



UIN
SJECH M. DJAMIL DJAMBEK
BUKITTINGGI

LAPORAN KEGIATAN
STUDIUM GENERAL SERI 3
PROGRAM STUDI S3 ILMU SYARIAH

PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK (UIN)
BUKITTINGGI TAHUN 2024



**LAPORAN PELAKSANAAN
STUDIUM GENERAL PROGRAM STUDI S3 ILMU SYARIAH
PASCASARJANA UIN SJECH M. DJAMIL DJAMBEEK SJECH M. DJAMIL
DJAMBEEK BUKITTINGGI SERI 3**

**BAB I
PENDAHULUAN**

A. Dasar

Peraturan yang menjadi dasar penyusunan laporan Pelaksanaan Kegiatan Studium General Program Studi S3 Ilmu Syariah Pascasarjana ini adalah:

- 1 UU No 20 Tahun 2003, tentang Sisdiknas;
- 2 Undang-undang Nomor 20 tahun 2004 tentang Rencana Kerja Pemerintah;
- 3 Peraturan Pemerintah Nomor 60 Tahun 1999, tentang Pendidikan Tinggi;
- 4 Peraturan Presiden RI Nomor 85 Tahun 2022 tentang Perubahan Institut Agama Islam Negeri Bukittinggi menjadi Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi;
- 5 Peraturan Menteri Agama Nomor 76 tahun 2022 tentang Ortaker UIN Sjech M. Djamil Djambek Bukittinggi;
- 6 Peraturan Menteri Agama Nomor 85 tahun 2022 tentang Statuta UIN Sjech M. Djamil Djambek Bukittinggi
- 7 Keputusan Menteri Agama RI Nomor 550 Tahun 2022, tentang Pemberian Kuasa dan Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian Pegawai Negeri Sipil dilingkungan UIN Sjech M. Djamil Djambek Bukittinggi;

B. Tujuan

Tujuan laporan pelaksanaan Studium General Program Studi S3 Ilmu Syariah Pascasarjana ini adalah untuk mengevaluasi pelaksanaan kegiatan dimaksud pada Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi, sekaligus sebagai bahan bagi perumusan

kebijaksanaan dan pengambilan keputusan, perbandingan dalam pelaksanaan program kerja di masa mendatang.

Laporan ini diharapkan dapat memberikan gambaran informasi seberapa pentingnya kegiatan Studium General Program Studi S3 Ilmu Syariah Pascasarjana sebagai unsur pelaksanaan akademik di Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi dilaksanakan yang dilanjutkan dengan pelaksanaan evaluasi dan pelaporan kegiatannya.

C. Ruang Lingkup

Bertitik tolak dari dasar dan tujuan penyusunan laporan ini, maka laporan Studium General Program Studi S3 Ilmu Syariah Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi Seri 3 berisi pelaksanaan kegiatan serta evaluasi pelaksanaan Kegiatan dimaksud.

BAB II

PELAKSANAAN KEGIATAN/PROGRAM

A. Dasar Pemikiran

Studium General Program Studi S3 Ilmu Syariah Pascasarjana merupakan kegiatan perkuliahan yang harus diikuti oleh seluruh mahasiswa di Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi terkhusus mahasiswa program S3 Ilmu Syariah dengan Tema dan Narasumber yang telah dipilih oleh Pascasarjana melalui persetujuan Direktur Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi. Sebagai sebuah perguruan tinggi, tentunya UIN Sjech M. Djamil Djambek Bukittinggi menginginkan terciptanya Doktor yang mampu bersaing dari segi keilmuan dan kemampuan. Oleh sebab itu Pascasarjana berusaha mencari Tema dan Narasumber yang mumpuni sehingga meningkatkan berkualitas keilmuan mahasiswa Pascasarjana.

Dalam pelaksanaan Studium General Program Studi S3 Ilmu Syariah Pascasarjana Seri 3 ini ada juga hal-hal yang harus diperbaiki ke depan terkait dengan materi dan Narasumber yang harus kita seleksi lebih baik lagi. Studium General Program Studi S3 Ilmu Syariah Pascasarjana kita laksanakan beberapa dalam satu tahun anggaran.

B. Peserta Studium General Program Studi S3 Ilmu Syariah Pascasarjana Seri 3

Peserta kegiatan Studium General Program Studi S3 Ilmu Syariah Pascasarjana adalah mahasiswa yang Pascasarjana dan terkhusus Mahasiswa Program Studi S3 Ilmu Syariah.

