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Competency Relationship of Islamic Economics Graduate with the Working World: Experiences from Universitas Islam Riau, Indonesia

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Abstract

This study aims to determine the competency relationship of Islamic Economics Graduate with the working world and the efforts made to find out the Faculty of Islamic Studies, Universitas Islam Riau in preparing competence Islamic Economics Graduate degree, so that efficient and competent quality. Study was carried out at Faculty of Islamic Studies, Universitas Islam Riau under Islamic Economic Studies Program. Universitas Islam Riau under Islamic Economic Studies Program in preparing competence Graduate of Islamic Economics, namely formulate the curriculum in accordance with the demands of the working world, providing lecturers relevant to the majors, plan strategies, as well as provide facilities and infrastructure proved beneficial and efficient for the competence of Islamic Economics Graduate itself in the working world.

Key Words: *competency of Islamic Economics Graduate, working world*

1. Introduction

Islamic economic development first started with the operation of the *Bank Muamalat Indonesia* on the May 1st, 1992. Along with its development, many more conventional banking opened *Sharia* Services Unit (ULS)⁷. The development of Islamic economics course contains two very fundamental things. Looking from one side, this is a world progress in sharia economy in competition with conventional economy, while on the other side, it is a challenge to the state that Islamic economics has become one of the alternatives amid slump of capitalist and socialist economic system which less friendly against the common welfare¹¹. Islamic economics has become the choice for the development of the world economy. One indicator that can be seen is the increasing number of foreign banks opened Islamic bank services. Therefore, institutional strengthening^{3, 5, 8}, and this system should continue to be pursued in order to avoid mistakes in implementation later. In addition, the flourishing economy and Islamic banking in Indonesia also has implications in offering jobs opportunities in various sectors, both formal and informal sectors with a system that refers to the Islamic economic system.

In the midst of such developments, a formal institute is necessary as a centre for research and educational development of Islamic economics. In this case, the role for centre of research and development of Islamic economics should be carried out by highest education institute who has the vision and mission of the study as well as the development of Islamic economics.⁷ Universities should not solely understood as institute for higher education but universities should have clear and standards both the vision and mission, qualifications of the lecturers' ability, curriculum and qualification profile output it produced¹. Therefore, in order to provide the human resources^{6, 25, 26} needed by the

Islamic banking industry and other Islamic financial institutions, as a result, Islamic Economics Studies Program comes with a determination to become a higher education institution with a superior quality, and contribute their best in supporting Islamic economic growth in Indonesia as well as to spread as much benefit for the nation and for Muslims in particular and the people of Indonesia in general.

The presence of Islamic Economics Studies Program in academic institutions, is not meant to separate diametrically between Islamic economics with conventional economics, but more meaningful to the excavation and scientific development in the field of economics that is based on the revelation of the Qur'an and *Hadith*. Islamic Economics graduates generally have been equipped with theoretical and practical preparation for being an employee or entrepreneur related to the application of Islamic economics. Systems for profit and loss sharing results (*mudharabah* and *musyarakah*) provide great opportunities for becoming formidable young. Obviously, prophetic professional entrepreneurs, which can combine professional values and professional work as entrepreneurs on the one hand and the value of prophetic morality on the other side¹⁶.

2. The Progress of Islamic Economic Graduates, Faculty of Islamic Studies, Universitas Islam Riau

This is where the strategic role to be played by the Faculty of Islamic Studies (FAI) Universitas Islam Riau (UIR), particularly Islamic Economics Studies Program who took an active role in preparing human resources that will be needed in the field.

Table 1. The progress of Islamic Economic Graduates, Faculty of Islamic Studies from year 2004 to 2012

Graduation	No of Graduates
Year 2004	4
Year 2005	6
Year 2006	3
Year 2008	1
Year 2009	15
Year 2010	10
Year 2011	14
Year 2012	8
Total	61

Sources: Faculty of Islamic Studies²⁹

Based on the above table 1, it can be seen that the trend of fluctuation numbers of graduates per year. It can be seen in 2004, the number of graduates were 4 people. And in 2006, the number of graduates has increased to six graduates. However, in 2007 and 2008, the number of graduates decreased by 3 and 1. In 2009 to 2011, the number of graduates has increased and decreased again with the number of graduates by 15, 10 and 14. And in 2012, the number of graduates has decreased to 8 graduates. The explanation of the background of the above problems, the problems of research specified is about the relationships between the competence of Islamic Economics Graduate of FAI UIR and their the working world and the efforts by FAI UIR Islamic Economics Studies Program in preparing the competency of their graduates. In this study, the authors focused only to the scholar of Islamic Economics Graduates of FAI UIR from 2004 to 2012 in the working world. The working world is a place or final destination of graduates devoted themselves after graduating from university in implementing social responsibility to the community^{2, 10 17}.

