

# Optimization of real work lectures as an actualization of community service activities at UIN Sunan Kalijaga

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## ABSTRACT

The research questions here are (1) How effective is the competency-based implementation of PLP-KKN Integrative FITK UIN Sunan Kalijaga? (2) What is the pattern of PLP-KKN Integrative at the faculty level within UIN Sunan Kalijaga, specifically FITK? This study employs a qualitative-phenomenological approach; respondents are selected using purposive and snowball sampling; data collection techniques include observation, documentation, observation, and focus group discussion (FGD). Data analysis techniques utilize Miles and Huberman's method, which includes collection, presentation, reduction, and verification and conclusion of data. The findings indicate that (1) the integration of PLP and KKN, known as PLP-KKN Integrative FITK, is less effective from the perspective of competency achievement, (2) the pattern of PLP-KKN Integrative FITK or Pengenalan Lapangan Profil Lulusan (PLPL) program at UIN Sunan Kalijaga is separated; PLP or PLPL separately and KKN separately. Specifically for KKN, FITK students are integrated with UIN Sunan Kalijaga's KKN as a demand for competencies and core values of UIN Sunan Kalijaga, namely integration-interconnection.

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## INTRODUCTION

Pengabdian kepada Masyarakat (PkM) is one of the three pillars (Tridharma) that higher education institutions are required to fulfill, alongside education and research. As mandated by Law Number 12 of 2012 on Higher Education, Article 1, point 11, PkM involves the academic community's utilization of Science and Technology to advance societal welfare and enhance the nation's intellectual life (UU (12), 2012). Minister of Religious Affairs Regulation No. 55 of 2014, Article 1 point 3, concerning Research and PkM at Religious Higher Education Institutions, further explains that PkM activities are endeavors by the academic community that use science and technology to promote welfare, empower and facilitate the community to undergo social transformation in order to achieve social justice and ensure adequate Human Rights, thus enlightening the life of the nation (Kementerian Agama RI, 2014). PkM in Religious Higher Education Institutions is based on the principles of: a. participatory;

b. empowerment; c. inclusivity; d. gender equality and justice; e. accountability; f. transparency; g. partnership; h. sustainability; i. professionalism; and j. benefits (Kementerian Agama RI, 2014).

In higher education institutions, Kuliah Kerja Nyata (KKN) are methods and strategies used to promote the dharma of Community Service (PkM). Additionally, KKN is an integral part of the curriculum with significant potential to maximize the implementation of the threefold mission (Tridharma) involving community engagement. KKN activities are seen as a learning process for students through service and research in the form of community capacity-building activities, empowering them to recognize and utilize all strengths and assets for the common good.

The implementation of KKN at UIN Sunan Kalijaga has undergone dynamic changes adapted to the developments in academia and community needs. These changes relate to aspects of curricular content, competencies, institutional structure, and technical management in the field. Currently, there are two patterns of KKN activities at UIN Sunan Kalijaga: (1) KKN managed by Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M) and (2) KKN Integrated PLP-KKN (Educational Field Practice-Real Work Lecture) by the Educational Laboratory of the Faculty of Tarbiyah and Teacher Training (FITK).

KKN managed by the LP2M (Research and Community Service Institute) is a mandatory academic field activity for all undergraduate students, aimed at developing community living skills in line with the competencies of each study program (LPPM UIN Sunan Kalijaga, 2021). Its implementation involves several parties including: LP2M, the Academic Department, the Center for Information Technology and Digital Media (UPT PTIPD), the Clinic, the Planning Department, and the Finance and Accounting Department. KKN activities are designed to integrate and interconnect various capabilities to be applied in community development under the guidance of Dosen Pembimbing Lapangan (DPL). Technically, the implementation of KKN consists of two models: Regular KKN and Non-Regular (Independent) KKN. Regular KKN is a Real Work Lecture activity where the theme, location, group, and DPL are determined by the LP2M. Meanwhile, Non-Regular (Independent) KKN is a Real Work Lecture activity where the theme, location, group, and DPL are proposed by students, lecturers, faculties, the university, student activity units, and other parties to the LPPM.

Unlike KKN managed by LPPM, KKN managed by FITK is integrated with the PLP program under the course nomenclature PLP-KKN Integratif with an 8 SKS credit load. Broadly, the activities of PLP-KKN Integratif include: (1) observation of learning, (2) practical learning activities, and (3) practical education/schooling activities, and (4) community service activities. The KKN activities involve the development of human resources (HR) in the general public or institutional community. Examples include the posterization of health protocols, greening projects, building maintenance, environmental cleanliness, environmental beautification, etc. Meanwhile, human resource and institutional development activities can be realized through various initiatives such as training programs (Utami et al., 2021).