C. Relevansi Kegiatan

Kegiatan ini relevan dengan:

1. Tujuan Pendidikan Tinggi Islam : PP No. 60 tahun 1998
2. Tujuan Renstra UIN Sjech M. Djamil Djambek Bukittinggi
3. Visi dan Misi Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi
4. Pemenuhan Kriteria 3 dan 6 Borang Akreditasi Program Studi

D. Mekanisme Kegiatan

Kegiatan Studium General Program Studi S3 Ilmu Syariah Pascasarjana Islam yang direncanakan pada tanggal 17 Januari 2024 terealisasi pada tanggal 17 Januari 2024 yang dilaksanakan secara Online melalui *zoom Meeting*.

E. Penutup

Demikianlah laporan pelaksanaan ini dibuat sebagai gambaran pelaksanaan Studium General Program Studi S3 Ilmu Syariah Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi seri 3 di Tahun 2024 .

Bukittinggi, 18 Januari 2024
Penanggung Jawab Kegiatan
Direktur



Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006

No. : B-18/Un.26.5/PP.00.9/01/2024 15 Januari 2024
Lamp : -
Hal : **Permohonan Menjadi Narasumber Kuliah Tamu Program
Studi S3 Ilmu Syariah Pascasarjana UIN Bukittinggi seri-3**

Kepada Yth,

Bapak Prof. Dr. H. Dindin Solahudin, MA. CHR.

(Wadir 3 Pascasarjana UIN Sunan Gunung Djati Bandung)

Assalamu'alaikum wr. Wb.

Dengan Hormat,

Sehubungan dengan akan dilaksanakannya Kuliah Tamu Program Studi S3 Ilmu Syariah Pascasarjana Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi Seri-3 pada tanggal 17 Januari 2024, maka kami memohon kepada Bapak untuk Menjadi Narasumber Acara dimaksud pada:

Hari / Tanggal : Rabu, 17 Januari 2024
Waktu : 20.00 s/d 21.30 WIB
Materi : **"Memahami Teori Sosial Kontemporer"**
Tempat : *Zoom Meeting*
Meeting ID : 883 8999 5802
Passcode : 077583

Demikian surat ini disampaikan, atas kesediaannya diucapkan terima kasih.

Wassalam
Direktur



Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006

Memahami Teori Sosial Kontemporer

Dindin Solahudin
Pascasarjana UIN Sunan Gunung Djati
Bandung, 17 Januari 2024

Contemporary Sociological Theories on Religions

- In the late 20th and early 21st centuries, the sociology of religion enjoyed a remarkable growth in both theory and empirical research.
- The scholarly consensus argues that the early secularization thesis associated with modernization theory was misleading and simplistic, or that it was primarily relevant to northern Europe.
- Beyond the European framework, there is ample evidence that religion continues to play a major role in society, culture, and politics.

Contemporary Sociological Theories on Religions

- With urbanization in the developing world, there has come increasing piety and religious revivalism.
- Religion will be a major factor in political and ideological struggles across the globe in this century.
- One negative aspect of this focus on political conflict, however, has been an over-concentration on radical Islam and other manifestations of religious violence.
- Even more negatively, this issue of radical Islam has been misleadingly “overcome” by the policy of moderation.

Sociological Perspectives on Religion

Theoretical Perspective	Major Assumptions
Functionalism	Religion serves several functions for society. These include (a) giving meaning and purpose to life, (b) reinforcing social unity and stability, (c) serving as an agent of social control of behavior, (d) promoting physical and psychological well-being, and (e) motivating people to work for positive social change.
Conflict Theory	Religion reinforces and promotes social inequality and social conflict. It helps convince the poor to accept their lot in life, and it leads to hostility and violence motivated by religious differences.
Symbolic Interactionism	This perspective focuses on the ways in which individuals interpret their religious experiences. It emphasizes that beliefs and practices are not sacred unless people regard them as such. Once they are regarded as sacred, they take on special significance and give meaning to people's lives.

The Functions of Religion

1. Religion gives meaning and purpose to life. Many things in life are difficult to understand. That was certainly true, as we have seen, in prehistoric times, but even in today's highly scientific age, much of life and death remains a mystery, and religious faith and belief help many people make sense of the things science cannot tell us.

The Functions of Religion

2. Religion reinforces social unity and stability. This was one of Durkheim's most important insights. Religion strengthens social stability in at least two ways. *First*, it gives people a common set of beliefs and thus is an important agent of socialization. *Second*, the communal practice of religion brings people together physically, facilitates their communication and other social interaction, and thus strengthens their social bonds.

