada Masyarakat.

Total Keseluruhan RAB Rp. 19,750,000

Tahun 1 Total Rp. 19,750,000

Jenis Pembelanjaan	Komponen	Item	Satuan	Vol.	Harga Satuan	Total
BAHAN	Hibah Alat/Barang	Honor	Unit	6	Rp. 1,000,000	Rp. 6,000,000
PELAPORAN, LUARAN WAJIB, DAN LUARAN TAMBAHAN	Biaya Seminar Nasional	registrasi	Paket	1	Rp. 1,500,000	Rp. 1,500,000
ANALISIS DATA	Biaya Konsumsi Rapat	konsumsi	OH	7	Rp. 100,000	Rp. 700,000
PENGUMPULAN DATA	Honorarium Sekretariat/Administrasi	Admin kajian integrasi ilmu	OB	6	Rp. 200,000	Rp. 1,200,000
PENGUMPULAN DATA	Honorarium Asisten Lapangan	Penulisan bahan kajian integrasi ilmu	OJ	6	Rp. 300,000	Rp. 1,800,000
ANALISIS DATA	Honorarium Narasumber	Honor	OJ	6	Rp. 1,000,000	Rp. 6,000,000
PELAPORAN, LUARAN WAJIB, DAN LUARAN TAMBAHAN	Honorarium Penyusunan Buku Termasuk Book Chapter	Honor penyusunan buku	OK(Kali)	2	Rp. 875,000	Rp. 1,750,000

## 7. LEMBAR PENGESAHAN

**HALAMAN PENGESAHAN**  
**LAPORAN AKHIR PENGABDIAN MASYARAKAT SKEMA:**

Judul : Strengthening Human Resource and Regeneration in the Process of Integrating Knowledge in Economics at PCIM Spain

Pengabd/Pelaksana : Dyah Titis Kusuma Wardani, S.E., MDEC., Ph.D.

NIDN : 0529088304

Jabatan Fungsional : Asisten Ahli

Program Studi/Fakultas : Ekonomi

Nomor HP : 08112638191

Alamat surel (e-mail) : dyah.wardani@umy.ac.id

Anggota

Nama : Romi Bhakti Hartarto, S.E., M.Ec., Ph.D.

NIDN : 0510099201

Jabatan Fungsional : Asisten Ahli

Program Studi/Fakultas : Ekonomi

Nama : Andea Destika Aulia Putri

NIM : 20180430136

Prodi : S1 Ekonomi

Mitra : Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Spanyol

Nama Mitra : Faiza Husnayeni Nahar, S.E., M.Ec.

Kepakaran : Ekonomi Internasional

Kolaborator : Faiza Husnayeni Nahar, S.E., M.Ec.

NIK : 3471075009910001

Institusi : Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Spanyol

Biaya : Rp. 19,750,000

Biaya Dari Institusi Lain : Rp. 1,000,000

Yogyakarta, 23 April 2023

Mengetahui,  
Kepala LPM,



**Dr. Ir. Gatot Supangkat, M.P., IPM**  
NIK: 196210231991031003

## 8. RINGKASAN

Tujuan dari kegiatan pengabdian dosen, skema PPM Internasional memberikan pemahaman kepada diaspora Indonesia yang tergabung di PCIM Spanyol terkait integrasi ilmu khususnya di bidang Ekonomi, khususnya untuk penguatan Sumber Daya Manusia dan Regenerasi dalam Proses Integrasi Ilmu Ekonomi di PCIM Spanyol. Proses kegiatan ini, pada awal program, kami akan melakukan pre-

test. Setelah itu, kami melakukan kajian melalui zoom online tentang integrasi pengetahuan, khususnya dalam disiplin Ilmu Ekonomi. Kemudian diikuti dengan langkah-langkah berikut: 1) Seminar berupa Kajian Online Integrasi Ilmu sebanyak 6 seri, diadakan oleh UMY bekerja sama dengan PCIM Spanyol, 2) Menyusun buku Integrasi Ilmu, yang berisi rangkuman Kajian Integrasi Ilmu dalam Bidang Ekonomi, 3) Publikasi artikel dari program pengabdian skema PPM Internasional, 4) Publikasi media massa tentang program yaitu Kajian Ber-Seri Integrasi Ilmu kerja sama UMY dan PCIM Spanyol. Tanggapan dari peserta kegiatan Kajian Integrasi Ilmu yang diselenggarakan oleh UMY bekerja sama dengan PCIM Spanyol, komunitas PCIM Spanyol menyambut baik dan sangat antusias. Ditandai dengan diskusi yang cukup hangat dari peserta kajian online Integrasi Ilmu. Kajian Integrasi Ilmu dalam Bidang Ilmu memberikan pemahaman pada diaspora Indonesia di PCIM Spanyol, bahwa masyarakat, dosen UMY dan dosen PTM secara umum harus punya tingkat keakraban tertentu (certain level of familiarity) dengan turast (tradisi/ warisan intelektual Cendekiawan Muslim), sehingga menjadi mudah untuk proses belajar menuju Integrasi Ilmu.

#### 9. KEYWORDS

Penguatan SDM; Integrasi Ilmu; Bidang Ekonomi

#### 10. HASIL PELAKSANAAN PENGABDIAN

- 1) Seminar berupa Kajian Integrasi Ilmu (online) sebanyak enam (6) seri, diadakan oleh UMY bekerja sama dengan PCIM Spanyol (luaran wajib).
- 2) Publikasi artikel dari program pengabdian skema PPM Internasional (luaran wajib).
- 3) Publikasi media masa tentang program yaitu Kajian Ber-Seri Integrasi Ilmu kerja sama UMY dan PCIM Spanyol (luaran wajib).
- 4) Menyusun buku Integrasi Ilmu, yang berisi rangkuman Kajian Integrasi Ilmu dalam Bidang Ekonomi (bukan luaran wajib dan tidak dijanjikan di luaran tambahan).

