

## **Islamic Religious Education In Public Higher Education In North Sumatra: Study on Materials and Lecturers of Islamic Religious Education Course**

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**Abstract.** This research was conducted to reveal the material taught in universities in northern Sumatra in the subject of Islamic education. This research will also reveal the competence of lecturers who taught courses on Islamic Education in universities both in public and private universities. This study uses a survey approach and content analysis approach. Colleges are used as a sample is northern Sumatra University, University of terrain country, University of Asahan and University of Simalungun. This study is also using the techniques of interview, observation and documentation as a means of collecting data. Results of the study revealed that the material taught Islamic education at universities both in public and in private is good. Islamic education material taught at the higher education had raised issues that developed in the community such as the religion of Islam as a religion of mercy for all the worlds, science and technology, Islam and the government, also raised the issue of moral and character. Competency of lecturers have also been very good. They are generally graduated from the master program.

**Keywords.** *Islamic Religious Education, Higher Education, lecturers competency*

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### **I. BACKGROUND**

Religious Education in the Higher Education began in 1960 with the MPRS No.II / MPRS / 1960 and the implementation of religious education in the Universities are defined in the Constitution No. 22 of 1961 on Higher Education. In Chapter III Article 9, paragraph 2 sub b also contained the following provisions, "the State Universities awarded Religious Education as a subject with the understanding that the student has the right not to participate if demur". (UUD 1945: Amendments) After the events of G.30.S. PKI in 1965, then held a public hearing MPRS in 1966 began when the status of religious education in schools to change and grow stronger. With the MPRS XXVII / MPRS / 1966 Chapter I Article 1 reads: "Set of religious education into subjects in schools ranging from elementary school to the universities of the State." This commitment requires all Public Higher Education public and private, including the shelter under Islamic or Christian organization shall include the subjects of Islamic education into the curriculum.

Vision of religious education course was included in order to become a source of values and guidelines for the organization of courses in the lead learners to develop his personality. In addition, the mission of religious education is to help students to be able to realize the basic values of religion in applying science, technology and art that is mastered by the sense of responsibility of humanity. (PP: No. 60 of 1999).

Religious education course in college is expected to form a prospective undergraduate faith and fear of God Almighty and noble. This is in line with the functions mandated religious education in Government Regulation No. 55 Year 2007 on Religious Education and Religious Education Article 2 that "religious education serves human form Indonesia that faith and fear of God Almighty and noble and able to keep the peace and harmony of inter and inter-religious."

The problems that often occur in the campus of the Public Higher Education. First their Christianization movement within the campus through friendship, friendship and even marriage. Second, a fight between the student and the massive demonstrations and anarchists are often performed by students of Public Higher Education, campus facilities which cause damage even pathetic victim. Third, the term "Ayam Kampus", which have long sounded. Chicken This campus is the designation of the female students who want to serve the opposite sex for a fee (not to say prostitutes) and is still following lecture. Fourth, many students of Muslim women who wear clothing that is not in accordance with the teachings of Islam in terms of substance and in terms of its size. Fifth, childcare student was found a sort of (illegitimate) by a lecturer of Islamic religious education in Surabaya. Often students who already committed adultery and having children of such relationships come to seek lecturers. Sixth, in addition to the problems seen in the campus can no longer be considered the problems that occur in the community. So many crimes occur among intellectuals and the upper classes.

This research was conducted using qualitative research methods descriptive. Selection of this method is the consideration that the purpose of this research is done to describe the problems of research on social background (natural setting). Qualitative research can be grouped into two categories, namely the interactive nature of qualitative research and quantitative research that are non-interactive. Sally James H. McMillan and Schumacher (2001: 396). Based on the division made by McMillan and Schumacher, known for qualitative research that is both empirically and concepts. One form of qualitative research is empirical is a case study. Researchers also aims to provide a complete and in-depth view of the subject under study.