The Functions of Religion

3. Religion is an agent of social control and thus strengthens social order. Religion teaches people moral behavior and thus helps them learn how to be good members of society. In the Judeo-Christian tradition, the Ten Commandments are perhaps the most famous set of rules for moral behavior.

The Functions of Religion

4. Religious faith and practice can enhance psychological well-being by being a source of comfort to people in times of distress and by enhancing their social interaction with others in places of worship. Many studies find that people of all ages, not just the elderly, are happier and more satisfied with their lives if they are religious. Religiosity also apparently promotes better physical health, and some studies even find that religious people tend to live longer than those who are not religious

The Functions of Religion

5. Religion may motivate people to work for positive social change. Religion played a central role in the development of the Southern civil rights movement a few decades ago. Religious beliefs motivated Martin Luther King Jr. and other civil rights activists to risk their lives to desegregate the South. Black churches in the South also served as settings in which the civil rights movement held meetings, recruited new members, and raised money.

Religion, Inequality, and Conflict

1. According to conflict theory, religion can also reinforce and promote social inequality and social conflict. This view is partly inspired by the work of Karl Marx, who said that religion was the “opiate of the masses.” By this he meant that religion, like a drug, makes people happy with their existing conditions. Marx repeatedly stressed that workers needed to rise up and overthrow the bourgeoisie. To do so, he said, they needed first to recognize that their poverty stemmed from their oppression by the bourgeoisie. But people who are religious, he said, tend to view their poverty in religious terms.

Religion, Inequality, and Conflict

2. Religion also promotes gender inequality by presenting negative stereotypes about women and by reinforcing traditional views about their subordination to men. A declaration a decade ago by the Southern Baptist Convention that a wife should “submit herself graciously” to her husband’s leadership reflected traditional religious belief.

Religion, Inequality, and Conflict

3. Religion can also promote social conflict, and the history of the world shows that individual people and whole communities and nations are quite ready to persecute, kill, and go to war over religious differences. We see this today and in the recent past in central Europe, the Middle East, and Northern Ireland. Jews and other religious groups have been persecuted and killed since ancient times. Religion can be the source of social unity and cohesion, but over the centuries it also has led to persecution, torture, and wanton bloodshed.

Religion, Inequality, and Conflict

4. Religion can cause sexual abuse. An unknown number of children were sexually abused by Catholic priests and deacons in the United States, Canada, and many other nations going back at least to the 1960s. There is much evidence that the Church hierarchy did little or nothing to stop the abuse or to sanction the offenders who were committing it, and that they did not report it to law enforcement agencies.

Symbolic Interactionism and Religion

1. While functional and conflict theories look at the macro aspects of religion and society, symbolic interactionism looks at the micro aspects. It examines the role that religion plays in our daily lives and the ways in which we interpret religious experiences. For example, it emphasizes that beliefs and practices are not sacred unless people regard them as such. Once we regard them as sacred, they take on special significance and give meaning to our lives.

Symbolic Interactionism and Religion

2. Symbolic interactionists study the ways in which people practice their faith and interact in houses of worship and other religious settings, and they study how and why religious faith and practice have positive consequences for individual psychological and physical well-being.

Symbolic Interactionism and Religion

3. Religious symbols indicate the value of the symbolic interactionist approach. A crescent moon and a star are just two shapes in the sky, but together they constitute the international symbol of Islam. A cross is merely two lines or bars in the shape of a “t,” but to tens of millions of Christians it is a symbol with deeply religious significance. A Star of David consists of two superimposed triangles in the shape of a six-pointed star, but to Jews around the world it is a sign of their religious faith and a reminder of their history of persecution.

Symbolic Interactionism and Religion

4. Religious rituals and ceremonies also illustrate the symbolic interactionist approach. They can be deeply intense and can involve crying, laughing, screaming, trancelike conditions, a feeling of oneness with those around you, and other emotional and psychological states. For many people they can be transformative experiences, while for others they are not transformative but are deeply moving nonetheless.