It is evident in the Integrative PLP-KKN program that it primarily focuses on educational institutions. Of its four main activities, only one, community service, touches upon the general public, and even this is still more focused on educational institutions. It can be implicitly stated that the Integrative KKN insufficiently engages with the general public. The other three activities, namely (1) observation of learning, (2) practical learning activities, and (3) practical education/schooling activities, are centered on Educational Institutions. This raises the question: how can students develop social competencies, leadership, personality (personal), self-actualization, skills, and creativity as future graduates? This is one of the significances of this research.

As an educational and teaching activity, KKN is an integral part of the higher education curriculum at the undergraduate level. KKN serves as a means for self-actualization, realizing skills, knowledge, and creativity as a manifestation of the competencies students have learned. Student competencies are holistically developed from four main competencies according to the Educator Competency Standards in the Government Regulation of the Republic of Indonesia No. 57 of 2021. These are pedagogical, personality, social, and professional competencies. An additional competency of leadership and spirituality is included as per Ministerial Regulation No. 16 of 2010. Regarding social competency, according to Maragustam, it is the ability of prospective educators/graduates as members of the community to communicate and interact effectively with students, fellow educators, educational staff, parents/guardians of students, and the community (Maragustam, 2020). The focus of competency development through KKN activities is on social, personality, and leadership competencies, achieved through interactions with peers across faculties and with the general public.

Several studies indicate that the implementation of KKN in the community is an effective means to develop students' social and personality competencies (Khusniah, 2018). In line with this, Suwarno Widodo (2010) also stated and Syardiansyah (2017) as well as a means for actualization and development of various other competencies (Lakin & Mahoney, 2006). Similarly, this was explained by Hermanto (2019) and James Beane (1981).

The educational KKN program, as managed by FITK, is expected to bridge the gap between higher education institutions and secondary and elementary educational institutions. However, according to the research findings by Karwadi et al., the implementation of the integrated PPL-KKN program has not been effective due to weak coordination among the involved parties. Additionally, the activities are poorly structured and not selective enough, indicating a significant need for improvement (Karwadi et al, 2021). Furthermore, the implementation of integrated KKN within educational institutions does not provide students with the opportunity to engage more broadly with the general public, resulting in social, leadership and spiritual competencies, and personality not being fully actualized (Syarif & Passalowongi, 2021). Similarly, this is reflected in the research findings of Nur Hidayat (2019).

Based on the background presented, it is deemed necessary to conduct research related to the effectiveness of KKN implementation that can holistically develop student competencies. This study will assess various policies related to the implementation of KKN at UIN Sunan Kalijaga to optimize and actualize the Community Service of UIN Sunan Kalijaga's Academic Community. From these academic problems, the research questions are: (1) How effective is the competency-based implementation of Integrative PLP-KKN at FITK? And (2) What are the patterns of PLP or PLPL-KKN at the faculties within UIN Sunan Kalijaga?

## METHOD

The research approach and type utilize qualitative-phenomenological methods with a descriptive-philosophical approach, employing a post-positivist research paradigm (Creswell, 2009). Data collection methods include observation, documentation, interviews, and Focus Group Discussion (FGD). Subject selection is conducted through purposive and snowball sampling. Data analysis uses the Miles and Huberman model, which involves data collection, data reduction, data display, and verification or conclusion, as well as data triangulation.

