Meta-Synthesis Profile of Islamic Religious Education Graduates in Indonesia

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ARTICLE INFO	ABSTRACT
	This research aims to analyze the trend of graduate profiles of Islamic religious education study programs in Indonesia and how it is relevant to the objectives of choosing an Islamic religious education study program for prospective students. This research used a qualitative approach with a meta-synthesis type of research with a *meta-aggregation* model. The data source was the 75 Islamic religious education study program websites throughout Indonesia. The research results show the trend of graduate profiles. Indonesia's Islamic religious education study program focuses not on religious deepening but on the social field of education. There are only 3 things in the religious field: being a da'i, hafiz, and Hajj guide. So, there is no visible relevance of the graduate profiles Islamic religious education study program with the aim of prospective students to select an Islamic religious education study program who want to deepen their knowledge of the Islamic religion or learn to recite al-Qur'an. This research provides an overview in compiling graduate profiles of Islamic religious education in Indonesia and as a reference for selecting Islamic religious education study programs for the community.

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INTRODUCTION

As a new norm, VUCA conditions require a change in the mindset of all educational actors which is oriented towards preparing students so that they are able to face the VUCA era. In the VUCA era, sophistication must be fully utilized so that it can be mastered and controlled adequately. The world is changing dramatically as a result of today's increasingly sophisticated technology. The development of the world of technical sophistication demands the ability of an educational institution to compete in the world of education. Therefore, they must equip themselves and their students to compete in the global market by increasing their competencies to provide capital knowledge and skills, as well as a strong moral foundation for students.

Education can develop human potential optimally and openly in exploring innovation and creativity. Moreover, the process of improving the quality of human resources requires various precondition for its implementation. This emphasizes the importance of Islamic education in globalization era. With increasingly developing technology, it presents challenges that must be faced. For this reason, there is a need for university graduates who are able to answer these challenges, and develop intelligent and moral personalities.

In the global crisis, especially the economic crisis, political and social. Religious education is believed to be able to strengthen personality and life preparation for competition on the world stage. Islamic religious education study program is believed to develop people with morals and character. Improve the quality of graduates' good personalities and accordance with competency standards of educational graduates. Graduate Competency Standards are one of the determinants of the quality of education in Indonesia. The Islamic Religious Education Graduates Competency Standards are qualifications for graduate abilities which include attitudes, knowledge, and skills, more specifically consisting of five aspects, namely the al-Qur'an, *aqidah* and moral, *fiqh* and the history of Islamic culture.

The graduate profile is a characteristic of each university relevant to graduates' success. This success will produce competitive graduates and ready for the country's development. A clearly defined profile will be an essential asset in developing study program learning outcomes, at least each study program has one graduate profile.[1] A good graduate profile will be differentiated for students when graduating and working.[2] Therefore, the graduate profiles of the Islamic religious education study program must also have skills outside their field to compete in the world of work.

In addition to knowledge, a person's success is also determined by soft and hard skills. Based on the National Association of Colleges and Employers (NACE) states that

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[1] Hendri Purbo Waseso and Muhtar Sofwan Hidayat, *Mengaplikasikan Kurikulum Berbasis KKNI (Pengalaman di Prodi PGMI UNSIQ Jawa Tengah)* (Wonosobo: Penerbit Mangku Bumo, 2016):1-110.

[2] Agus W. Soehadi, Djisman Simanjuntak, and M. Setiawan Kusmulyono, *Mahasiswa Pengusaha: Gerakan Generasi Muda Menjawab Tantangan Ekonomi Indonesia 2045* (Jakarta: Prasetiya Mulya Publishing, 2019); Haposan Silalahi et al., "Desain Pengembangan Kurikulum Prodi Teologi dalam Upaya Menghasilkan Lulusan Berdasarkan Kebutuhan Jemaat," *Syntax Literate ; Jurnal Ilmiah Indonesia* 6, no. 12 (December 20, 2021): 6168–78; Arinda Frismelly and Riki Mukhaiyar, "Rekonstruksi Kurikulum Program Studi Pendidikan Teknik Elektro," *Mimbar Ilmu* 27, no. 1 (April 25, 2022): 27–32.

cognitive values are not the only thing that is important in the world of work, but hard skills and soft skills. Such as having good self-confidence, good communication, having the ability to work good skills, good adaptability, organizational skills or good leadership. Mastery of soft skills and hard skills in the world of work is very important, therefore as students it is important to develop their soft skills and hard skills in their future.