The case study is limited with regard to time and space. Therefore, when the researchers have selected the cases to be investigated, he should be able to identify and pour the boundaries of space and time into the paper cases. The cases were investigated possible educational programs, educational activities, patterns of education are restricted at certain times. Based on the uniqueness of PAI learning implementation in Public Higher Education, the researchers chose a qualitative research as a kind of case study research methods were implemented.

## **II. THE NATURE OF EDUCATION AND ISLAMIC EDUCATION**

Learning is a process of interaction between teachers and students in the classroom. In Arabic learning and education is expressed in some terms, namely: *tarbiyah*, study groups, and *ta'dib*. These three words each have different meanings but all three can represent the implementation of education and learning, but there are leaders who prefer one term and others prefer other terms. As Naquib al-Attas who dislike the term *ta'dib* more than two terms because he thought it more appropriate term representing Islam that enhance human goal by instilling *adab*. Wan Mohd Nor Wan Daud (1998: 174-175).

The learning objectives can be made by learners, teachers, or based on a syllabus provided. But more important is the learning objectives should have been determined before the learning undertaken. Wan Mohd Nor Wan Daud (1998: 174-175) Dick and Carey expressed differences of traditional and contemporary learning lies in the division of tasks in learning between teachers and learners.

## **III. ISLAMIC EDUCATION MATERIAL IN PUBLIC HIGHER EDUCATION**

Before looking at Islamic education material delivered by a lecturer of Islamic Education in Higher Education in detail it should be seen first learning goals formulated by the lecturer of Islamic Education. Guided by the national curriculum set by the government, lecturers at the College of Public groups and individuals to draft the lesson there is termed Instructional Design, Design Teaching and Learning Activities (RKBM), Force Events Learning (SAP) and the Lesson Plan Semester (RPS ) suitable academic development. There are lecturers who quickly follow the changes, but there are lecturers who are still using the old terms, but it is actually not too important because of changes while not too significant. In contrast to the education at primary and secondary level, the college does not have a standard course in the form of Competency Standards (SK) and the Basic Competency (KD) for each subject. In college SK and KD, and indicators of achievement and objectives of each course materials made by lecturers. The lecturers develop SK, KD, and indicators of achievement and objectives of the course with the analysis of the lecture material. The professors wrote in the Events Unit Class (SAP), RKBM, or termed Teaching. Based on the results of this study are not all lecturers formulate PAI subjects of interest in writing, although the goal he had in mind, but most professors wrote in the lecture plan. Most lecturers SAP write very briefly and only contains things that are very important.

The terminology goal lectures conducted by professors who studied also not uniform. Most professors wrote to the term Competency Standards, Competency and Learning Objectives. In the field of public university, lecturers write the term Basic Competencies and Competency Standards. At the University of North Sumatra, the lecturers use the term Instructional Objectives, Objectives Instructional, Topics and Sub-Topics. In UGM, the lecturers use the term General Learning Objectives, Topics, Sub-Topics, and the Learning Experience. At the University of North Sumatra, the lecturers use the term basic competency. At University of Adahan (UNA), the lecturers use the term Competency Standards.

### **Objectives, Content and Graduate Competency at University of North Sumatra (USU)**

#### **a. Learning Objectives Relevance to the Material**

In the planned learning activities (RKBM) compiled by lecturers PAI of USU 2015 mentioned a brief description of this course discusses the concept of God in Islam, the faith and the essence of man, according to Islam, law, human rights, democracy and corruption, ethics, morals and morals, Science and Technology in Islam, inter-religious harmony, civil society, Islamic economy and the welfare of the people, the history of Islamic culture and Islamic political exclusion system.

General Instructional Objectives (Competence Course): Islamic Education in public college aims to help nurtured students that have faith and fear of God Almighty, virtuous noble character, philosophically

thinking, to be rational and dynamic, broad-minded, participate in cooperation between religious communities in the development and utilization of science and technology as well as for human and national interests.