#### 11. KESIMPULAN PENGABDIAN

Kegiatan pengabdian skema PPM Internasional ini mendorong para akademisi Muhammadiyah untuk lebih familiar dengan turats. Paradigma ekletik dan ekumenikal lebih baik ditinggalkan. Ia kemudian membeberkan daftar urutan prioritas penguasaan ilmu-ilmu tradisional, di antaranya: Bahasa Arab, Wawasan sejarah umum tentang peradaban Islam, Ushul Fiqh, Disiplin ilmu masing-masing yang semuanya memiliki basis turast, Ushul Tafsir, Ushul Hadits.

Setelah meninjau sisi kelebihan dan kekurangan dari modernitas dan tradisi, kita dapat menguraikan cara mengintegrasikan keduanya. Menurutny, ada dua jenis integrasi, yaitu: pertama, mengintegrasikan ilmu-ilmu tradisional seperti bahasa, tafsir, hadist, fiqh, tasawuf, kalam; kedua, integrasi atau interprenetrasi antara ilmu-ilmu tradisional dan modern.

#### 12. STATUS LUARAN WAJIB

Status	Jenis Luaran
Sudah ada draft publikasi	Publikasi di Jurnal / Publikasi Forum Ilmiah Nasional

Status	Jenis Luaran
Sudah selesai	Publikasi Media Masa
Sudah selesai dan diupload di YouTube	Video Program Pengabdian

### 13. DOKUMEN LUARAN WAJIB

Draf publikasi terlampir.

### 14. LINK LUARAN WAJIB

Link Publikasi di Jurnal: Masih draf, belum tersedia

Link Publikasi Media Masa:

<https://muhammadiyah.or.id/meninjau-tradisi-dan-modernitas-secara-adil/>

<https://cisic.umy.ac.id/integrasi-tradisi-dan-modernitas-dalam-pendidikan-islam/>

The screenshot shows a web browser window with the address bar displaying [cisic.umy.ac.id/integrasi-tradisi-dan-modernitas-dalam-pendidikan-islam/](https://cisic.umy.ac.id/integrasi-tradisi-dan-modernitas-dalam-pendidikan-islam/). The page content includes the following text:

CISIC.UMY.AC.ID, YOGYAKARTA—Dunia pendidikan Islam masih terjebak pada ketegangan antara tradisi dan modernitas. Perbedaan diametral antara dua ranah ini sering diterjemahkan secara biner: menolak tradisi berarti menerima modernitas, atau sebaliknya. Alhasil, tidak sedikit sarjana Islam yang dihadapkan pada posisi dilematis ini. Menurut Muhamad Rofiq Muzakkir, dampak dari adanya dikotomi tradisi dan modernitas ini ialah melahirkan lima fenomena keserjanaan Islam kontemporer, di antaranya:

**Pertama**, keterputusan epistemik. Modernitas sebagai konsekuensi dari pencerahan Barat menyebabkan sarjana Islam mengalami amnesia terhadap tradisi intelektual Islam. Fenomena ini terjadi sejak munculnya kolonialisme di dunia Islam pada abad ke-19. Penjahat tidak hanya menguasai tanah dan lahan, tapi juga mentalitas umat Islam. Hasilnya sudah bisa ditebak: sesiapa yang mempertahankan tradisi keilmuan Islam akan dipandang secara sinis sebagai kaum tertinggal.

“Sejak kolonialisme hadir, kita mengalami amnesia keilmuan. Kita tidak lagi familiar dengan ilmu-ilmu Islam tradisional yang ada. Kita tidak lagi memiliki keakraban dengan masa lalu (turats),” ucap Rofiq dalam kajian integrasi yang merupakan rangkaian Program Pengabdian Masyarakat (PPM) Internasional yang diketuai oleh Dr. Dyah Titis Kusuma Wardani. Kajian integrasi ini diselenggarakan oleh Universitas Muhammadiyah Yogyakarta bekerjasama dengan Pimpinan Cabang Muhammadiyah Istimewa Muhammadiyah (PCIM) Spanyol dan CISIC UMY pada Sabtu (18/03).

**Kedua**, dekonstruksionisme. Fenomena ini lahir tidak lahir dari tradisi keilmuan islam melainkan dari cara pandang post-modernisme. Jika modernisme secara perlahan menyebabkan keterputusan epistemik dengan masa lalu, maka post-modernisme malah meruntuhkan otoritas termasuk Tuhan. Segala bentuk kemapanan diruntuhkan dan menganggapnya sebagai langkah kemajuan. Contoh dari proyek dekonstruksionisme ialah adanya identitas gender di luar laki-laki dan perempuan atau yang biasa disebut dengan queer.

“Jenis kelamin menurut teori queer bukan hanya laki-laki dan perempuan, boleh ada yang *other* (liyan). Mereka membuka ruang bagi pihak-pihak yang masih kebingungan dengan identitas kelaminnya. Ini lahir dari cara pandang dekonstruksionisme,” ucap alumni Arizona State University ini.

## Modernitas

Menurut Rofiq, modernitas merupakan fakta obyektif yang tidak dapat disangkal. Sebagai fakta obyektif, tidak ada satupun orang yang bisa menghalau laju modernitas. Secara historis, modernisasi adalah proses perubahan menuju tipe sistem sosial, ekonomi, dan politik yang 'dianggap' lebih maju sejak Revolusi Perancis (1789-1799) hingga awal abad ke-20. Banyak pemikir era Pencerahan memberi bekal intelektual sehingga proyek modernisasi Barat ini menjadi sangat bertenaga.