Moreover, the graduate profile is not just a formality that fulfills accreditation requirements but illustrates how graduates can answer future needs, such as it can support achieving sustainable development goals (SDGs), including realizing quality education and alleviating education problems.[3] Graduate profiles impact the outcomes of each institution's graduates, and each institution has various profiles to offer as a differentiation and excellence for students who graduated.[4] It concluded that the graduate profile reflects the quality of the study program.

It is a must for graduates of Islamic universities to have Islamic-based intellectuals, so that university graduates have the opportunity to practice and study Islamic teachings originating from the Al-Quran and Hadith. University graduates can take on a religious role in society, especially as intellectuals, they have mastered one of the modern scientific disciplines and have sensitivity to social problems.

Sevima says that the Islamic religious education study program is one of the favorite programs at SNMPTN.[5] According to Amalia, two factors influence prospective students to choose the Islamic religious education study program: to become an Islamic religious education teacher and learn, to learn al-Qur'an.[6] Another reason is to deepen religious knowledge and support by parents as Islamic religious education teachers.[7]

Islamic religious education graduates contribute to education and competition.

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[3] Mohamad Agung Rokhimawan, *Pengembangan Kurikulum Linier S1, S2, S3* (Yogyakarta: PGMI Press, 2021); Siti Rodliyah, "Leadership Pesantren: Urgensi Pendidikan dalam Menyiapkan Pemimpin Bangsa Berkualitas dan Bermoral," *Manageria: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (July 16, 2019): 169–82.

[4] Robiatul Adawiyah, "Peningkatan Hasil Belajar Pendidikan Agama Islam Mahasiswa Melalui Kompetensi Profesional Dosen dan Minat Belajar Mahasiswa," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 1, no. 1 (2019): 131–47; Imam Syafi'i et al., "Kurikulum Integratif Multidisipliner Model Twin-Towers Sebagai Pijakan Internasionalisasi Program Studi Pendidikan Agama Islam dan Terwujudnya World Class University," *Formosa Journal of Multidisciplinary Research* 1, no. 3 (July 29, 2022): 593–614; Dafid Slamet Setiana, "Matematika Kreatif Sebagai Upaya Peningkatan Kompetensi Lulusan Program Studi Pendidikan Matematika," *Jurnal Inovasi Pendidikan Matematika* 2, no. 1 (2020): 10–21; Mohammad Imran and Doly H. Tiagas, "Kekhasan Lokal Kurikulum Inti Pendidikan Arsitektur Berbasis Kompetensi," *Radial: Jurnal Peradaban Sains, Rekayasa, Dan Teknologi* 6, no. 1 (2018): 128–33; Buhori Muslim and Syarifuddin Hasyim, "Implementasi UU No. 12 Tahun 2012 Dan PP No. 8 Tahun 2012 Terhadap Pengembangan Kurikulum Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh," لساننا *(LISANUNA): Jurnal Ilmu Bahasa Arab dan Pembelajarannya* 8, no. 2 (March 20, 2019): 151–73.

[5] "Jurusan Pendidikan Agama Islam (PAI)," *Sevima*, 2021, https://sevima.com/jurusan/pendidikan-agama-islam/.

[6] Rizky Amalia, "Motif Mahasiswa Memilih Prodi Pendidikan Agama Islam di IAIN Purwokerto," *Jurnal Pewarta Indonesia* 1, no. 1 (2019): 48–52.

