



Dynamics of Student Research at the Faculty of Economics and Islamic Business

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ABSTRACT

The purpose of this study is to examine the topics and methodologies used in the 2016–2019 student theses from UIN Raden Fatah Palembang's Faculty of Economics and Islamic Business. The descriptive qualitative research methodology is applied. According to this study, thesis research themes frequently combine research from different topics with an emphasis on Islamic economics and business; the most common theme is the Islamic banking system. The remaining portion relates to studies on waqf, alms, zakat, and infaq. Students typically employ influence analysis through statistical and comparative analysis as their research methodology. The number of research titles containing the terms "analysis" and "influence" indicates how likely it is that thesis research results at UIN Raden Fatah will be duplicated; however, the type of duplication in question is related to the analysis model using different objects.

INTRODUCTION

The focus of this research is to analyze the themes and research methods in the thesis written by UIN Raden Fatah students, by taking samples at the Faculty of Islamic Economics and Business (FEBI). The importance is to see and describe the dynamics of student research, whether it tends to develop in a better direction as evidenced by the development of themes and methodological aspects, or whether it is just repetition (read: duplication) of existing results. This possibility will be answered when this research is completed.

Before this research plan was completed, the researcher conducted preliminary research which resulted in several conclusions: First, it was found that there were many cases in the thesis where there were repetitions of written themes. Changes to several theses which tend to have the same theme, only differentiated by region or place of research. The content and analysis have many similarities, both in the form of how to express data, the use of propositions, quotations and quotation lists. Second, the use of research methods that are not developed, in the sense of using methods where the method is only written in the initial chapter, but at the stage of use it is not used optimally. Third, there is a tendency to ignore reviews of literature, so that there is often repetition

and similarities in themes and problems between fellow students. Of the many problems related to writing this thesis, various efforts are needed to straighten out and provide clear direction for the process of developing students' research abilities. So that the tendency for duplication of research does not occur.

UIN Raden Fatah Palembang makes a thesis a requirement for graduation from this institution by giving a credit score of 6. Thesis writing that has been taking place so far has been carried out based on the theme of the department or study program taken by the student. Armed with the knowledge studied over several semesters plus a special course on research methods, theoretically students are able to carry out research according to the scientific theme being pursued. Like research, a thesis must meet scientific requirements, the results of this research should be of benefit to scientific development in existing departments or study programs. A simple example is students at the Faculty of Islamic Economics and Business (FEBI) who have the obligation to write a thesis on the theme of Islamic economics and business, which will of course produce or develop Islamic Economics and Business knowledge. How is the scientific development of the thesis research that has been carried out so far? To answer this question, it may be necessary to analyze themes and research methods that have been carried out.

Connecting the assumption of weak research abilities among UIN Raden Fatah students is actually largely influenced by the scientific abilities they absorbed during college. This can be understood from the results of the most recent research regarding the competency of UIN Raden Fatah students, namely research by Sirozi (2000) and Zainal (2000). The two research results found at least four main things, namely: first, the number of UIN Raden Fatah graduates who lack mastery of classical Islamic texts (the yellow book); second, the Islamic knowledge possessed by UIN Raden Fatah graduates is less oriented towards the real environmental needs faced by Muslims in South Sumatra; third, most UIN scholars tend to think normatively, namely understanding religious principles without touching the core of real, empirical issues; fourth, UIN graduates tend to only gain knowledge in lectures without making any effort to deepen it in extensive literature studies. Both are in line with the results of research conducted by Tholkhah (2003) regarding the condition of Islamic universities that; Firstly, the output of Islamic higher education institutions is less able to study classical texts in their entirety which are actually an integral part of the main study. Second, there is a tendency for graduates of Islamic universities to only think normatively, or tend to think through religious principles (deductive), and lack the ability to understand the context and empirical substance of the religious and social problems they face (inductive).