Akibat dari adanya modernisasi ini, Barat kini menjadi mercusuar ilmu pengetahuan kontemporer. Wacana sains, teknologi, sosial, ekonomi, bahkan teologi tampak tumbuh subur di sana. Menurut Rofiq, belajar ke Barat merupakan upaya untuk menggali hal-hal baru yang tidak dijumpai di Tanah Air karena keterbatasan sistem pendidikan. Di Barat juga dapat melihat bagaimana ilmu-ilmu modern diproduksi. Dengan melihat aktivitas intelektual secara langsung, sarjana Islam dapat menjadi *critical observer*.

"Kenapa kita perlu belajar ke Barat karena kita ingin melihat pabrik pengetahuan di sana. Meski demikian, kita bisa menjaga jarak dengan mereka lalu melayangkan kritik. Kita bisa ambil semangat mereka dalam mengembangkan ilmu, tapi kita juga tidak perlu mengambil semua nilai-nilai dari Barat," ucap Rofiq dalam kajian integrasi yang merupakan rangkaian Program Pengabdian Masyarakat (PPM) Internasional yang diketuai oleh Dr. Dyah Titis Kusuma Wardani. Kajian integrasi ini diselenggarakan oleh Universitas Muhammadiyah Yogyakarta bekerjasama dengan Pimpinan Cabang Muhammadiyah Istimewa Muhammadiyah (PCIM) Spanyol dan CISIC UMY pada Sabtu (18/03).

Akan tetapi, kekurangan dari diskursus keilmuan Barat ini ialah melahirkan apa yang disebut sebagai "zombie disciplines". Dalam budaya populer, zombie merupakan makhluk menyeramkan yang berjalan di antara hidup dan mati. Mereka seperti budak tanpa pikiran yang dikendalikan seorang penguasa. Istilah zombie ini kemudian digunakan sebagai ungkapan yang menggambarkan disiplin-disiplin ilmu yang menyebarkan ide dan konsep namun tidak lagi mewakili realitas, yang terjadi malah terus membentuk pikiran dan imajinasi Barat. Disiplin ilmu yang telah menjadi zombie ialah antropologi, politik, ekonomi, bahkan sains.

Link Video Program Pengabdian Lengkap:

[https://drive.google.com/file/d/1fJQg5DoQrIF2GTDViBODpRJwnKnYsJOh/view?usp=share\\_link](https://drive.google.com/file/d/1fJQg5DoQrIF2GTDViBODpRJwnKnYsJOh/view?usp=share_link)

Kanal YouTube kegiatan: <https://www.youtube.com/@IntegrasiEkonomi-vi5wn>

Instagram: @integrasi.ekonomi

Link Video Program Pengabdian Parsial:

1. Kajian Ber-Seri Integrasi Ilmu Ekonomi PPM Internasional Seri 1 Integrasi Tradisi dan Modernitas dalam Pendidikan Islam: [https://youtu.be/\\_RZRT93\\_eLk](https://youtu.be/_RZRT93_eLk)
2. Kajian Ber-Seri Integrasi Ilmu Ekonomi PPM Internasional Seri 2 Estetika Penggambaran Riba' dalam Al-Quran: Kajian Bahasa dan Tafsir: <https://youtu.be/1-KZvrDVUFw>
3. Kajian Ber-Seri Integrasi Ilmu Ekonomi PPM Internasional Seri 3 Menuju Kerangka Baru Metodologi Ekonomi Islam: <https://youtu.be/p5K80cspWo4>
4. Kajian Ber-Seri Integrasi Ilmu Ekonomi PPM Internasional Seri 4 Praktik Riba di Dunia Perbankan dan Bisnis: Telaah dalam Ekonomi Islam: <https://youtu.be/PxUkWsPU5Ak>
5. Kajian Ber-Seri Integrasi Ilmu Ekonomi PPM Internasional Seri 5 Wawasan Umum Sejarah Peradaban Islam Bidang Ekonomi: [https://youtu.be/j-E0n-c2n\\_A](https://youtu.be/j-E0n-c2n_A)
6. Kajian Ber-Seri Integrasi Ilmu Ekonomi PPM Internasional Seri 5 Penerapan Metode Kuantitatif dalam Penelitian Ekonomi Islam: <https://youtu.be/eyxemrXjeLw>

15. STATUS LUARAN TAMBAHAN (VIDEO KEGIATAN)

Tidak menjanjikan luaran tambahan namun ada luaran tambahan berupa buku Kajian Integrasi Bidang Ekonomi, merupakan hasil resume dari kajian integrasi enam (6) seri.

#### 16. DOKUMEN LUARAN TAMBAHAN

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#### 17. LINK LUARAN TAMBAHAN

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#### 18. PERAN MITRA

Mitra dalam hal ini PCIM Spanyol, sebagai Penanggap dari Narasumber kajian dan diskusi online Integrasi Ilmu. Kerja sama ini ternyata berkembang dan menggandeng PCIM Eropa yang lain seperti: PCIM Hongaria, PCIM Maroko dan PCIM Prancis. Juga ada dua Narasumber dari Universitas Gadjah Mada.