[7] Naurah Nazhifah Trisnaeni, Maryono, and Salis Irvan Fuadi, "Faktor-Faktor Yang Mempengaruhi Minat Menjadi Guru Pada Mahasiswa PAI FITK UNSIQ Wonosobo," *Jurnal Pendidikan Dan Kebudayaan* 1, no. 3 (2023): 32–41; Norma Fitria, Ulfah, and Opan Arifudin, "Analisis Faktor-Faktor Terhadap Pengambilan Keputusan Calon Mahasiswa Untuk Memilih Jurusan Pendidikan Agama Islam," *Jurnal Al-Amar* 1, no. 2 (2020): 120–27; Ulfa Windi Humaira, Naila Nurul Hikmah, and Rizki Anfani Fahmi, "Identifikasi Demografi dan Faktor Pemilihan Prodi Mahasiswa Angkatan 2017 dan 2018 di Lingkungan FIAI," *At-Thullab: Jurnal Mahasiswa Studi Islam* 1, no. 1 (2017): 65–77.

Kusnan stated that the effectiveness and contribution of Islamic religious education graduates are very high.[8] Islamic religious education graduates in work is 89.3%, and the result of graduates who work relevant qualifications is 75.9%.[9] Islamic religious education graduates also work and contribute outside of education.[10]

However, graduate profiles in Islamic religious education are not only to fulfill job opportunity needs but also to prepare quality human resources with a strong understanding and mastery of religion.[11] The contribution of graduate profiles in Islamic religious education in the field of religion is also a consideration for prospective students in choosing this study program. Thus, the graduate profiles illustrate how graduates' quality and sustainability can be accepted in society.[12] Interestingly, find Islamic religious education graduates who do not have religious knowledge or can't read the al-Qur'an[13]. There are many Islamic religious education graduates, but there is still a shortage of mosque imams and al-Qur'an teachers.[14]

This research aims to analyze the trend in the graduate profiles of the Islamic religious education study program in Indonesia and how it is relevant to the objectives of choosing an Islamic religious education study program for prospective students. The contribution of this research can provide an overview and benchmark for study programs in compiling graduate profiles of Islamic religious education in Indonesia, as well as being a reference for selecting Islamic religious education study programs for the community.

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[8] Kusnan, "Analisis Outcome Pendidikan: Kontribusi Lulusan Program Studi PAI Pada Madrasah dan Sekolah Menengah di Kota Manado," *Jurnal Ilmiah Iqra'* 9, no. 1 (February 26, 2018): 87–115.

[9] Nusrotus Sa'idah, Santi Andriyani, and Ahmad Saefudin, "Tracer Study Alumni Pendidikan Agama Islam FTIK UNISNU Jepara Lulus Tahun 2013," *Tarbawi : Jurnal Pendidikan Islam* 14, no. 1 (2017): 97–108.

[10] Marsha Hasya and Rengga Satria, "Pengambilan Keputusan Mahasiswa Lulusan Pendidikan Agama Islam Universitas Negeri Padang dalam Memilih Bekerja di Bidang Non-Kependidikan," *Fondatia: Jurnal Pendidikan Dasar* 6, no. 3 (2022): 661–75; Mifedwil Jandra, "Pendidikan Islam dan Lapangan Kerja," *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 2, no. 1 (May 28, 2018): 121–33.

[11] Agus Ruswandi and Aang Mahyani, "Analisis Permasalahan Guru dalam Pembelajaran Pendidikan Agama Islam di Sekolah," *International Conference on Islam, Law, and Society* 1, no. 1 (2022): 95–106; Ma'ma Mumajad et al., "Potret Pendidikan Agama Islam di Sekolah Umum : Problematika Yang Terjadi Serta Solusinya," *Jurnal Pendidikan dan Konseling* 4, no. 3 (2022): 1444–52; Rusydi Sulaiman, "Pendidikan (Agama) Islam di Perguruan Tinggi: Tawaran Dimensi Esoterik Agama Untuk Penguatan SDM," *Tadris Jurnal Pendidikan Islam* 10, no. 2 (2015): 153–68.