Then also formulated special instructional objectives (specific competencies) was first, ability to understand and explain the various concepts of divinity, to prove the existence of God and demonstrate the distinctiveness and truth in Islam. Second, the ability to understand and explain the meaning, character of the faithful, the correlation of faith and piety and the formation of intense faith and piety. Third, the ability to understand and explain the nature of man, man's position before God and behave as a dignified creature. Fourth, the ability to understand and explain religion, religious terms, classification, characteristics and Islamic religion. Fifth, the ability to understand and explain the sources of Islamic teachings, as well as methods of ijtihad in Islam. Sixth, the ability to understand and explain the concept of law, human rights, democracy and corruption in Islamic perspective. Seventh, the ability to understand and explain the meaning of ethics, morals and characters, showing the peculiarities of character and his relationship with Sufism, and the formation of good character as members of society. Eighth, the ability to understand and explain the science and technology, as well as the ability to act as a scientist / academic responsibility. Ninth, the ability to understand and explain the meaning of Islam as well as the formation of rahmatan lil alamiin proportionate solidarity in the common life of people of other faiths. Tenth, the ability to understand and explain the concept of civil society and demonstrate the role of Muslims as the formation of civil society and the welfare of the people. Eleventh, the ability to understand and explain the concept of Islamic economics and pointed to the possibility for improving the welfare of the people. Twelfth, ability to understand and explain the history of Islamic Culture. Thirteenth, ability to understand and explain the concept of political Islam, and the role of Muslims in Indonesia national politics.

From the objectives mentioned above, also developed Main Topic and Sub Topic below:

<b>Main Topics</b>	<b>Sub Topics</b>
1. The concept of Deity in Islam	1.1. The importance of faith in God 1.2. Proof manifestation of God through his creation 1.3. Philosophy of Godhead according to religions 1.4 Talking to God Lord according to the Islamic concept
2. Faith and piety	2.1. Definition of Faith 2.2. Form of faith 2.3. The process of formation of faith 2.4. The criteria of the faithful 2.5. The relationship of faith with piety
3. The essence of humanity, according to Islam	3.1. Human nature according to Islam, the existence and human dignity 3.2. Position, goals, tasks and programs of human life 3.3. Human responsibility as a servant and caliph of God
4. Religion, terms of religion, classification, characteristics of religion and Islam	4.1. The issue of religion 4.2. The role of religion in human life 4.3. Islam as a religion of revelation
5. Sources of Islamic teachings, as well as methods of ijtihad in Islam	5.1. Formal sources of Islamic teachings 5.2. Some ways to do ijtihad
6. Law, Human Rights, Democracy and corruption in Islamic perspective	6.1. Law in Islam 6.2. Human Rights in Islam 6.3. Democracy in Islam 6.4. Corruption in the Islamic perspective
7. Ethics, morals and character (Akhhlak)	7.1. Definition of ethics, morals and character, 7.2. Characteristics of Islamic ethics

	7.3 Relations with morals Sufism
8. Science and technology and art in Islam	8.1. Understanding science and technology and art in Islam 8.2. Integration of faith, science and technology and art 8.3. The merit of those who believe and knowledgeable 8.4. The responsibility of scientists to nature and the environment
9. Harmony among religions	9.1. Islam religion of mercy the whole of nature 9.2. Islamic brotherhood and Insaniah 9.3. Togetherness in the plurality of religions
10. Civil society	10.1. Definition of civil society 9.2. The concept of civil society and its characteristics 9.3. The role of Muslims in the realization of civil society
11. Islamic Economics and the welfare of the people	10.1. Islamic economic system and the welfare of the people 10.2. Management zakat, Infak, Sadaqah, grants and endowments
12. History of Islamic Culture	11.1. Classical period 11.2. the medieval period 11.3. modern period
13. The political system in Islam	12.1. Understanding politics in Islam 12.2. The basic principles of political Islam 12.3. Contributions of Muslims in the National political. RPP PAI course of USU :( 2015/2016).