Conditions that indicate the weak scientific mastery of UIN Raden Fatah students are more or less influenced by their weak ability and sensitivity to research. Logically, students' weak research instincts actually result in their inability to look for opportunities to better face their lives. On a micro level, the lack of orientation on where to go and what to do after completing college causes students to do nothing but live life as it is without trying to improve the conditions they are facing.

Talking about research in higher education, the direction is in accordance with government regulation Number 60 of 1999 that academic research is carried out in order to be able to find the truth and/or solve problems in science, technology and/or the arts. For scientific fields at PTAI, according to Minister of Religion Decree Number 110 of 1982, it is explained that one of the fields of Islamic religious knowledge is the field of fiqh and

social institutions. However, efforts to find the truth or solve problems are not yet cultured at the student level. So the thesis research that has been ongoing, if I may put it in an extreme way; unable to contribute to scientific development in society. The results of the research that has been carried out are only part of the life procession that a student must go through if they want to become a graduate, the resulting thesis is nothing more than a collection of quotations and repetitions of writing that do not bring benefits to the development of theory or science.

Reflecting on scientific developments in Muslim society globally. The group of young scientists tends to be wary of the values inherent in modern science, and 70% of them believe that Islamic values can be the basis for scientific activities. Of the older people, only 50%. This data is an illustration of the attitude of Muslim scholars towards the emergence of a movement to search for alternative Islamic science (Abidin & Safe'i, 2003). Hope for the development of science in the Islamic world is clearly something that must be done. Considering the historical aspect, science in Muslim society has been successful in the past. However, development in this direction requires struggle and takes time. Muslims, especially Muslim scientists, are committed to the guidance of the Qur'an and hadith. Apart from that, it is also necessary to make efforts to sort out the various scientific models or theories that have come to destroy the social order, which usually originate from secular thinking. To deal with this, the best attitude that can be taken is open minded and eclectic, open and always looking for and taking the best and most suitable from the various theories offered in the social sciences, while still trying to present one's own social theories. suits us. Therefore, open thinking is a necessity for academic people everywhere.

To create paradigms and theories that are more relevant to society is still a long way off and takes time. Therefore, we must be critical in using theories that come from outside. Or to borrow Ali Shari'ati's term, we must carry out selective and progressive borrowing of what is taken from the Western and Eastern worlds, so as not to get what is called iconoclastic (mutually destroying each other) (Rais, 1991).

Regarding scientific development at UIN Raden Fatah, especially in the field of student research, this is a quite important aspect. In the future, UIN Raden Fatah will become a university as a model of "scientific reintegration". Logically, UIN is a quality higher education institution and is predicted to become a model education system that has the status and function of scientific development for Muslim society in particular and Indonesian society in general. PTKI was formed as a "center of excellence" which will form a religious-scientific community, which is a dream if the quality of current research does not develop and provide benefits. Therefore, efforts towards the things above need to start now, one of which is by developing research skills, both in students and especially at lecturer level. The efforts made so far are not very visible, considering that the condition of research at the student level is still far from expectations. So far, what has happened is that there is a tendency for students to study with no more than a cognitive preference - to borrow the term Dart and Clarke (1990) - as a pass only aspiration. To achieve graduation as a graduate, you may have to resort to various infringing efforts, including plagiarizing or duplicating other people's work. The loose research supervision process by lecturers is also closely related and can encourage this to happen. Therefore, duplication and repetition of thesis writing will continue to be a phenomenon that appears real and seems normal, if the condition is not immediately corrected.

LITERATURE REVIEW

Islamic Economic Research Paradigm

The existence of Islamic economics in scientific discourse is still relatively new compared to other more established Islamic sciences. Islamic economic practices in the market encourage further and in-depth study and research to answer the problems that occur. Then a problem arises where research using a quantitative-positivistic approach gives the impression as if this approach is something "mainstream" and beyond that it becomes "non-mainstream". The positivistic flow which leads to value-free assumptions makes the resulting research move away from human values as economic actors and spiritual beings (Dua, 2008).