[12] Upik Elok Endang Rasmani et al., "Manajemen Soft Skills Guru dalam Menguatkan Mutu Pembelajaran di PAUD," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (July 22, 2021): 886–93; Syahrizal and Fauzan Hasan, "Kompetensi Guru PAI Alumni Jurusan Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan IAIN Lhokseumawe di Sekolah dan Madrasah di Kabupaten Aceh Utara," *Itqan: Jurnal Ilmu-Ilmu Kependidikan* 12, no. 2 (2021); Afifatin Mawaddah et al., "Pendidikan Islam Sebagai Manifestasi Kepemimpinan Dunia," *Al Yasini: Jurnal Keislaman, Kajian, Hukum, dan Soisal* 5, no. 36 (2020): 337–58.

[13] Edi Herlambang Putra, Irwan Satria, and Ahmad Walid, "Problematika Mahasiswa Pendidikan Agama Islam dalam Mempersiapkan Diri Menjadi Guru Pendidikan Agama Islam," *Ghaitsa: Islamic Education Journal* 2, no. 1 (2021): 11–18; Rofia Masrifah, "Identifikasi Kesulitan Belajar Agama dan Solusinya Terhadap Mahasiswa Alumni Sekolah Umum di Jurusan Pendidikan Agama Islam UIN Alauddin Makassar," *Nady Al-Adab: Jurnal Bahasa Arab* 18, no. 1 (2021): 84–98.

[14] Khusnul Koyimah and Ahmadi, "Pengembangan Pembelajaran Pendidikan Agama Islam (Studi Penelitian Kualitatif Tentang Mutu Pembelajaran PAI di SMPN 1 Jetis Ponorogo)," *Edumanagerial: Jurnal of Islamic Education Management* 1, no. 1 (2022): 93–105; Safrina Ariani and Elviana Elviana, "Reformulasi Kurikulum dalam Peningkatan Kompetensi Lulusan Prodi PAI FTK UIN Ar-Raniry," *Mudarrisuna: Media Kajian Pendidikan Agama Islam* 4, no. 2 (2014): 310–30.

RESEARCH METHOD

This research uses a qualitative approach with a meta-synthesis type of research. Researchers used six steps of meta-synthesis with meta-aggregation.[15] The six steps are 1) formulating research questions, this research will answer trends in the graduate profiles of the Islamic religious education study program; and 2) conducting a systematic literature search, researchers collected data from PP-PAI (Islamic Religious Education) Indonesia, a total of 75 universities with Islamic religious education study programs. It aims to map the relevance of the graduate profiles Islamic religious education study program to the goals of prospective students in choosing that study program; 3) review and select appropriate research articles; 4) analyze and synthesize qualitative results, carry out quality control by eliminating data of postgraduates, the result of sorting is 55 universities with undergraduates of Islamic religious education study program; 5) carry out quality control with confirmation to official universities, 14 Universities who do not include graduate profiles on the website Islamic religious education study program, and having inaccessible website conditions; 6) prepare reports.

RESULT AND DISCUSSION

The Trend of Graduate Profiles Islamic Religious Education Study Program

The Islamic education process results in an individual with emotional and intellectual intelligence, skills relevant to the modern era, and morals by Islamic values.[16] Thus, student skills are an essential part of improving human resources.[17] Lestari and Nurhayati also concluded that life skill is an educational effort to improve a person's skills to use in work or have a business to face the challenges and demands of life.[18] These skills become a way of carrying out work to make it easier to achieve the desired result.

Skills have an important role in the overall personality development of students, potentially improving their career prospects, One of the reasons why graduates find it difficult to find work is a lack of proficiency in soft skills. Success graduates are not only based on technical and academic abilities, but also emotional and social maturity. Therefore the University should also include more helpful programs students develop skills.