In one handbook professor at USU (Nurchaya, 2014). Learning materials submitted are listed as follows:

<b>Main Topics</b>	<b>Sub Topics</b>
1. Humans and religion	1.1. Prose human creation 1.2. The function and purpose of human life 1.3. Understanding Religion 1.4. Religious elements 1.5. Classification Religion 1.6. The nature of Islam 1.7. Islam a universal religion 1.8. Islam religion of mercy 1.9. Religious harmony
2. Sources of Islamic teachings	2.1. Alquran 2.2. Sunnah 2.3. Ijtihad
3. Classification of Islamic Teachings	3.1. Faith 3.2. Syari'ah 3.3. Morals/Character
4. Munakahat (Wedding)	4.1. Definition, legal and destination weddings 4.2. Preparation of wedlock or khitbah 4.3. Women are forbidden to marry 4.4. Implementation of wedding 4.5. Fostering family

	4.6. Divorces and of'iddah 4.7. Wisdom of wedding
5. System Inheritance in Islam	5.1. Inheritance law 5.2. Grant 5.3. Will 5.4. Benefaction
6. Crime (Jinayat)	6.1. Definition of criminal offenses 6.2. Various kinds of criminal acts
7. science and technology and art in Islam	7.1. Understanding of science, technology and art 7.2. Classification and source of knowledge in Islam 7.3. The Islamic view on science and technology 7.4. The Islamic view of art 7.5. Attitude as Islamic scholars 7.6. The importance of the norm in applying science and technology
8. Islamic economics	8.1. Islamic economic system and the welfare of the people 8.2. Management of Islamic economics (zakat, donation, charity and endowments) 8.3. Differences capitalist and socialist economic concepts with Islamic economics
9. Islamic culture	9.1. Understanding the culture of Islam 9.2. The principles of Islamic Culture 9.3. Application of Islamic culture in scientific activities and performance 9.4. Islamic culture in Indonesia
10. Political Islam	10.1. Understanding Political Islam 10.2. The basic principles and norms of political Islam 10.3. Human rights in Islam 10.4. Democracy in Islam 10.5. civil society 10.6 Contributions of Muslims in national politics

#### **IV. OBJECTIVES, CONTENT AND GRADUATE COMPETENCY AT UNIMED**

##### **a. Relevance of Learning Objectives to Content**

In Unimed, formulating objectives of PAI subjects somewhat different with at USU. All subjects in Unimed should include hard skills and soft skills Competency Standards as lectures goal. The purpose of the master hard skills are skills learned scientific structure, while soft skills related to attitude and practice the skills of the sciences that have been learned. Both of these goals are translated faculty in lectures contract and Events Unit Class.

Here is an example of hard skills in one of PAI lectures contract in Unimed:

First, students can understand, master, and explain the scope of the discussion surrounding the faith of a Muslim, human nature, Islamic law, morals and morality, science and technology in the perspective of Islam, religious harmony, civil society, the culture in the perspective of Islam and politics..

Second, Able to formulate the framework of thinking in accordance with the paradigm of the teachings of Islam, which is based on the arguments from the Qur'an and Sunnah texts and capable of expressing the rationality of Islamic teachings to communicate with various groups and segments of society. PAI lectures contract at UNIMED (2015-2016).

While standard soft skills of PAI courses is First, realize faith in life and behavior with the attitude (1) Believers, which manifests itself in the behavior as a creature of God Almighty; (2) Muslim, that he submit to

Islamic law by conducting worship only Allah, (3) charity, that he was always in full awareness that God has never failed to watch every behavior; (4) sincere, that is, in practice their religion and any good that has legitimized the Shari'a he only intended to earn Allah's approval..