#### 19. DAFTAR PUSTAKA

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- Haneef and Furqani, "Contemporary Islamic Economics: The Missing Dimension of Genuine Islamization," 34 and 39; Siddiqi, "Obstacles of Research in Islamic Economics," 84. 31 Mahomedy, "Islamic Economics: Still in Search of an Identity," 567-68. 32 Zaman, "Crisis in Islamic Economics: Diagnosis and Prescriptions," 148-49
- Mirakhor, *A Note on Islamic Economics*, Islamic Development Bank (IDB) Prize Winner's Lecture Series. No. 20. 28 Google Scholar 2018, accessed on May 28.
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Siddiqi, "Obstacles of Research in Islamic Economics," 187.  
Thomas Kuhn, The Structure of Scientific Revolutions (Chicago: University of Chicago Press, 1962), 10.  
Volker Nienhaus, "Method and Substance of Islamic Economics: Moving Where?" JKAU: Islamic Economics 26, no. 1 (2013): 198–201.  
Wan Mohd Noor Wan Daud (1998). The Educational Philosophy and Practice of Syed M. Naquib Al Attas, Malaysia: ISTAC.

## 20. LAMPIRAN-LAMPIRAN

### A. SURAT KESEDIAAN MITRA

**SURAT PERNYATAAN  
KESEDIAAN MENJADI MITRA  
PELAKSANAAN PROGRAM PENGABDIAN PADA MASYARAKAT**

Yang bertandatangan di bawah ini;

Nama : Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Spanyol  
Perwakilan Mitra : Faiza Husnayeni Nahar, S.E., M.Ec. (Sekretaris PCIM Spanyol)  
Alamat : Parra Calle Alta de Cartuja 48 Granada 18012

menyatakan **Bersedia untuk Bekerjasama** dengan Pelaksana Kegiatan **Program Pengabdian Masyarakat**

Nama Ketua Tim Pengusul : Dr. Dyah Titis Kusuma Wardani, S.E., MIDEDEC.  
Program Studi : Ekonomi  
Perguruan Tinggi : Universitas Muhammadiyah Yogyakarta  
Judul Pengabdian : Strengthening Human Resource and Regeneration in the Process of Integrating Knowledge in Economics at PCIM Spain

guna melaksanakan Program Pengabdian Masyarakat serta menerapkan dan/atau mengembangkan IPTEKS pada masyarakat.

Bersama ini kami menyatakan dengan sebenarnya bahwa di antara pihak Mitra dan Pelaksana Kegiatan Program Pengabdian Masyarakat tidak terdapat ikatan kekeluargaan dan ikatan usaha dalam wujud apapun juga.

Demikian Pernyataan ini dibuat dengan penuh kesadaran dan tanggung jawab tanpa ada unsur pemaksaan dari pihak manapun dan dapat digunakan seperlunya.

Spanyol, 13 Januari 2023

Yang menyatakan,



(Faiza Husnayeni Nahar, S.E., M.Ec)

B. BERITA ACARA HIBAH BARANG

**UMY** **LAM** **CISIC**

**INTERNATIONAL COMMUNITY SERVICE**

**PENGAJIAN SONGSONG RAMADHAN  
DAN KAJIAN BERSERI INTEGRASI ILMU**

**SPEAKER**

**Muhamad Rofiq Muzakkir**  
Ketua PCIM AS 2021-2022  
NARASUMBER

**Idham Badruzaman**  
Wakil Ketua PCIM Spanyol 2020-2023  
PENANGGAP

**Andea Destika Aulia Putri**  
Mahasiswa Prodi Ekonomi UMYI  
MODERATOR

**INTEGRASI TRADISI  
DAN MODERNITAS  
DALAM  
PENDIDIKAN ISLAM**

**AHAD, 19 MARET 2023**

**14.00 - 15.30 PM (SPAIN TIME)  
20.00 - 21.30 WIB (INDONESIA TIME)**

**TERSEDIA E-SERTIFIKAT**

**LINK ZOOM**  
<http://bitly.ws/BDQa>  
Meeting ID: 818 3241 3897  
Passcode: 374337

Integrasi.ekonomi@gmail.com  
integrasi.ekonomi

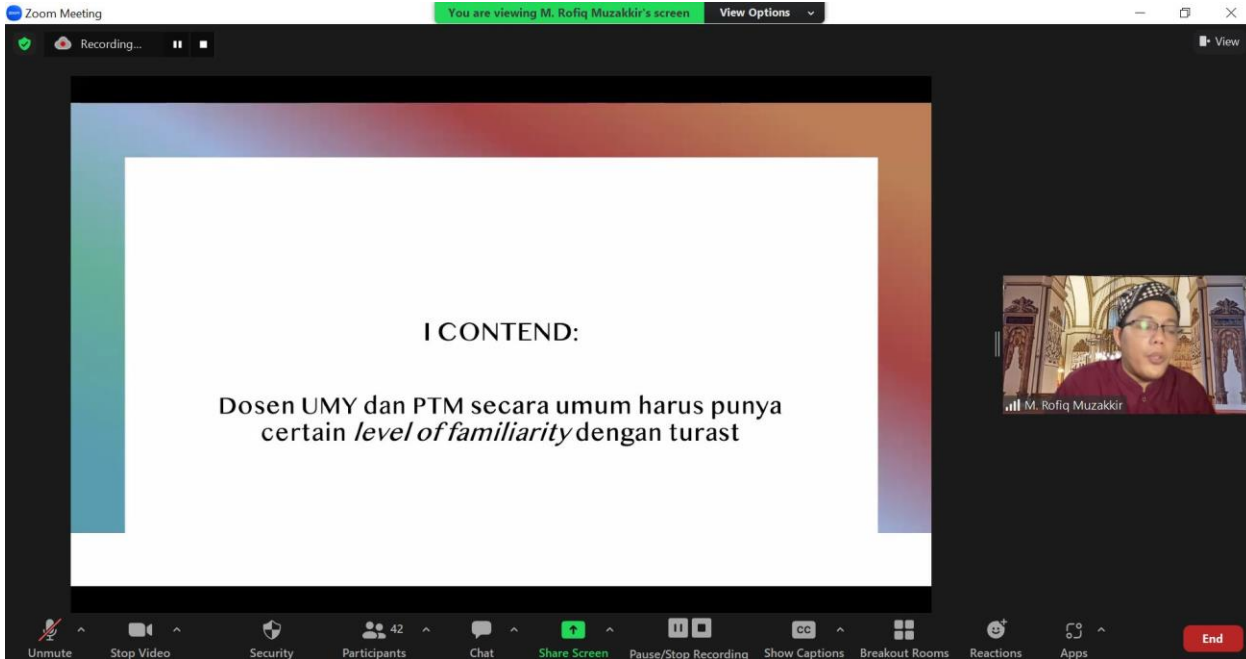
Zoom Meeting    You are viewing M. Rofiq Muzakir's screen    View Options