Pitriyani and Halim indicate that skills also influence the high level of productivity.[19] For companies, employee work skills influence their performance so that they can increase

[15] Francis Catherine and Baldesari, *Systematic Reviews of Qualitative Literature* (Oxford: UK Cochrane Centre, 2006); Anggun Nirmala Sari, Djuaini, and Muammar Qadafi, "Implementasi Metode Iqro' dalam Pengenalan Huruf Hijaiyah Pada Siswa RA Perwanida II Mataram," *Islamic EduKids: Jurnal Pendidikan Anak Usia Dini* 02, no. 02 (2020): 14–26; Siswanto, "Systematic Review Sebagai Metode Penelitian untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar)," *Buletin Penelitian Sistem Kesehatan* 13, no. 4 (2010): 326–33.

[16] Cecep Sobar Rochmat et al., "The Quality of Education from Islamic Perspective Analysis of The Merdeka Belajar Curriculum in Facing The Society 5.0 Era," *Jurnal Tarbiyatuna* 14, no. 1 (2023): 75–93.

[17] Rifa Hanifa Mardhiyah et al., "Pentingnya Keterampilan Belajar di Abad 21 Sebagai Tuntutan dalam Pengembangan Sumber Daya Manusia," *Lectura : Jurnal Pendidikan* 12, no. 1 (February 4, 2021): 29–40.

[18] Fanny Widiani Lestari and Iis Nurhayati, "Pelatihan Keterampilan Kemarik Sebagai Bekal Hidup Tuna Wicara Berbasis Kemandirian," *Comm-Edu (Community Education Journal)* 3, no. 3 (September 30, 2020): 188–97.

[19] Pitriyani and Abd Halim, "Pengaruh Sikap Kerja dan Keterampilan Kerja Terhadap Produktivitas Kerja Karyawan CV. Meranti Medan," *Ekonomi Bisnis Manajemen dan Akuntansi (EBMA)* 1, no. 2 (2020): 162–67.

company productivity. For society, good individual work skills can improve the quality of the products produced so that people can enjoy the quality of these products. For Islamic Religious Education Students, strengthening skills is a provision for implementing an effective and enjoyable learning process.

Therefore, the graduate profiles of Islamic religious education are expected to be able to fill existing opportunities for Islamic religious education graduates based on the classification of 9 universities. As illustrated in the following table:

Table 1. Profile of Graduates Based on University Classification

No	Higher Education Classification	Graduate Profile
1.	**State Universities**	
a.	**State Islamic University (UIN)**	
	UIN Satu Tulungagung, UIN Sulthan Thaha Saifuddin Jambi, UIN Walisongo Semarang, UIN Salatiga, UIN Raden Intan Lampung, UIN K.H Abdurrahman Wahid, Pekalongan, UIN Satu Tulungagung, UIN Sulthan Thaha Saifuddin Jambi	Educator (6), Researcher (2), Research Assistant (2), Teaching materials developer (2), Edupreneur (1), Counselor (1), Da'i (2), Writer (2), Entrepreneur (1), Trainer (1)
	UIN Antasari Banjarmasin	The website does not include Graduate Profiles.
b.	**State Islamic Institute (IAIN)**	
	IAIN Pekalongan, IAIN Palangkaraya, IAIN Langsa, IAIN Salatiga, IAIN Kediri, IAIN Syaikh 2Abdurrahman Siddik, IAIN Pontianak, IAIN Kudus	Educator (9), Researcher (3), Research Assistant (3), Supervisor, (1) Trainer (1), Writer (2), Entrepreneur (2), Teaching Material Developer (3), Manager of Non-Formal Islamic Institutions (2), Islamic education practitioners (1)
	IAIN Palopo	The website does not include Graduate Profiles.
	IAIN Kendari	The website does not include Graduate Profiles.
	IAIN Sorong	Website Error
	IAIN Ternate	The website does not include Graduate Profiles.
c.	**State Islamic Religious College Majene (STAIN)**	Educator (1), Researcher (1), Educational Consultant (1)
d.	**Indonesian Education University (UPI)**	Educator (1), Researcher (1), Teaching Material Developer (1)
2.	**Private Universities**	
a.	**Muhammadiyah University**	
	Universitas Muhammadiyah Malang, Universitas Muhammadiyah Jember, Universitas Muhammadiyah Surakarta, Universitas Muhammadiyah Jakarta,	Educator (4), Researcher (2), Research Assistant (2), Teaching Material Developer (3), Edupreneur (1), Innovator