Second, he has morals, morality, and academic ethics. It was manifested in their daily lives. Associated with morals diataranya Morals to God, namely by carrying out His teachings and avoid His prohibitions (Obey worship and not shy with the symbols of the Islamic and do not want to eat, drink, and do which Allah has forbidden, and seeks to avoid sin and doubtful) , Then, Morals to humans, ie by being social, friendship, tolerance in matters which are Islam, mutual respect, honesty, and a commitment to human rights and Morals to the environment, which does not damage the environment, always clean and maintain personal hygiene, home, campus, and the environment. Do not pollute the air, such as smoke, and so on.

Related to Moral First, Morality themselves as maintaining self-respect away from things that are not in accordance with the general habits of the people of Indonesia. For example, do not wear earrings for men, and no mini dress, tight, and open the genitalia. Second, the morality of the professors that fulfill their rights and respecting the profession. Third, morality against a fellow student and friend, which makes them as partners and other scientific cooperation with the awareness that they have advantages and disadvantages.

Related to ethics: First, special academic ethics, which adhere to and implement on each individual that he is an academic community and the academic community UNIMED. He must be scientific, able to analyze, able to work together, have leadership skills (leadership), rational, has an outlook to the future, dare to be different in the things that are positive, able to express opinions and communicate well, have the responsibility of scientific, honest, not plagiarism, in love with the campus. Second, the general academic ethics, namely continuing education, both formal and non formal education after completion of education pursued; do not stop learning and keep researching and making science not only for science but for the benefit of mankind and the environment. PAI lectures contract at UNIMED (2015-2016).

In Unimed, development of course materials developed First, faith and piety (Understanding Faith, Being faith, faith formation process, signs of the faithful, and the correlation between faith and piety). Second, philosophy Godhead (Who is the Lord, the history of human thinking about God, the God of the religions, and Evidence form of God. Third, Man (Nature of Human, Human dignity and responsibility of man). Fourth, Law (Growing Awareness To Obey law: the concept of Islamic law, Islamic law resources, division of Islamic law: Hudud, Qishahs, and Ta`zir; Function prophetic religion and Islamic law: justice and prosperity. Fifth, moral (religion as a source of moral and noble morals in life). Sixth , Science, Technology and the Arts in Islam (Faith, Science, and Amal for Unity, Liabilities Demand and the science and Responsibility of Scientists and Artists). Seventh, concord Inter-religious (Christian is a blessing of God for man, Togetherness in the plurality of religion) . Eighth, the community (Civilized society and Welfare, Religious Role in Creating Civilized society and Welfare, and Human Rights (HAM) and Democracy). Ninth, Cultural (Cultural Academic, Work ethic, attitude Open and Fair). Tenth, Politics (Contributions of Religion in Politics and the Role of Religious Life in Creating Unity and National Integration).

**Objectives, Content and Graduate Competency at University of Simalungun (USI)**

**a. Learning Objectives Relevance to the PAI Material**

From the SAP obtained from lecturers USI, found Competency Standards courses Islam as follows: "The students are able to understand the principal teachings of Islam, applying the teachings of Islam as a source of value, grounding think and behave in a science and a profession that was involved and able to actualize Islamic teachings in everyday life. "From this Competency Standards developed basic competencies formulated by faculty and applies to all faculty at USI. First, the existence of god Students understand the theology of some expert opinion and in the context of Islam. Second, understand the concept of Deen al-Islam in the context of knowledge and practice, both individually and holistically. Fourth, Students understand human existence in the Islamic view. Fifth, students understand the sources of Islamic teachings. Fifth, students understand the prophetic function in Islam. Sixth, the students understand the ethics, morals, and ethics. Seventh, the students understand the context for Science, Technology and the Arts in Islam. Eighth, the students understand Islam as Rahmatan lil Alamin. Ninth, the students understand the meaning of community and religious plurality. Tenth, Understanding the role of Muslims in forming civil society. Eleventh, Understanding Academic culture in Islam. Twelfth, Understanding human rights and democracy in Islam. Thirteenth, Understanding the contribution of Islam in political life.