## FINDINGS AND DISCUSSION

### 1. Effectiveness of the Integrative PLP-KKN at FITK

The objectives of the Integrative PLP-KKN at FITK are: (1) to provide students with experience in learning and administration at partner offices/agencies/institutions, thereby training and developing their professionalism in teaching; (2) to give students the opportunity to become acquainted with, study, and understand the problems of partner offices/agencies/institutions related to both learning and institutional administration; (3) to offer students managerial practice experience at partner offices/agencies/institutions; (4) to foster students' ability to apply interdisciplinary knowledge and skills learned to real-life situations in partner offices/agencies/institutions; to cultivate students' abilities in social interaction and solving social problems in the local community (partner offices/agencies/institutions); (5) to encourage the development of partner offices/agencies/institutions by fostering motivation and innovation based on existing potentials; and (6) to enhance the partnership relationship between FITK and the partner offices/agencies/institutions. Survey results indicate that 65% of students in Integrative PLP-KKN are unable or less able to understand issues in the general public, while only 30% feel capable. The remaining 5% are distributed among those who are uncertain and dependent on the student. As a result, students are unable or less able to absorb and resolve the heterogeneous issues of the general public. This is a consequence of the Integrative PLP-KKN program being focused on issues in the homogeneous school/madrasah community, rather than the highly heterogeneous general public. This ineffectiveness is also consistent with the findings of Karwadi et al., in 2021, that the implementation of the Integrative PLP-KKN program is still not effective due to weak coordination among the involved parties, lack of structure, and lack of selectivity, hence significant improvements are still necessary (Karwadi, 2022). The ineffectiveness in management and coordination is also reinforced by an official letter from the Village Head of

Karang Dukuh, Jogonalan, Klaten. The letter states the need for an 'Evaluation of the Implementation of Integrative PLP-KKN at FITK in the hamlet of Karangdukuh; the deployment of Integrative PLP-KKN did not follow the village government procedures but instead went directly to the Field Supervisor (DPL) without the knowledge of the local government. Yet, demographically, this hamlet is an integral part that cannot be separated from the village administration.

If analyzed from the literature review, the tasks of the DPL (Field Supervisor) in Integrative PLP-KKN at FITK almost do not engage with the general public. The duties of the DPL include: (1) informing the partner office/agency/institution about the arrival of students to conduct Integrative PLP-KKN; (2) acting as a liaison between the faculty and the practice site at the partner office/agency/institution; (3) providing guidance to students before departure to the partner office/agency/institution for Integrative PLP-KKN; (4) explaining to the supervisory coordinator or supervisor about the tasks students will perform at the partner office/agency/institution and how to evaluate them; (5) providing input and directing the program plan, as well as signing the Integrative PLP-KKN implementation report; (6) offering guidance to students during the Integrative PLP-KKN, related to interview and managerial observation activities, managerial practice, and KKN service activities in the preparation of the final project; (7) together with the supervisory coordinator or supervisor and the head of the partner office/agency/institution, monitoring and evaluating the management of student practices; (8) assessing the final Integrative PLP-KKN project prepared by students; and (9) recalling students after the completion of the Integrative PLP-KKN tasks (Utami et al., 2022).

One of the measures or criteria for the success of KKN can be seen from the extent to which students understand the problems in the general community. If they encounter problems, they should be able to seek alternative solutions, conduct program socialization, communicate with the general public, and coordinate with various parties to implement the chosen solutions. Similarly, the results of FGDs in faculties within the UIN Sunan Kalijaga Yogyakarta environment on November 3 and 23, 2022, showed that if PLP or PLPL and KKN are combined, it leads to (1) limiting KKN students' understanding to educational institutions only, (2) lacking understanding of real problems in the general community, (3) inability to solve problems in the general community, (4) on one hand, students lack the opportunity to learn from the general community, while on the other hand, KKN students are required to learn from the general community, (5) and the social, leadership, spiritual, and personal competencies of KKN students as prospective educators are underdeveloped and inadequately trained. However, these competencies are integral to the competencies of prospective educators or scholars that must be fulfilled, as mandated by Law No. 14 of 2005 concerning Teachers and Lecturers, Article 10 paragraph (1), which states that teacher competencies as referred to in Article 8 include pedagogical competence, personality competence, social competence, and professional competence acquired through professional education (UU (14), 2005). The explanation states that social competence refers to a teacher's ability to communicate and interact effectively and efficiently with students, fellow teachers, parents/guardians of students, and the surrounding community. According to Wina Sanjaya, social competence is an ability possessed by teachers, which includes their interaction with society. Because teachers are social beings who cannot stand alone in achieving the goals of education (Sanjaya, 2009). The social competence of prospective graduates, especially prospective educators, should include the ability to communicate orally, in writing, and through gestures, interact politely with the surrounding community, and set a good example of behavior. This is because they will be observed by the community and serve as role models for students, parents, and the broader community. Educators are an integral part of society itself.