The approach through the integration-interconnection paradigm tries to position Islamic economics as being in the process of objectifying religious ethics. So far, research related to Islamic economic studies continues to increase and develop. Many studies have been produced by academics and practitioners who are concerned about Islamic economics. The themes of sharia banking, sharia investment and ZIS (Zakat, Infaq, Sadaqah) dominate the publications of scientific works by Islamic economics scholars. In general, it can be seen that the increasingly popular quantitative analysis approach is used as a tool in presenting, analyzing and drawing final conclusions on these works. The large number of research results published using this analytical approach gives the impression as if this approach is something "mainstream" and beyond that it becomes "non-mainstream". This situation is no more like goods/services sold on the market, there will be methods that many consumers will look at, so they will be called "mainstream" or those that are of little interest so they will be labeled "non-mainstream" (Yustika, 2010).

Substantially, the main philosophical pillar of Islamic economics is to be the spirit of the soul which makes an Islamic economic theory have the breath of living truth, not a theory that is dry and dead without providing any benefits. All of these things are brought back to the three pillars of the spirit of scientific truth, by what is used in the philosophy of science which is called ontology, epistemology, and axiology. Starting with a question; What is the essence needs to be understood and known for research into Islamic economics, so this question falls into the realm of ontology. Then, to answer; How Islamic economics carries out good and correct research is in the realm of epistemology. Then they were asked to explain what it was for, for whom Islamic economic research could be used, what was the need for Islamic economic theory to be used, then that became the realm of axiology (Suriasumantri, 2007).

A research will produce a theory that is fundamentally strong, and can answer the reality of phenomena when it is based precisely and correctly on the three basic philosophical aspects of research mentioned above: mastery of a deep and complete understanding of - ontology, epistemology and axiology - the research problems. Most of these are ignored by researchers when starting to design a research, as a result the research from the start has been inherently flawed, because the approach method forces itself to choose problems with the paradigm being researched even though it is not actually compatible and in line with the basic philosophical realm.

The aim of any research is to gain knowledge, namely an understanding of reality. Apart from being determined by the research object, the knowledge produced by research is also determined by the approach, methods and procedures. If in general science is divided into three main branches, namely natural sciences, social sciences and

humanities, then basically Islamic economics is included in the realm of social and humanities sciences. Then it becomes a problem when Islamic economics researchers recklessly, without selecting the problematic character, use approaches, methods and procedures that are only appropriate for natural sciences (with a positivistic paradigm). Economic research that concerns the problems of efficiency and effectiveness for a commodity may be able to borrow methods, procedures and approaches belonging to the natural sciences; However, for economic research that concerns humans as economic actors, the appropriate and correct approach and procedures are according to the social science or humanities paradigm (Muslih, 2016).

So, research in Islamic economics is faced with two kinds of paradigm choices, namely research based on the positivist philosophical school/paradigm or the non-positivist philosophical school. These two paradigms both aim to find the truth, but to find the truth between each other the two paradigms have substantially different basic philosophical characteristics. So the fundamental error of Islamic economic research is not due to the error of the positivistic paradigm (which is appropriate for the natural sciences group), but the positivistic paradigm cannot be said to be equally applicable to all Islamic economic research problems. Until now, there has been a lot of research where problems relating to economic actors (and their institutions) have always been worked on using a positivistic paradigm (Mahmud, 2001).

Paradigm Design in Islamic Economics

In a simple study, Islamic intellectuals have agreed in the definition of Islamic Economics that Islamic Economics is the science of economics that is in accordance with Islamic sharia, then if this is the case questions will arise which school of thought is used, whose interpretation is owned by it, and similar questions. Islamic economics stands on a unique paradigm. This paradigm includes the Qur'an and hadith along with the causes of their revelation coupled with rationality and empirical research which continues to move dynamically from text to context or in the opposite direction from context to text. This paradigm must of course be in the corridor of *maqashidus syari'ah*. But difficulties arose when trying to formulate Islamic economic theory. This is often criticized, that why if the paradigm has different economic assumptions but the theory is still the same.