Recording...    View

## I CONTEND:

Dosen UMY dan PTM secara umum harus punya  
certain *level of familiarity* dengan turast

Unmute   Stop Video   Security   Participants (42)   Chat   Share Screen   Pause/Stop Recording   Show Captions   Breakout Rooms   Reactions   Apps   End



Zoom Meeting

Maghfirah Devi...    M. Rofiq Muzakir    Andea Destika Aulia P...    Dyah Titis    Muftie Holish



Meeting Chat

1

You to Everyone 20:37

MB Dipersilahkan Bpk/Ibu hadirin untuk mengisi daftar hadir kajian di link berikut :  
<https://forms.gle/KB6x8hhiuMcpGC1DA>

Dyah Titis to Everyone 20:39

DT Bapak Ibu Sdr/i daftar hadir diperlukan untuk mendapatkan e-sertifikat

Moch. Iqbal\_PCIM Spain to Everyone 20:45

u PCIM Spanyol harus mengadakan pembelajaran bahasa Arab online nih 😊

Dyah Titis to Everyone 20:45

DT Betul Pak Iqbal

Who can see your messages? Recording On

To: Everyone

Type message here...

Windows taskbar: Type here to search, 27°C Berawan, 21.03 19/03/2023



No : 01/IIIE.1-I/E/III/2023  
Hal : Permohonan Narasumber

Kepada Yth.  
**Muhamad Rofiq Muzakkir, Ph.D.**  
Universitas Muhammadiyah Yogyakarta

*Assalamualaikum Warahmatullahi Wabarakatuh.*

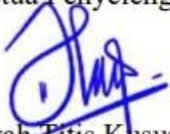
Ba'dassalam semoga Allah senantiasa memberi limpahan karunia-Nya kepada kita sekalian. Sehubungan dengan akan diadakannya kegiatan Kajian Integrasi Ilmu Ekonomi dalam rangka Pengabdian kepada Masyarakat Skema PPM Internasional dengan Tema *Tradisi dan Modernitas dalam Pendidikan Islam* yang diselenggarakan oleh UMY bekerja sama dengan PCIM Spanyol, maka dengan surat ini kami selaku penyelenggara berharap dengan hormat kehadiran Bapak untuk menjadi Narasumber pada acara tersebut yang *insya Alloh* akan dilaksanakan pada:

Hari, Tanggal : Ahad, 19 Maret 2023  
Waktu : Pukul 20.00 – 21.30 WIB  
Tempat : Online via Zoom  
Link Zoom <http://bitly.ws/BDQa>

Demikian permohonan ini kami sampaikan. Atas perhatian dan terkabulnya permohonan ini kami mengucapkan terima kasih.

*Wassalamualaikum Warahmatullahi Wabarakaatuh.*

Mengetahui,  
Ketua Penyelenggara UMY



Dyah Fitis Kusuma Wardani., S.E., MIDEK., Ph.D.

Yogyakarta, 18 Maret 2023

No : 02/IEE.1-I/E/III/2023  
Hal : Permohonan Narasumber

Kepada Yth.  
**Idham Badruzaman, Ph.D.**  
Universitas Muhammadiyah Yogyakarta

***Assalamualaikum Warahmatullahi Wabarakaatuh.***


Ba'dassalam semoga Allah senantiasa memberi limpahan karunia-Nya kepada kita sekalian. Sehubungan dengan akan diadakannya kegiatan Kajian Integrasi Ilmu Ekonomi dalam rangka Pengabdian kepada Masyarakat Skema PPM Internasional dengan Tema ***Tradisi dan Modernitas dalam Pendidikan Islam*** yang diselenggarakan oleh UMY bekerja sama dengan PCIM Spanyol, maka dengan surat ini kami selaku penyelenggara berharap dengan hormat kehadiran Bapak untuk menjadi Narasumber pada acara tersebut yang *insya Allah* akan dilaksanakan pada:

Hari, Tanggal : Ahad, 19 Maret 2023  
Waktu : Pukul 20.00 – 21.30 WIB (Indonesia Time)  
Pukul 14.00 – 15.30 (Spain Time)  
Tempat : Online via Zoom  
Link Zoom <http://bitly.ws/BDQa>

Demikian permohonan ini kami sampaikan. Atas perhatian dan terkabulnya permohonan ini kami mengucapkan terima kasih.

***Wassalamualaikum Warahmatullahi Wabarakaatuh.***

Hormat Kami,  
Ketua Penyelenggara UMY

  
Dyah Pitis Kusuma Wardani., S.E., MDEC., Ph.D.