From the this basic competence, then developed the Topics and the following indicators:

<b>Main Topics</b>	<b>Indicatots</b>
Faith and piety	Able to explain the existence of god theology of some experts opinions and in the context of Islam

Theology of the Godhead Philosophy	Able to explain Deen al-Islam in the context of knowledge and practice, both individually and holistic
Humans in the view of Islam	Able to explain human existence in the Islamic view
Sources of Islamic teachings	Able to explain the sources of Islamic teachings such as the Koran, hadith, ijma', qiyas and others.
Prophetic function in Islamic law	Able to explain the prophetic function in Islam
Moral ethics and Characters/Akhlak	Able to explain the meaning of ethics, morals, and ethics as well and apply it in the life of society
Science, technology and art in Islam	Able to explain the scope of the Science, Technology and the Arts in Islam
Islamic Religion is a mercy to all the worlds	Able to explain the context Rahmatan lil Alamin and the presence of Islam in the midst of human life
Togetherness in religious plurality	Able to explain the meaning of togetherness in religious plurality
The role of Muslims in the realization of civil society	Able to explain the notion of civil society and the role shape of Muslims in the realization of civil society
Academic culture in Islam	Able to explain the meaning and scope of the academic culture in Islam
Human rights and democracy in Islam	Able to explain the meaning of human rights and democracy as well as its scope in Islam
Contributions of Islam in political life	Able to explain the political history of Islam and the extent of the contribution of Islam in political life in Indonesia. (SAP MK PAI KIP, Economics and Law of USI 2015/2016 academic years)

**Objectives, Content and Graduate Competency at University of Asahan (UNA)**

**a. Learning Objectives Relevance to the PAI Material**

From the GBPP, SAP, and Module compiled by lecturers at UNA, found the subject Basic competence, and sub subject / course lecture material of Islamic Education (2 credits). First, Competency Standards: Competencies expected of Islamic Education in Informatics Engineering program Faculty of Engineering, University of Asahan Kisaran is that students have the right thinking paradigm in understanding the teachings of Islam (cognitive). Motivated to increase faith and piety to Allah through Islamic studies that further explore off-campus (affective). Ability to apply the message of Islam in daily life, both in relation to God, with fellow humans and with the natural surroundings, including the development of science, technology and art (Psychomotor).

Second, Short Description: The introduction Material of existence, essence and purpose of education al-Islam in AICGI and methodologies to learn, so that they are able to understand and believe that there is a harmonious relationship between the laws of Nature with religious laws because both are absolute impossible no contradiction. Furthermore, students are invited to holistically understand Islam but in this introduction is still global.

Third, the material sources of Islamic law to encourage students to understand the sources of Islam, the Holy Qur'aan, Sunnah and Ijtihad, so they believe that the Qur'an is the revelation of God that serves as an absolute rule about the way of life, rule global life still to be explained by the Prophet sunnah. In this case the function of apostles is a whole model (uswah hasanah) which need to be the center of identification. Whereas in things less described by the Qur'an and Sunnah apostles, it was determined through Ijtihad as a method of law-something that has not been explained explicitly by the Qur'an and the Prophet Sunnah. Material of Islamic values Applications in the life of unbiased analysis about how to bring God in life activities, formulating key to successful human being as a Khalifah on earth, enables the ritual in Behaviour change, addressing Sufism true and distorted, as well as on ethics Islam in fostering family and social activities as well as in the development of science, technology weapons and art..

From this competency standards also developed subject, sub subject / matter and indicators of achievement as follows::