The approach through the integration-interconnection paradigm in searching for an idea about Islamic economics can be used to present these problems, both at the level of epistemological problems and the basic nature of the knowledge (formal objects and material objects in Islamic economics), so as to find a clear direction of ideas about the position of Islamic Economics. Amin Abdullah sees that the sterility of Islam is more caused by the separation of Islamic texts from the social context, where the style that is popularly used in Islamic studies is a dichotomous and atomistic style, therefore this type of study must be replaced with an integrated-interconnective style of study that involves multidisciplinary science. The efforts made are towards scientific reintegration or reunification or which can also be interpreted as an effort to receive input from various scientific sides, accept the existence of other entities from science which are actually closely related to Islamic science and then integrate them into a formula that effectively untangles the tangled threads of various contemporary problems (Abdullah, 2005).

The interaction-interconnection paradigm essentially wants to show that the various scientific fields of "Islamic Economics" are actually interconnected, because what all of

these scientific disciplines are targeting is the reality of the same universe, only the dimensions and focus of attention seen by each different disciplines. Therefore, a sense of superiority, exclusivity, dichotomous separation of the scientific fields in question will only be detrimental to oneself, both psychologically and academically. However, everyone wants to have a more complete and comprehensive understanding, rather than a partial and reductive understanding. So by considering this assumption, a scientist needs to have a vision of integration-interconnection. Examining one scientific field by utilizing other scientific fields is integration and seeing the interconnections between various scientific disciplines is interconnection (Abdullah, 2005).

Kuntowijoyo (2004) stated that the essence of integration is an effort to unite (not just combine) God's revelation and the findings of the human mind (integralistic sciences), not isolating God (secularism) or isolating humans (other worldly asceticism). The integration model is to make the Qur'an and hadith a grand theory of knowledge, so that qauliyah and qauniyah verses can be used. The integration referred to here is related to efforts to combine general science with Islam without having to eliminate the uniqueness between the two sciences. To understand the relationship between religion and economics, one must study their respective scopes and fields of work, and examine whether they overlap and (if so) in what aspects. Some religions see human economic activities as limited to meeting the needs of life, which should only be done to meet the needs for food and drink. However, on the contrary, Islam considers human economic activities as one aspect of carrying out their responsibilities on this earth (world). Every economic system is definitely based on an ideology that provides the foundation, goals and axioms and principles. The process followed by a set of axioms and principles intended to bring the system's goals closer is the basis for a system that can be tested (Monzer Kahf, 1995).

A system to support Islamic Economics should be formulated based on the Islamic view of life. The various axioms and principles in such a system should be precisely defined and the functionalization process should be explained in order to demonstrate their purity and applicability. However, a clear distinction should be drawn between the Islamic economic system and any order that originates from it. In Islamic literature on economics, little attention is paid to this issue. As a result, several books that are said to discuss the "Islamic Economic System" actually only talk about the legal background, or sometimes are accompanied by several economic principles in Islam. The study of economic principles only briefly touches on the study of economic systems (Monzer Kahf, 1995).

The study of Islamic Economics so far has had a different style by combining various approaches (normative-positiveistic) related to this science, meaning that Islamic Economics must provide a distinction between the part of Islamic law (fiqh) which discusses commercial law (fiqh muamalat) and economics. So far, Islamic Economics has tended to be limited by Islamic Commercial Law, but this is not the only limitation regarding economic studies. The Islamic social system and religious rules have more influence on the economic scope than the legal system. When there is no distinction between Muamalat Fiqh and Islamic Economics, this means another source of conceptual errors in the literature regarding Islamic Economics (Monzer Kahf, 1995).