## **2. Field Introduction Pattern for Graduate Profile (PLPL)-KKN UIN Sunan Kalijaga**

Based on the findings in the field indicating the ineffectiveness of Integrated Field Introduction and Community Service (PLP-KKN) at FITK UIN Sunan Kalijaga, it is proposed that the Field Introduction and Community Service components should be separated. This means that the Field Introduction (PLP) and Community Service (KKN) activities should be conducted separately. Therefore, all undergraduate students should participate in community service in the general public rather than in institutional communities. For instance, the graduate profile of the Islamic Education Program (PAI) is to become a competent Islamic Education teacher in schools/madrasas, with expertise in both knowledge (professionalism) and pedagogy, possessing noble character, and being inclusive towards diversity. Field introductions to educational settings in the community, especially schools/madrasas, should still be conducted. However, they should not be integrated with KKN, as



their objectives, focus, and competencies differ. Similarly, for the Family Law Program (Islamic Family Law), graduates are expected to become Islamic law practitioners in religious courts and researchers in the field of law. Their field introduction should remain focused on the legal community, specifically religious courts, but should not be integrated with KKN. The main profile of Library Science graduates is to become professional librarians proficient in managing public libraries, university libraries, and specialized libraries based on Islamic values. Their field introduction should remain in library settings but does not need to be integrated with KKN. For the Islamic Counseling Guidance Program, graduates are expected to be socially adept individuals with broad and up-to-date knowledge, capable of applying counseling principles in family, industrial, career, and educational settings. Their field introduction should remain in family, industrial, and educational settings but should not be integrated with KKN. This approach applies to other programs at UIN Sunan Kalijaga as well.

UIN Sunan Kalijaga's Community Service Program (KKN) focuses more on deploying its students to rural communities compared to urban communities, based on findings from field research. Additionally, it is recommended that the Independent KKN program be discontinued due to its ineffectiveness.

There are currently three types of Community Service Programs (KKN) at UIN Sunan Kalijaga: (1) Regular KKN, (2) Independent KKN, and (3) PLP-KKN Integrative FITK UIN Sunan Kalijaga. Technically, the implementation of KKN at UIN Sunan Kalijaga consists of two models: the Regular KKN model and the Non-Regular (Independent) KKN model. The PLP-KKN Integrative FITK is integrated with the PLP program and is listed under the course nomenclature PLP-KKN Integrative, with a total of 8 credits (SKS). Generally, the activities of the PLP-KKN Integrative at the Faculty of Education and Teacher Training (FITK) include: (1) learning observation, (2) teaching practice activities, (3) educational/school practice activities, and (4) community service activities. The KKN activities are carried out within educational institutions in the community.

Based on the results of the Focus Group Discussion (FGD) and the survey, it was found that the PLP-KKN Integrative FITK should be separated into two distinct programs: a standalone PLP and a standalone KKN. This was supported by 73.1% of the respondents, while 23.9% believed it should remain as it is. The reasons for separating the PLP and KKN (based on the survey and FGD) are as follows: First, it would allow FITK students to collaborate with students from other faculties at UIN Sunan Kalijaga, avoiding an impression of exclusivity. Second, students would gain a better understanding of societal issues, seek alternative solutions, and engage in socialization, communication, and coordination with various parties to implement the chosen solutions in their programs. Third, it would enable better integration and interconnection with students from other faculties participating in KKN, fostering collaboration in terms of academic fields, character, culture, and other areas. One of the core values of UIN Sunan Kalijaga is Integration-Interconnection. This integrative-interconnected system is essential in the development of academics, management, student affairs, cooperation, and entrepreneurship. Fourth, to ensure that FITK students and students from other faculties develop professional, pedagogical, personal (personality), leadership, spiritual, and social competencies. Fifth, to enable FITK students and students from other faculties to empower communities; develop environmental potential; apply and promote science and technology; address and solve social issues; and enhance potential, social sensitivity, and a spirit of service within the academic community. Sixth, to ensure that FITK students and students from other faculties not only apply the knowledge they have learned but also learn various things from the general public. Seventh, to enable students to engage in community development and enhancement based on religion, science, technology, and art in an interdisciplinary or cross-sector manner. Eighth, to help FITK students and students from other faculties build their own character as innovators, motivators, dynamic individuals, problem solvers, and religious counselors.

The separation between PLP or PLPL and KKN is also supported by the results of the FITK Senate meeting. The FITK Senate session on Friday, July 22, 2022, decided to "accept various proposals from Study Programs to adjust the status of KKN in the 2020 Study Program Curriculum as a standalone separate course." . This means the separation between PLP (or PLPL) and KKN. The FITK KKN will join the UIN Sunan Kalijaga KKN, while PLP or PLPL will continue independently. Similarly, the results of the FGD attended by FITK leaders, researchers, and the Senate leaders of UIN Sunan Kalijaga on November 3 and 23, 2022, indicated that the Dean of FITK announced that starting from the 2022/2023 academic year, FITK students of UIN Sunan Kalijaga will merge their KKN with the

UIN Sunan Kalijaga KKN. This was agreed upon by the FGD members. Similarly, the results of the FGD within the faculties at UIN Sunan Kalijaga agreed that PLPL should be separated from KKN.