بارک اللہ فی وکرم

Haturnuhun

**DOKUMENTASI STUDIUM GENERALE PRODI S3 ILMU SYARIAH
SERI-3**



KULIAH TAMU #3

PRODI S3 ILMU SYARIAH
PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI

**MEMAHAMI TEORI SOSIAL
KONTEMPORER**



RABU, 17 JANUARI 2024
20.00-21.30 WIB

Prof. Dr. H. Dindin Solahudin, MA, CHR
Wadir III Pascasarjana UIN SGD Bandung



Meeting ID: 883 8999 5802
Passcode: 077583

DAFTAR HADIR DAN MONEV KULIAH TAMU SERI 3, PRODI S3 ILMU SYARIAH PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI

18 jawaban

[Publikasikan analytics](#)



Nama Lengkap

18 jawaban

Gafnel

Akdila Bulanov

Desembri

Bustamar

Mauliddin

Nila Maryanti

Alharnisyefrita Wirahadinofa

Shafra

Mailiza Fitria

Mira Febrina

Ulmadevi

Zakiyah Ulya

Ashlih M. Dafizki

Nelna

Yenni Fitriani

Abdul Halim

Hamdi Abdul Karim

Abdul Gaffar

NIM

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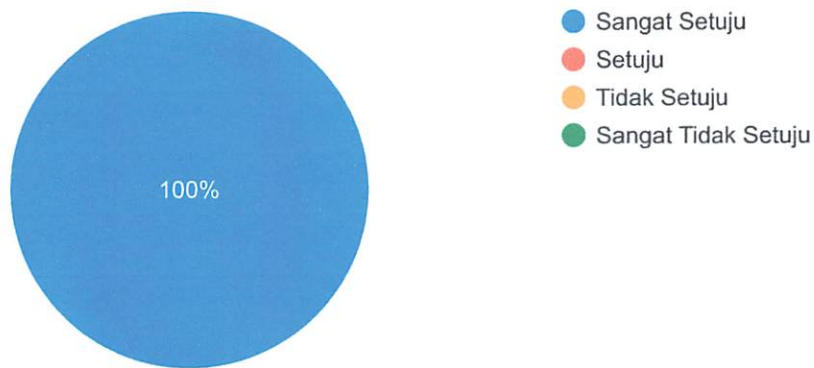
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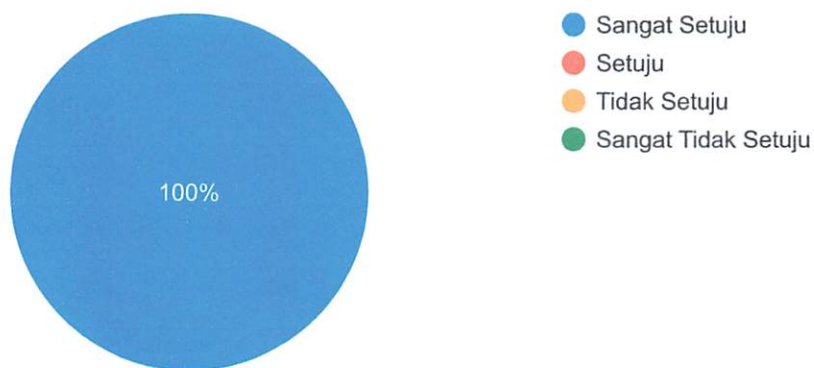
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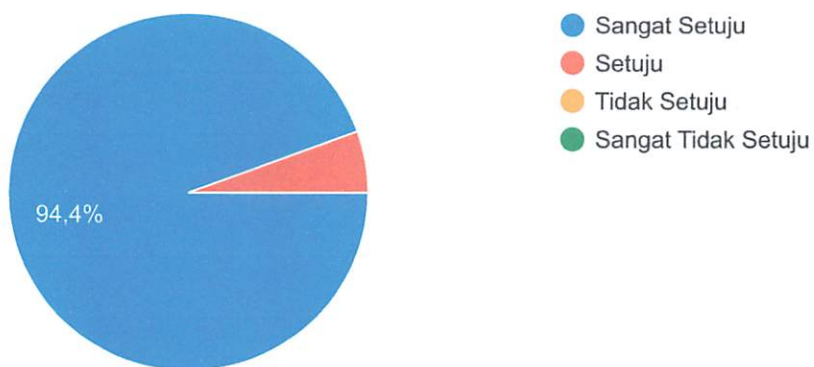
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Kemampuan Narasumber sudah sesuai dengan kriteria yang ditetapkan