<b>Basic Competence</b>	<b>Materials</b>	<b>Achievement Indicators</b>
Introductory material Contains about the existence, essence and purpose of education al-Islam	Methodology of Islamic Studies 1. Nature of Education Al-Islam 2. The purpose of the Education al-Islam 3. How to Study Islam 4. Intellect Position in understanding Al-Islam 5. Rationality in religion	1) Describe the Islamic Education 2) Explain the Objectives of Islamic Education 3) Active in Studying Islam 4) Describe the function of intellect to understand Islam 5) Implementation in religion
Able to understand and believe that there is a harmonious relationship between the laws of Nature with religious laws because both absolute that there can be no contradiction	CONCEPT OF NATURE (Relations between Natural Law by the Law of the Qur'an) 1. The existence and Relationships Natural Law and the Law of the Qur'an 2. The principle of Unity (Tauhidullah) between the rules of Religion and the Rule of Nature	1. Explain the relationship between Natural Law with the Law of the Qur'an Principle 2. Analyzing Rules and Rules of Natural Religion
Able to understand and believe in Islam holistically.	Essence And Systematic Dinul Islamic 1. The essence of Deen Islam 1. Pillars of Islam	1. Describe Deen Islam 2. Analyzing and implementation of Pillars of Islam in Life
Understand the sources of Islam, the Holy Qur'aan, Sunnah and Ijtihad, so they believe that the Qur'an is a revelation	Sources Of Islamic Law 1. Proof of the Qur'an as a revelation in Science Perspective 2. Functions of the Qur'an 3. How to interpret the Qur'an 4. The nature of the Sunnah 5. The function of the Sunnah of the Qur'an 6. Ijtihad, study of Ijtihad, objects and functions	1. Describe the Koran as revelation in science perspective 2. Qur'an and function 3. Interpret Qur'an 4. Explain the Sunnah, 5. Describe the function of the Sunnah 6. Explain Ijtihad and its studies
Students are able to apply Islamic values in the life of unbiased analysis about how to bring God in life activities, formulating key to human success as a Khalifah on earth	Concept Of God And Man 1. Definition of God 2. Understanding of La ilaha illaah 3. Man Phases	1. Explain who the Lord. 2. Explain the phrase La ilaahaillaah. 3. Describe the human.
Students are capable of functioning ritual in Behavior Change	Essence Morals, Islamic Ethics In Politics 1. Nature of Morals 2. Leadership, Human Rights, and the discourse on the state 1. 3. Relationship between Religion and State	1. Describe the essence of Akhlaq 2. Discuss Leadership, human rights and the relationship between the State and Religion



Students are able to address the teachings Behaviour of Iman, Hijrah, Jihad and true and distorted Sufism	The concept of Iman, Hijrah, Jihad, Sufism and Congregation 1. Iman, Hijrah, Jihad, Sufism and Congregation	2. Describe the behavior Iman, Hijrah, Jihad and Mysticism / Congregation (Tarekat)
Students are capable of fostering family and social activities as well as in science, technology and art.	Islamic ethics In Family Development, Science And Art 1. Family 2. Science and Art	1. Fostering Family 2. Science, Technology and the Arts

## V. CLOSING

After collecting data on Islamic education, it can be concluded that all universities in North Sumatra, both public and private giving Islamic religious education courses to students. Learning Islamic Education in North Sumatra both public and private universities, in the city and in the region has been running smoothly but still need improvement in terms of technical and in terms of the essence. There should be a review of course materials of Islamic religious education to be more touching scientific fields occupied by students.. In particular, it was found that the subject matter PAI conformity with courses delivered at public colleges in North Sumatra is still very far from appropriate. Material presented is still a study of Islamology and too high. There is already developing in the direction that more closely courses according majors but only a handful of students. Students should be given the material relating directly to scientific field they pursue. So the determination of the matter in terms of the program of study undertaken by the students. Source of course material of PAI submitted on Public Higher Education in North Sumatra has been quite representative, because it was taken from the books by leading scientists in this country, and even many sources originating from an Arab country which is the origin of Islamic science values.

From the aspect of competence, the whole lecturer in Islamic Education in Public Higher Education in North Sumatra has met competency, because all the lecturers already have a master certificate, although a majority still an honorary lecturers. Additionally, PAI lecturers are still rated as a sideline so that the lecturers can not be expected to have a high dedication to improve the quality of of Islamic education in college because their rights have not well fulfilled.

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