Apart from that, there is a need for historical studies in Islamic economics itself because history is the laboratory of humanity. Economics, as a social science, needs to return to history in order to carry out experiments and derive long-term trends in various

economic changes. History provides two main aspects to economics, namely the history of economic thought and the history of economic units such as individuals, business entities and Economics. A study of the history of economic thought in Islam will help find sources of contemporary economic thought, on the one hand, and on the other hand, will give us the possibility to gain a better understanding of the journey of Islamic economic thought so far. Both will enrich contemporary Islamic economics and open a wider reach for its conceptualization and application (Monzer Kahf, 1995).

METHODS

This study is research that uses qualitative descriptive methods using a content analysis approach. All data was collected through literature sources. The next step is to sort the data by classifying it based on types. Next, try to find relationships between the themes being analyzed and compared so as to give rise to categories of similarities and differences in aspects of the themes and content.

This research uses primary sources in the form of thesis research results of students at the Faculty of Islamic Economics and Business (FEBI) UIN Raden Fatah Palembang for the 2016-2019 period. The other literature is a secondary source which is used as comparison material and a reference for thought so that the objectives of this research can be achieved. The steps in this research are; defining the problem, collecting data, reducing the data in the form of, sorting themes, then displaying the data by creating a model, matrix or table in order to map the type of data that has been collected. On written data, content analysis and verification and interpretation are carried out. For data that is considered to have many similarities in content and form, comparative analysis is also used as a cross check between one data and another. Furthermore, the data that has been patterned, focused and arranged systematically is concluded so that a deeper (grounded) picture is obtained regarding the dynamics of student thesis research at UIN Raden Fatah Palembang.

RESULTS

This research analysis uses an archival research approach, which is research on written facts (documents) or in the form of archival data (Supomo & Indriantoro, 2002). Documents or archives that are researched based on their source can come from internal data, namely: documents, archives and original records obtained from an organization, or come from external data, namely: data publications in the form of documents or archives can be done by researchers themselves or in the form of data publications whose collection process is carried out by someone else.

The data used in this research is a type of secondary data in the form of main texts and discussion articles published in articles published in the UIN Raden Fatah e-print for the last four years, namely in the period 2016 - 2019. Secondary data is a source of research data obtained by researchers indirectly through intermediary media (obtained and recorded by other parties) (Supomo & Indriantoro, 2002).

Secondary data generally takes the form of historical evidence, notes or reports that have been compiled in published and unpublished archives (documentary data). Secondary data is generally used in research that contains past (historical) events. In this research, the sample determination method used is purposive sampling, namely a technique for determining samples for specific purposes only. The first analysis was

carried out by classifying all thesis research articles published in e-print based on Islamic Economics and Business research topics consisting of: 1) finance and capital markets (KPM); 2) management and behavior (MK); 3) information systems, auditing and professional ethics (SIPE); 4) taxation (PPJK); 5) sharia accounting (AKSR). Classification is carried out by identifying the main issues discussed in the thesis seen from the title, abstract and keywords. The main issues identified are then referred to the respective topic category definitions according to the previous article.

The second analysis was carried out by classifying the themes included in the topic area of Islamic Economics and Business based on. Then, the themes included in the Sharia Economics topic area are also classified into categories based on the research area with little development by the researcher.

This analysis was carried out to determine the research areas of Islamic Economics and Business that are most interested in researchers. The classification is carried out based on the similarity of the issues expressed in the thesis analysis examples for each category of the Islamic Economics and Business area, in addition to considering the explanation of the definition of each category. One thesis can only be included in one category for each classification model. Then classify the general categories that researchers are most interested in in each research area discussed. To ensure data accuracy, all of the author's data was re-verified according to the UIN Raden Fatah eprint database. This analysis aims to determine the characteristics of writers who contributed to writing theses during the last 4 years, 2016 - 2019.