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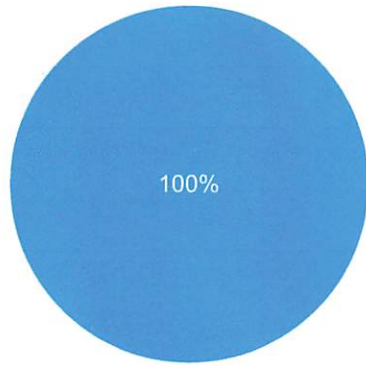
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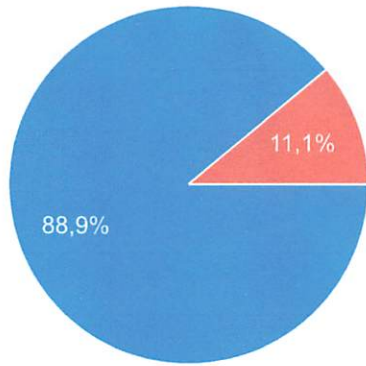


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- Sangat Tidak Setuju

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18 jawaban

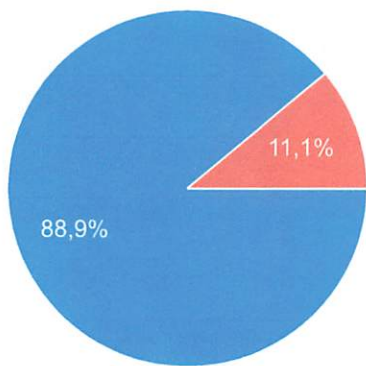


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18 jawaban



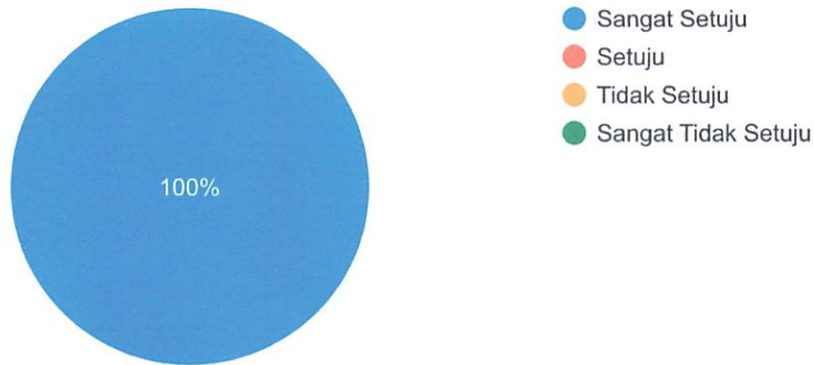
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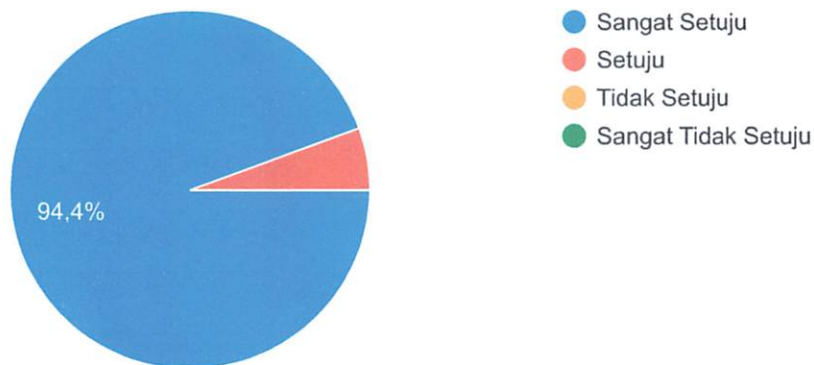
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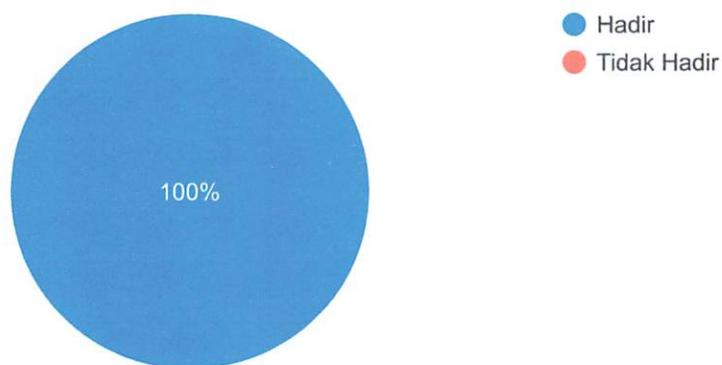
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Kehadiran

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