		(1)
	Universitas Muhammadiyah Makassar	The website does not include Graduate Profiles.
b.	**University**	
	Universitas Cokroaminoto Yogyakarta, Universitas Garut, Universitas al-Azhar Indonesia, Universitas Islam Indonesia, Universitas NU Sunan Giri, Universitas Buana Perjuangan Karawang, Universitas Islam Sultan Agung, Universitas Pembangunan Panca Budi, Universitas Ibn Khaldun Bogor	Educator (7), Researcher (5), School Principal (2), Consultant (4), Entrepreneur (3), Da'i (1), Writer (1), Trainer (1), Edupreneur (1)
c.	**Islamic College (STAI)**	
	STAI Sufyan Tsauri Majenang	The website does not include Graduate Profiles.
	STAI al-Hamidiyah Depok, STAI al-Hamidiyah Jakarta, STAI al-Hidayah Bogor, STAI Diniyah Pekanbaru, STAI NU Purworejo, STAI Bumi Silampari Lubuklinggau, STAI PIQ Sumatera Barat, STAI Sangatta Kutai Timur, STAI Walisembilan Semarang	Educator (9), Researcher (1), Teaching Material Developer (1), Writer (1), Consultant (1), Hafizh (1), Hajj Guide (1), Head of Madrasah (1), Entrepreneur (1), Motivator (1)
	STAI Pelabuhan Ratu	The website does not include Graduate Profiles.
	STAI Pati	The website does not include Graduate Profiles.
	STAI Dr. Kh. Ez. Muttaqien Purwakarta	The website does not include Graduate Profiles.
d.	**Institute**	
	IAI al-Aziziyah Samalanga, Bireuen Aceh,	Educator (1)
	Insitut Ilmu Al-Qur'an	The website does not include Graduate Profiles.
	Institut Islam Nahdlatul Ulama Temanggung	Website Error
	IAI Darussalam Martapura	The website does not include Graduate Profiles.
e.	**Tarbiyah College of Science (STIT)**	
	STIT PTI al-Hilal Sigli Kab. Pidie	The website does not include Graduate Profiles.
	STIT Diniyah Puteri Rahmah El-Yunusiyyah	Educator (1), Hafizh (1), Human Resource Management (1), Educational SOP Designer (1), Trainer (1)
	STIT Madani Yogyakarta	The website does not include Graduate Profiles.

The table explains that the graduate profile based on higher education classification is divided into nine categories—First Islamic College (STAI), which only contains religious studies programs. Graduate profiles of Islamic religious education are becoming educators, educational consultants, teaching materials developers, researchers, writers in education,