# Sertifikat

Diberikan Kepada:

*Muhammad Rafiq Muzakkir*

Sebagai NARASUMBER Dalam Acara Pengajian Songsong Ramadhan dan Kajian BerSeri Integrasi Ilmu Ekonomi dalam Kegiatan Pengabdian Kepada Masyarakat Skema PPM Internasional dengan Tema  
**"Integrasi Tradisi dan Modernitas dalam Pendidikan Islam"**

Ketua Pelaksana

*Dyah Titis Kusuma Wardani, S.E., MDEC, Ph.D.*

C. SURAT KETERANGAN SELESAI

**SURAT KETERANGAN SELESAI  
PELAKSANAAN PROGRAM PENGABDIAN PADA MASYARAKAT**

Yang bertandatangan di bawah ini:

Nama : Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Spanyol  
Perwakilan Mitra : Faiza Husnayani Nahar, S.E., M.Ec. (Sekretaris PCIM Spanyol)  
Alamat : Parra Calle Alta de Cartuja 48 Granada 18012

menyatakan **Telah Selesai melaksanakan Program Pengabdian Masyarakat** bersama:

Nama Ketua Tim Pengabdian : Dr. Dyah Titis Kusuma Wardani, S.E., MIDEK.

Program Studi : Ekonomi  
Perguruan Tinggi : Universitas Muhammadiyah Yogyakarta  
Judul Pengabdian : Strengthening Human Resource and Regeneration in the Process  
of Integrating Knowledge in Economics at PCIM Spain

guna melaksanakan Program Pengabdian Masyarakat serta menerapkan dan/atau mengembangkan IPTEKS pada masyarakat.

Bersama ini kami menyatakan dengan sebenarnya bahwa di antara pihak Mitra dan Pelaksana Kegiatan Program Pengabdian Masyarakat Internasional Telah Selesai melaksanakan kegiatan Pengabdian.

Demikian Pernyataan ini dibuat dengan penuh kesadaran dan tanggung jawab tanpa ada unsur pemaksaan dari pihak manapun dan dapat digunakan seperlunya.

Yogyakarta, 2 Mei 2023

Yang menyatakan,



(Faiza Husnayani Nahar, S.E., M.Ec)

## Draf

### **STRENGTHENING HUMAN RESOURCE AND REGENERATION IN THE PROCESS OF INTEGRATING KNOWLEDGE IN ECONOMICS AT PCIM SPAIN**

Dyah Titis Kusuma Wardani, Faiza Husnayani Nahar, Andea Destika Aulia Putri, Jejen Jaenul Haq, Maghfirah Devi Pamungkas

#### **Abstract**

Integration of Knowledge as Islamic methodology and intellectual heritage were never obstacles to human development, what stands as an obstacle to human progress is the weak political leadership, poor investments on human capital, as well the wrong interpretations of the Islamic messages by those who claim to speak for Islam. Indeed, integration of knowledge is a gateway to bring in again the glory of the noble Islamic civilization which never denied the great position of man, his leadership and intellectual capabilities to carry on the message of *Khilafah* and attain *Falah* both in this world and the Hereafter by both means of revelation (*wahy*) and reason (*'aql*). This study aims to strengthen the human resource as well as to conduct regeneration in the process of integrating knowledge in Economics at PCIM Spain. To achieve the objective, this study conducts six (6) series of seminars and workshops on Integration of Knowledge particularly in Economics field. The results show that, to strengthen the human resource especially for lecturers who teach Economics or other disciplines, they should master several traditional sciences. Herewith the order of priority mastery of traditional sciences: [1] Arabic; [2] General historical insights about Islamic civilization; [3] *Ushul Fiqh*; [4] Their respective scientific disciplines (all of which have a *turats* basis); [5] *Ushul Tafsir*; [6] *Ushul Hadith*. In conclusion, the outputs of this Community Service Program are, [1] Six (6) series of seminars and workshops on Integration of Knowledge particularly in Economics field which is held by UMY in collaboration with PCIM Spain; [2] Integration of knowledge book, that contain the summary of Integration of Knowledge Studies from many scholars' perspectives; [3] Publication of article from this Community Service Program (*Pengabdian kepada Masyarakat - PkM*); [4] Publication of mass media about the program (Kajian Ber-seri Integrasi Ilmu Pengetahuan Kerja Sama UMY dan PCIM Spain).

Keywords: Human Resource Strengthening; Knowledge Integration; Economics

#### **Introduction**

Referring to the situation analysis, we describe the partner's priority issues which include the following, there were factors leading to the intellectual and religious deterioration of the Muslim Ummah. Among them are colonialism, Western imperialism, and secularism. We referred to the deterioration of the Muslim Ummah as a malaise, and we elaborated on his idea by discussing the intellectual poverty, intellectual stagnation, methodological decline and blind following. Indeed, this malaise was a strategic planning in which the Ummah was secularized, Westernized and de-Islamized by internal and external forces.

To the author, this malaise can be seen in the political, economic and cultural aspects. At the political level, the Ummah has been divided into nation-states after the fall of the Islamic *Khalifah*. This division caused disagreement among Muslims themselves and created sentiments of alienation and hostility both locally and regionally. This geographical division has led to economic, social and cultural costs. The Muslim Ummah remained underdeveloped, backward, illiterate, and instable as a consequence of the colonial dependency. The Muslim decline invaded the spirit of the Islamic civilization in the educational institutions, consequently, after the national independence of Muslim nations and was replaced by the Western knowledge limited in response and quest on existential question.