However, until the completion of this study, there has been no follow-up in the form of a Dean's Decree from FITK stating that PLP or PLPL is separated from KKN in the curriculum. Similarly, there has been no Rector's Decree regarding the integration of FITK KKN back into UIN Sunan Kalijaga KKN, making it part of UIN Sunan Kalijaga KKN instead of FITK Integrative KKN.

One of the goals of UIN Sunan Kalijaga's KKN, including FITK's KKN, is to enable students to develop their own character as innovators, motivators, dynamic individuals, problem solvers, and religious counselors. Developing the character of an innovator, motivator, dynamic individual, problem solver, and religious counselor, along with social cooperation and religious character, cannot be achieved solely through KKN in educational institutions in accordance with graduate profiles. Building character is essential in the educational life of Indonesia. Najmina's research shows that Indonesian character serves as a strong foundation for the unique identity of Indonesian people. This strength of Indonesian character becomes a significant energy to establish Indonesia as a great nation in the global arena. A great nation can only be realized through strong human character (Najmina, 2018). In the Indonesian Law No. 20 of 2003 on the National Education System, Chapter II Article (3) indicates that national education aims to develop the potential of students to become individuals who are (1) faithful and devoted to God Almighty, (2) of noble character, (3) healthy, (4) knowledgeable, (5) competent, (6) creative, (7) independent, and citizens who are (8) democratic and (9) responsible. Therefore, an individual can be said to have Indonesian character if they possess such qualities. As an implication, to achieve these criteria, character education and cultural development in the community are indispensable (Maragustam, 2021).

Building and achieving the character mentioned above is certainly not easy and requires various methods or strategies. According to Maragustam, the strategies for building the character of the nation's children are: (1) Moral Acting by habituating and cultivating moral values, (2) Moral Knowing by teaching knowledge about moral values, (3) Moral Feeling and Loving by providing students with experiences that allow them to feel and love the knowledge of moral values, (4) Role Modeling (*uswah hasanah*) from the surrounding environment, and (5) Non-academic repentance and akademik by practicing *takhalli*, *tahalli*, and *tajalli* (Maragustam, 2019).

The principle of *takhalli* means withdrawal. A servant who desires to return to the truth must withdraw from everything that distracts them from that truth, with full repentance, completely cease from sinful acts and useless actions, and resolve to do good deeds in the future. *Takhalli* is the most challenging philosophical concept because it involves self-awareness, restraining all desires, and emptying the heart of sins and unbeneficial behaviors, except for filling the heart with truth. *Takhalli* means emptying or cleansing oneself of reprehensible traits, unbeneficial behaviors, and the impurities of the heart that cause harm.

The principle of *tahalli* means adorning oneself with commendable behavior. It means habituating oneself with good and beneficial traits, attitudes, and actions. It involves striving to ensure that every behavior aligns with truth, such as religious values, national philosophy, and sound and correct cultural traditions. *Tahalli* is a form of meditation, systematically and methodically dissolving awareness and thought to focus on the contemplation of truth, following the process of purifying the heart from worldly desires.

The principle of *tajalli* means that a person's heart is freed from the veils (*hijab*) of incorrect human traits or receives the light that has been hidden (*ghaib*) or extinguished, namely the light of Allah. *Tajalli* signifies illumination or the unveiling of truth. It is the manifestation, the embodiment of the singular, a radiance of inner light, and the enlightenment of the hearts of righteous servants about the values of truth. In other words, *tajalli* is the lifting of the veils that obscure the unseen realm, or the process of receiving illumination from the divine light, as a result of the elements of *takhalli* and *tahalli*.

The law of habituation involves six stages: (1) thinking, (2) recording, (3) repetition, (4) storage, (5) repetition, and (6) habit. The explanation is as follows:

- (1) Thinking: This means that a person considers and understands the values being presented, then pays attention and concentrates on those values.
- (2) Recording: After receiving the values, the brain records them. The brain then opens a file similar to that thought and connects it with other similar thoughts or those deemed beneficial.
- (3) Repetition: A person decides to repeat these good values with the same feeling.