Based on the limitation has been stated above, the research problems can be formulated as follows; (1) Is there any significant relationship between the competence of Islamic Economics Graduate with the working world; and (2) is there any attempts by FAI UIR Islamic Economics Studies Program in preparing the competency of their graduates? This study aims to determine the extent of the competence's relationship of Islamic Economics Graduates with the working world and to know what is being done by FAI UIR Islamic Economics Studies Program in preparing the competency of their graduates, to ensure their efficient and competent quality. This research is expected to be useful for; (1) Students can prepare themselves in term of the quality and ability to compete in the working world, especially the Islamic banking industry and other Islamic financial

institutions; (2) assessment materials and guidance for FAI UIR particularly in academic field of Islamic economics to evaluate models and strategies for Islamic economics education in the future; (3) This research is expected to contribute to the development of theories and models of Islamic economics; and (4) Can be used as information for interested parties who will conduct research in the same field.

3. Conceptual Theories

3.1 Theory of Higher Education and Bachelor

Speaking about the higher education cannot be separated from the men, which are the lectures and students. Lecturer is a teacher at a higher education institute²³ while students are studying at a higher education²³. The development of a country highly dependent on the ability of extent higher education institutes to produce the graduates who will be the nation's leaders. Campus is a higher education institute take place²³. Campus is a very important element in building the mental and spiritual of the nations. The role of universities in fostering an intellectual man has become a reality. That is, after students attend higher education institute they had tried to prepare themselves in order to build a nation, either through ideas, concepts, and actions.²⁴ Each year the higher education institutes have created and produced many graduates in various disciplines to fill various job opportunities. Graduates are the smart people (scientists), the title achieved by someone who has graduated from highest education institute²³. In addition, to obtain the title, the students take a variety of ways ranging from academic requirements to other purposes related to the course²⁴.

3.2 Islamic Economic in Reality

Islamic economics is the knowledge and application of Islamic law to prevent the injustice of the use and disposal of material resources with the aim of giving human satisfaction and practice it as a responsibility toward Allah and the community¹². While the Islamic economics knowledge is the study of how individuals or communities choose and use of existing resources, now or who have been abandoned by past generations, according to the Islamic rules (Qur'an, *hadith*, or the related law) used to meet the physical and spiritual needs without exploitation so as to realize welfare for the individual and society¹². The basic assumption of the rules or norms in the process as well as the interaction of economic activity is *Sharia'* imposed overall (totality) both to individuals, families, communities, businesses, or governments in meeting the needs of both physical and spiritual. From the definition above, it can be concluded that the principle of Islamic economics is the application of the principle of efficiency and benefits while preserving the natural environment. Islamic Economic motive is looking for profits in the world and the hereafter by humans as the caliph of Allah by worship Him. In contrast to conventional economics, the main principle of Islamic economics is the any economic activities referred to the provision and sources of Islamic teachings. The values contained in the source of the teachings were considered in any economic activity. These sources are the *Qur'an*, *Hadith*, *Ijma'*, *Qiyas*, *Urf*, *Istislah*, and *Maslahah Mursalah*¹. Thus, it can be said that essentially the sharia economy is a subsystem of knowledge that comes from the sources of Islamic teachings in matters relating to property and economic resources given by Allah to His creatures to increase the prosperity of mankind. Therefore, in accordance with the teachings of Islam, Islamic economics concerned with the value of wealth, piety, improving standards of living in harmony between the material and the spiritual, the implementation of social responsibility and environmental protection.

3.3 Competency Theory

In general competence can be defined as the set of knowledge, skills, attitudes, and values as the performance effect on the roles, actions, achievements, as well as a person's job. Thus, competence can be measured by common standards and can be improved through education and training.²⁸ Competence is a combination of knowledge, skills, values and attitudes and reflected in the habit of thinking and acting¹³.

3.3.1 Basic Islamic Economic Competency

As a consequence economic activity is inseparable with ethical values in the economics world, there are some competencies that need to be considered as follows: (1) Competence for ethical awareness (ethical sensibility); (2) Competence to think ethics (ethical reasoning); (3) Competence to act ethically (ethical conduct); and (4) Competence for leadership ethics (ethical leadership)¹⁷. These for competences are the backbones for human nature and can be more powerful if applied in life. Competence of ethical awareness seen in the one's capability to determine the situation of economic activities in accordance with ethics or not. This awareness will emerge when a person first know the ethical values. This also includes the ability to apply general ethics based on the situation with efforts to increase awareness of the importance of ethics in the economy. Ethics education^{18, 19, 22} can introduce ethical principles^{3, 15, 19} or concepts that are specific to the economic world. Correct behaviours that contain good performance is highly appreciated and considered as a business investment that is really profitable because this will ensure that there is peace and happiness in the world and hereafter. Guidance on how to measure and assess a person's behaviour were based on the Quran and aligned with the behaviour of the Prophet. Business with the trust known in Islam as selling through *murabah* system in which the seller describes the characteristics, quality, and price of the merchandise to the buyer without exaggerating. Trust increasingly important when a person forming a trade union (*Musharaka*), performing for the results (*mudharaba*), or entrust the goods to run the project that has been agreed (*wa'diah*). In this case, the other party believes and holds promise for the benefit together. If one of the parties run it only for the benefit of himself, then he has betrayed other's trust.^{9, 14, 20}