The priority issues agreed to be resolved during the implementation of the Community Service or *Pengabdian kepada Masyarakat (PkM)*, the program as follow: [1] The task confronting the Ummah in particular in regard to its educational system. Our educational system lacks a defined mission which projects the implementation of the Islamic values. By incorporating both the Islamic and secular systems, major shortcomings would be eradicated; [2] As to de-Islamization, the relevance of equipping Muslim students with mandatory study of Islamic civilization, practical solution to tackle the daily problems of humanity in contemporary world, and to enhance their sense of belonging and Islamic identity; [3] Accordingly, the relevance of Islamic values lays in its ability to bring about unity among people and to relate revelation and reason. Indeed, we have an extremely important task ahead of us. How long are we going to content ourselves with the crumbs that the West is throwing at us? It is about time that we make our own original contribution. As social scientists, we have to lookback at our training and reshape it in the light of the Qur'an and the Sunnah. This is how our forefathers made their own original contributions to the study of history, law and culture. The West borrowed their heritage and put it in a secular mould. Is it asking for too much that we take this knowledge and Islamize it?

## **Methodology**

At the beginning of the program, we will conduct pre-tests. Afterwards, we conduct seminars as well as workshops on integration of knowledge, especially in Economics discipline. Then we could conclude that, integration of knowledge should perform 12 steps as follow: [1] Mastery of the modern discipline-methodological principles, problems, themes and developments; [2] Review of the discipline; [3] Mastery of the science of Islamic heritage (anthology); [4] Mastery of the science of Islamic heritage (analysis) -*turats/turath*: intellectual tradition in Islam, with *turats* we could understanding the Qur'an and the Sunnah and also the problem of Ummah; [5] Determination of the specific relevance of Islam to a discipline; [6] Critical assessment of modern disciplines-clarifying the position of discipline from an Islamic point of view and providing guidance on the steps that must be taken to make it Islamic; [7] Critical assessment of Islamic heritage science-understanding of the Qur'an and the Sunnah, it is necessary to correct misunderstandings.; [8] Study of the main problems of Muslims; [9] Study of universal human problems; [10] Analysis and creative synthesis; [11] Reconsideration of discipline within the framework of Islam: university textbooks, and [12] Dissemination of Islamic knowledge (Faruqi, 2016). After program finished, we conduct post-tests to examine whether the seminars achieve the objective, that PCIM Spain's participants gain knowledge about Integration of Knowledge in Economics field. In addition, the participants know about the traditional sciences, and understanding the order of priority mastery of traditional sciences.

## **Results and Discussion**

Therefore, the results of the Community Service to strengthen human resources and regeneration in the process of integrating knowledge in Economics at PCIM Spain, as follow, first, incorporating both the Islamic and secular systems, major shortcomings would be eradicated. Second, equipping Muslim students with mandatory study of Islamic civilization, practical solution to tackle the daily problems of humanity in contemporary world, and to enhance their sense of belonging and Islamic identity. Third, the relevance of Islamic values lays in its ability to bring about unity among people and to relate revelation with reason and apply this context in Economics field. Lastly, to socialize the Integration of Knowledge to society.

### *Western Knowledge versus Islamic Intellectual Tradition (Turats) Knowledge*

“Why do we need to study in the West?”, because we want to see knowledge factories there. Even so, we can keep our distance from them and then cast criticism. We can take their passion in developing knowledge, but we also don't need to take all the values from the West. However, the shortcoming of this Western scientific discourse is that it gave birth to what are known as "zombie disciplines". In popular culture, zombies are scary creatures that walk between life and death. They are like mindless slaves controlled by a ruler. The term zombie is then used as an expression that describes disciplines that spread ideas and concepts but no longer represent reality, what happens instead continues to shape Western minds and imaginations. Disciplines that have become zombies are anthropology, politics, economics, even science. The impact of these zombie disciplines is the construction of a deadly political identity, enormous environmental destruction, a dramatic increase in individual and corporate psychopathology, the increasing prevalence of the phenomenon of suicide, the gaping gap between rich and poor, and many more. One of the antidotes to cure zombie disciplines is decolonization.

### *Islamic Intellectual Tradition (Turats)*

*Turats* are Islamic intellectual heritage. *Turats* refers to human intellectual production in the Islamic world before modernization or westernization. *Turats* are an accumulation of Islamic intellectual property for at least twelve centuries. In *turats* there is a valuable heritage of thought and culture, spanning from the realms of philosophy, *tasawuf*, *kalam*, *ushul fiqh*, interpretation, to the science of *hadith*. No wonder if there is a thinker calling Islamic civilization is *hadlrat al-nash*.

Islamic civilization is actually *turats* civilization. This is unavoidable because *turats* was our identity in the past. This heritage is an accumulation of Islamic intellectual property for at least twelve centuries. Furthermore, one of the advantages of *turats* since it was born organically. *Turats* are a product of the direct experience of the Islamic community, which is composed with an independent and creative intellectual mentality. The former ulema could freely write down ideas in thick volumes without being burdened with colonial thoughts. Prior to Western colonialism, Islamic scholars could express all their ideas and thoughts independently, freely and authentically. Thus, *turats* hold the value of the pattern of Islamic thinking that is needed to address the problems of contemporary life.

However, the lacking aspect of *turats* is that it was born from sectarian conflicts between people. In this contemporary era, the reading of *turats* is carried out partially, selectively, and favoritism. Therefore, it is more often used as fuel for polemics. Unfortunately, this phenomenon of exchanging arguments with *turats* as their mainstay weapon gradually produces something that is counterproductive. For example, a polemic that has never ended even for centuries is the conflict between *Asy'ariyah* and *Atsariyah*.

In addition, the previous scholars respond to a problem that was before them. Islamic scholars at that time were nothing more than historical agents working within their situational scope. Therefore, it was not easy to get out of the context they were in. As the intellectual factory of Islamic scholars of the past, *turats* cannot simply be imported to a different time and space. More than that, *turats* use classical Arabic which requires familiarity to understand it.