Table 1. Classification Based on Research Area per Main Category

| Research Area | | Quantity |
|-----------------------|---|----------|
| General Category | Main Categories | |
| Syariah banking | Implementation of sharia contracts/transactions | 13 |
| | Implementation of sharia principles in sharia banking | 2 |
| | Sharia service (office channeling) policy | 0 |
| | Health and performance of Islamic banks and related factors | 18 |
| | influence it | 1 |
| | Qualifications and performance of HR and sharia banking management | 0 |
| | Service quality, customer preferences, satisfaction and loyalty | 0 |
| | Settlement of problematic debts and receivables and business disputes | 0 |
| | History, existence and development of sharia banking | 0 |
| | Islamic banking financial system | 0 |
| | Sharia banking accounting standards | 0 |
| Total | | 34 |
| Sharia Capital Market | Agreements/contracts/transactions in the sharia capital market | 0 |
| | Sharia capital market network | 0 |
| | Accounting performance and capital market performance | 6 |
| | Sharia bonds (sukuk) | 3 |
| | Thoughts, concepts and development of sharia capital markets | 0 |
| | Sharia mutual funds | 1 |
| | Sharia shares | 1 |
| Total | | 11 |
| | Sharia financial policies and instruments | 0 |
| | Basic concepts of contracts/transactions | 2 |

| | | |
|--------------------------------------|---|-----|
| Sharia Financial System | Sharia financial management concept | 0 |
| | Sharia-based marketing | 0 |
| | The practice of usury, interest and social inequality | 0 |
| | Challenges of the Islamic financial system | 0 |
| | Total | 2 |
| Sharia Economic Concept | Form and purpose of financial reports | 8 |
| | Characteristics of Islamic Economics | 25 |
| | Basic concepts of Islamic Economics | 34 |
| | Sharia economic theoretical thinking | 32 |
| | Principles of Islamic Economics | 22 |
| | History and development of Islamic Economics | 12 |
| | Sharia Economic Standardization | 18 |
| | Total | 151 |
| Sharia Accounting System | Implementation of a sharia accounting system | 0 |
| | Total | 0 |
| Sharia GCG | Agency problems in sharia contracts/contracts | 0 |
| | Position and role of the audit committee, internal audit and sharia supervisory board | 1 |
| | Concept and implementation of good corporate governance | 2 |
| | The concept of sharia governance | 1 |
| | Internal control system | 0 |
| | Total | 4 |
| Disclosure in Sharia-based Companies | CG disclosure | 0 |
| | CSR disclosure | 5 |
| | Disclosure of Islamic values | 6 |
| | Extent of annual report disclosure | 1 |
| | Total | 12 |
| Islamic Social Finance | Accounting for ziswaf | 1 |
| | Management and accountability of Amil Ziswaf institutions | 3 |
| | Community understanding and the factors that influence ziswaf payment behavior | 16 |
| | Ziswaf and the development of Islamic economics | 0 |
| | Management and management of ziswaf | 12 |
| | Sources of law and basis of ziswaf sharia | 2 |
| | Total | 34 |
| Islamic Social Finance | Implementation of sharia contracts/transactions | 18 |
| | Implementation of sharia principles | 22 |
| | Service policy | 38 |
| | HR and management qualifications and performance | 23 |
| | Service quality, customer preferences, satisfaction and loyalty | 33 |
| | Total | 134 |

CONCLUSION

This research concludes that firstly, the theme of thesis research tends to be carried out by many students related to the development of research areas in Islamic economics and business, namely combining research areas from various topics, but the most dominant is the sharia banking system. The rest is related to research regarding zakat, infaq, alms and waqf. Second, the research method that tends to be widely used by

students is using influence analysis using statistical analysis and comparison. And third, the possibility of duplication of thesis research results at UIN Raden Fatah is quite large, with the indicator being that there are many research titles using the words "analysis" and "influence", but the form of duplication in question is related to the analysis model using different objects. It is necessary to publish all student thesis products in online journals. This is done as a preventive measure for duplication and plagiarism among students, by controlling it through online applications and even by using a plagiarism checker application.

LIMITATION

The weakness in this research is the limited year range from 2016 to 2019 and the study program in general.

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