3.3.2 Islamic Economic Human Resources

Ideal and quality Human Resources (HR) is a very important determinant in development. This is because humans are drivers for the development who anticipating the problems, make planning, considering the value systems of religion and society, digging the natural resources, accumulating funds, building a social organization, economics and politics, and put it all in one place known as development⁴. Optimal human resources require two types of quality, namely professional quality and moral quality. Professional quality refers to the quality of work capacity and efficiency. A machine operator will not be able to work efficiently if not mastered professionally the machine technical. At the same time the operator is not possible to work in a disciplined manner, timely, and dedicated to the work without self-interest and to avoid any kind of corruption (including the time and the commission in the purchase of spare parts) if does not have the moral quality. One thing that is very unfortunate, mainstream economics and management is more focused to the professional quality and less attention to the moral quality. As a result, there arose the genius technocrats and professionals, but immoral, and lack or ignore to the goals of development reflected in the trust and the livelihood of many people.² The moral quality, shows that the moral dimension of human resources required to be mastered was clearly outlined. The moral quality of human resources is based on the ability to put himself in his daily duties in accordance with the rules that have been outlined by Allah.⁴

4. Working World for Islamic Economic Graduates

According to Muhammad Shafi Antonio² the working world is a place where someone pours the knowledge gained during the study. The working world is the ultimate goal to be achieved for every graduate. Therefore, the Faculty of Islamic Studies, Universitas Islam Riau in particular Islamic Economics Studies Program preparing its graduates competence so as efficiently to the working world later, whether in the field of Islamic banking industry as well as other Islamic financial institutions. The graduates of Islamic Economic expected not only will have the capability of enough knowledge about Islamic finance, but also expected to develop and manage the working world such as Islamic

finance institutions, nongovernmental organizations, and educational or research institutions related to Islamic finance overall.

5. Efforts of Faculty of Islamic Studies, Universitas Islam Riau focusing on Islamic Economics Studies Program

5.1 Curriculum Planning and Lecturer

Based on the Faculty of Islamic Studies, Universitas Islam Riau Handbook in 2013, an educational institution can be said as qualified if they have the standard quality such as input, process and output. Input namely curriculum development, the availability of teachers, lecturers and education is comprised of leaders to subordinates, the students, facilities and infrastructure, education management, as well as having the financial statements. Process, namely the lecture/ academic, and the finally output, both the students and the alumni must have a good academic record and would be better if they have beyond academic achievement. In preparing the curriculum, the thing to note is that involving the parties who are engaged in the field of Islamic economics, such as Islamic Economic Society (MES), as well as in revising the curriculum, it is necessary to hold a workshop that also involves the parties engaged in the field of Islamic economics, so that the curriculum developed will be useful and efficient in the graduates' working world. Faculty of Islamic Studies, Universitas Islam Riau especially the Islamic Economics Studies Program formulate the curriculum and provide the lecturer. Curriculum development, relevant lecturers availability, to plan a strategy and vision, mission and objectives of Islamic economic, are the required keys in creating Islamic Economics Graduates degree competencies seek by the institutions mentioned above.

5.2 Facilities and Infrastructure

The availability of space and all facilities owned by the Faculty of Islamic Studies, Universitas Islam Riau (FAI UIR) is associated with the lectures given to the students. Without these infrastructures' support the learning process will not be able materialized²³. Therefore, in order that the activity of the lectures can be able to run smoothly, it needs a care taker of these facilities and infrastructures²¹. The most important facility is the lecture hall. Without a lecture hall learning process will not take place. In this case, the FAI UIR Islamic Economics Studies Program provides 7 current lecture rooms and added 8 new lecture rooms. Islamic economics course lecture should be supported by Islamic economics computer laboratory. In addition, the FAI UIR Islamic Economics Studies Program provides lecturer's room, room for the Head of Department, Staff Administration, Dean, Vice Dean, Vice Dean II, Vice Dean III, meeting rooms, a ballroom, courtroom for a thesis, a library with 1500 books, Student Executive Body (BEM), Student Council (DEMA), and canteens. In addition, UIR also provides the infrastructures related to economic activities, such as banking facilities.

6. Conclusion

Universitas Islam Riau under Islamic Economic Studies Program in preparing competence Graduate of Islamic Economics, namely formulate the curriculum in accordance with the demands of the working world, providing lecturers relevant to the majors, plan strategies, as well as provide facilities and infrastructure proved beneficial and efficient for the competence of Islamic Economics Graduate itself in the working world.

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