Even though there are a number of shortcomings, we encourage Muhammadiyah academics to be more familiar with *turats*. the eclectic and ecumenical paradigms are better left behind. He then explained a list of priority orders for mastering traditional sciences, includes Arabic, general historical insights about Islamic civilization, *Ushul Fiqh*, also their respective

scientific disciplines (all of which have a *turats* basis), for example politics, being able to read Al Mawardi's book; *Ushul Tafsir* and *Ushul Hadith*.

After reviewing the advantages and disadvantages of modernity and tradition. There are two types of integration, namely: first, integrating traditional sciences such as language, interpretation, *hadith*, jurisprudence, *tasawuf* and *kalam*. Second, integration or interpretation between traditional and modern sciences. The most complete figure in carrying out such integration is Imam Al Ghazali. In the past, the science of logic was brought into the study of *Ushul fiqh* by Imam al-Ghazali. The science of logic follows the principles of *ushul fiqh*. *Ushul fiqh* has not changed, only received an analysis knife from the discipline of logic that comes from Greek heritage.

In brief, this study believes, to strengthen the human resource as well as conduct regeneration in the process of integrating knowledge in Economics at PCIM Spain, this study conducts Six (6) series of seminars and workshops on Integration of Knowledge particularly in Economics field which is held by UMY in collaboration with PCIM Spain. The results show that, to strengthen the human resource especially for lecturer who teach Economics they should mastering several traditional sciences. Herewith the order of priority mastery of traditional sciences: [1] Arabic; [2] General historical insights about Islamic civilization; [3] *Ushul Fiqh*; [4] Their respective scientific disciplines (all of which have a *turats* basis); [5] *Ushul Tafsir*; and [6] *Ushul Hadith*.

## Conclusion

In conclusion, from the results and discussion, the outputs of this Community Service Program (*Pengabdian kepada Masyarakat - PkM*) are:

1. Six (6) series of seminars and workshops on Integration of Knowledge in Economics field, is held by UMY in collaboration with PCIM Spain.
2. Integration of knowledge book, that contain the summary of Integration of Knowledge Studies from many scholars' perspectives.
3. Publication of article from this Community Service Program (*Pengabdian kepada Masyarakat - PkM*).
4. Publication of mass media about the program (*Kajian Ber-seri Integrasi Ilmu Pengetahuan Kerja Sama UMY dan PCIM Spain*).

## Recommendation

This study recommends, to strengthen the human resource as well as to conduct regeneration in the process of integrating knowledge in Economics at PCIM Spain, the scholars should keep held or continue the program of seminars and workshops on Integration of Knowledge particularly in Economics field. Furthermore, especially for the lecturers who teach Economics discipline or other disciplines, they should attempt to learn and finally mastering several traditional sciences i.e., Arabic, general historical insights about Islamic civilization, *ushul fiqh*, their respective scientific disciplines (all of which have a *turats* basis), *ushul tafsir* and *ushul Hadith*. In addition, scholars need to reconsider teaching their respective scientific disciplines within the framework of Islam, for example starts to integrate the university textbooks with Islamic textbooks, and continuously held dissemination of Islamic knowledge in the university.

## Acknowledgement

I wish to express my appreciation and thanks to my colleague Romi Bhakti Hartarto and my partner Faiza Husnayeni Nahar and also our collaborators PCIM Spain, PCIM Hungary, PCIM Morocco, PCIM France and PCIM Europe who provided their time, effort and support for this International Community Service Program. To the members of my Community Service Committee: Jejen, Andea and Devi, thank you for sticking with me. It is my utmost pleasure to dedicate this work to Universitas Muhammadiyah Yogyakarta and *Lembaga Pengabdian Masyarakat* (LPM) UMY. Thank you for the grant, No. 87/A.3-RA/LPM/II/2022 and continuous support, encouragement, and leadership, and for that, I will be forever grateful.

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E. SOAL PRE TEST DAN POST TEST KEGIATAN PENGABDIAN

**Versi: Bahasa Indonesia**

(Pertanyaan dibuat ke dalam Google-form)

Pertanyaan ini memiliki jawaban skala likert 1-5

1: Sangat tidak mengetahui

2: Tidak mengetahui

3: Netral

4: Mengetahui

5: Sangat mengetahui

1. Seberapa Anda mengetahui tentang integrasi ilmu, terutama untuk bidang Ilmu Ekonomi? 1 2 3 4 5
2. Seberapa Anda mengetahui bagaimana memulai untuk mempelajari integrasi ilmu, terutama untuk bidang Ilmu Ekonomi? 1 2 3 4 5
3. Seberapa Anda mengetahui wawasan sejarah umum peradaban Islam dalam bidang Ekonomi? 1 2 3 4 5
4. Seberapa Anda mengetahui Islamisasi ilmu menurut Syed Muhammad Naquib Al-Attas? 1 2 3 4 5
5. Seberapa Anda mengetahui Islamisasi ilmu menurut Ismail Rajhi Al-Faruqi? 1 2 3 4 5

**Versi: Bahasa Inggris**

(Pertanyaan dibuat ke dalam Google-form)

This question has a Likert scale of 1-5

1: Completely ignorant

2: Not knowing

3: Neutral

4: Knowing

5: Very knowledgeable

1. How do you know about the integration of knowledge, especially for the field of Economics? 1 2 3 4 5
2. How do you know how to start studying the integration of knowledge, especially for the field of Economics?  
1 2 3 4 5
3. How do you know about insight into the general history of Islamic civilization in the field of Economics? 1  
2 3 4 5
4. How do you know the Islamization of knowledge according to Syed Muhammad Naquib Al-Attas? 1 2 3 4 5
5. How do you know the Islamization of knowledge according to Ismail Rajhi Al-Faruqi? 1 2 3 4 5