- (4) Storage: Because the recording is done repeatedly for the received values, the thought becomes stronger. The mind stores it in a file and retrieves it whenever the person encounters similar conditions. It becomes increasingly difficult to break away from such behavior because the thought is already stored in the subconscious mind's file.
- (5) Repetition: Consciously or unconsciously, a person repeats the good values stored strongly in the subconscious mind. They can feel that they have repeated the behavior or it occurs automatically beyond their will. Each time the memory stored in the subconscious is repeated, it becomes stronger and more deeply ingrained in their soul.
- (6) Habit becomes character: Due to the continuous repetition of good values and the stages above, the human mind believes that this habit is an essential part of behavior. It treats it like breathing, eating, drinking, or other deeply rooted habits. Once this stage is reached, a person cannot change it merely by thinking about changing, strong willpower, or external influences alone.

The practice of habituating good values is highly emphasized in Islam. In a hadith, it is mentioned, "Command your children to perform prayers when they are seven years old. And when they are ten years old, then beat them if they refuse to perform it and separate their beds" (HR. al-Hakim). The three-year period between the ages of 7 (when the command to perform prayers is given) and 10 (when the command to beat if they refuse is given) signifies the importance of habituating children to perform prayers and good deeds. Since a 7-year-old child (who is not yet mature) is not obligated to perform prayers and other acts of worship, this period is intended to develop a habit of worship and goodness. The command to pray can be likened to the obligation of fasting and other virtuous deeds such as honesty, respect, tolerance, and more. The goal is to habituate the child so that these behaviors become part of their character, ensuring that as they grow older, they are accustomed to and educated in obeying Allah, fulfilling His rights, being grateful to Him, returning to Him, holding firmly to Him, relying on Him, and surrendering to Him. Additionally, the child will attain spiritual purity, reflex movements and physical health, moral goodness, and righteousness in words and deeds through these acts of worship.

One reason for a person's inability to act rightly, even though they have knowledge of what is good, is that they are not trained (habituated) to do good. In relation to KKN, character building in line with the competencies as prospective graduates and the competencies required by KKN, habituation is fundamental in character formation.

## CONCLUSION

The implementation of PLP and Integrative KKN at FITK is not or less effective, particularly concerning KKN in the general public. The activities of PLP-KKN Integrative are more focused on school/madrasah communities rather than the general public. It is less effective because Integrative KKN students (1) have only a limited understanding of issues within educational institutions, lacking comprehension of real issues in the general public, (2) are less able to solve problems existing in the general public, (3) have limited opportunities to learn and grasp phenomena in the general public, while the demands for prospective graduates should involve learning from the general public, (4) and their social competencies and personalities as prospective graduates are underdeveloped, suboptimal, and insufficiently trained.

The model for PLP or PLPL-KKN should be changed to separate, meaning PLP or PLPL on its own and KKN also on its own. This implies that PLP and PLPL activities become separate programs primarily to prepare students as graduates according to their profile to enhance the competencies of their graduate profile. Meanwhile, the KKN program is made into a separate activity integrated with students from other faculties at UIN Sunan Kalijaga, ensuring that faculty students (1) can collaborate with students from other faculties within UIN Sunan Kalijaga, thus not appearing exclusive; (2) have an understanding of existing community issues, are capable of seeking alternative solutions, conducting program socializations, can communicate with the general public of diverse characters and lives, and are able to coordinate with various parties to realize chosen solutions in their program activities; (3) can integrate-interconnect (one of the core values of UIN Sunan Kalijaga) with other faculty students who are engaged in KKN in different fields of study and with different characters and cultures; (4) possess professional, pedagogic, personal (personality), and competent social skills; (5) are able to empower the community, develop environmental potential, apply and cultivate science and technology, absorb and resolve societal issues, and develop potential, social sensitivity, and the spirit

of civic academic service; (6) students not only practice the knowledge they have learned, but also learn various things in the general public; (7) are capable of implementing development and community enhancement based on religion, science, technology, and art in an interdisciplinary or intersectoral manner; (8) can develop their own character as innovators, motivators, dynamizers, problem solvers, and religious counselors.

Based on the research findings, the Dean of FITK UIN Sunan Kalijaga should immediately issue a Dean's Decree stating that PLP is a separate activity, not integrated with KKN as is the case with other programs outside of FITK. Meanwhile, KKN is also a separate activity. The KKN pattern at UIN Sunan Kalijaga should focus more on rural rather than urban communities.

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