Hajj guides, hafiz, madrasah heads, entrepreneurs, and motivators. Second, the Islamic Religious Institute (IAI) with the results of analyzing graduate profiles, namely educators. Third, Muhammadiyah College (PTM) has a graduate profile as an educator, researcher, edupreneur, research assistant, writer, and developer of teaching materials. Fourth, at Tarbiyah College of Science (STIT), the graduate profile is as an educator, hafizh, Human Resource management, educational SOP designer, and educational trainer. Fifth, the profile of private university graduates are educators, researchers, school principals, consultants, entrepreneurs, preachers, and edupreneurs. Sixth, The State Islamic Religious College (STAIN) has graduate profiles in Islamic religious education as an educator, researcher, and educational consultant. Seventh, State Islamic Institute (IAIN) with the results of graduate profile, namely educators, supervisors, researchers, trainers, writers, entrepreneurs, research assistants, teaching material developers, and managers of non-formal Islamic institutions. Eighth, State Islamic University (UIN) with graduate profiles: educators, research assistants, teaching materials developers, edupreneurs, counselors, preachers, writers, and trainers. Ninth State University with graduate profiles as educators, researchers, and developers of teaching materials.
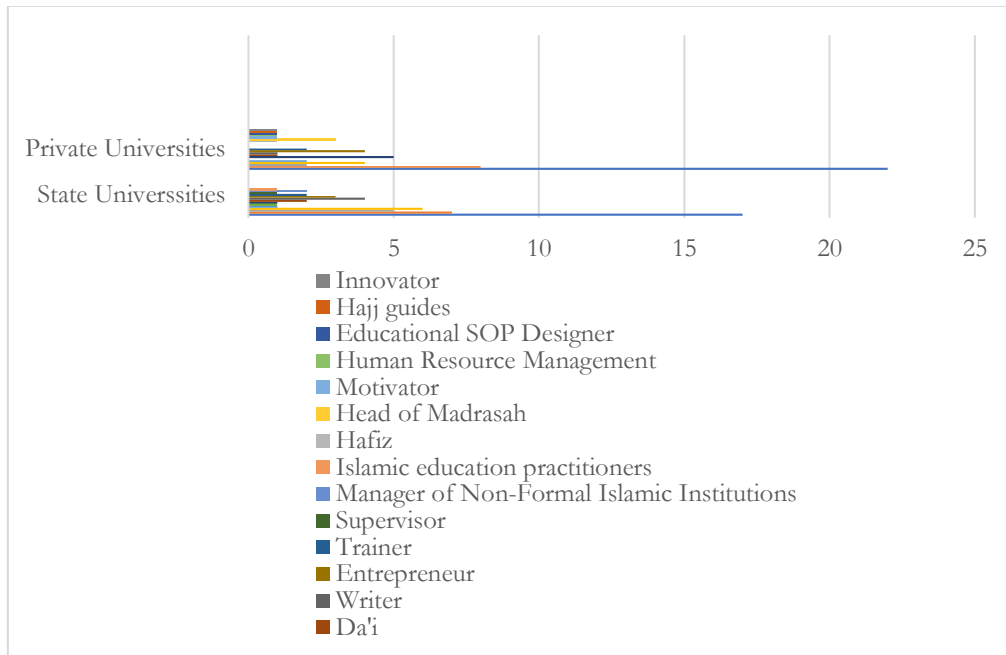
It concluded that the trend of graduate profiles from 55 universities includes educators, researchers, research assistants, educational consultants, teaching material developers, teaching material writers, educational writers, Hajj supervisors, hafiz, madrasah heads, entrepreneurs, motivators, educational SOP designers, Human Resource management, educational trainer, supervisor, manager of non-formal Islamic institutions, entrepreneur, and da'i. The post-truth phenomenon is a situation that all users of social media or digital technology need to be aware of. The post-truth phenomenon describes society's tendency to prioritize justification over seeking the real truth. So, Islamic Religious Education can function as a pillar for developing students' strong criticism and critical thinking skills. Through Islamic Religious Education, a person can learn and practice the values of truth, honesty and criticism that are needed in dealing with unreliable information. This helps them distinguish between facts and opinions, wisely evaluate the claims presented, and form a point of view based on deep understanding. Even so, the varied graduate profiles can help students face the era of VUCA (Volatility, Uncertainty, Complexity, Ambiguity).[20]

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[20] Aprilia Dian Sukmawati and Kharisul Wathoni, "Strategies in Preparing PAI Student Competencies Prospective Teachers in The Vuca Era : a Case Study at FTIK IAIN Ponorogo," *Annual International Conference on Islamic Education for Students* 2, no. 1 (2023): 114–22.

Relevance of the Graduate Profiles of Islamic Religious Education to Select Islamic Religious Education Study Programs for Prospective Students

Graph 1. Graduate Profiles Islamic Religious Education from State and Private Universities

This graph shows the graduate profiles of Islamic religious education in state universities can be ranked as follows: being an educator, researcher, teaching material developer, research assistant, writer, entrepreneur, da'i, trainer, manager of non-formal institutions, edupreneur, counselor, educational consultant, supervisor, and practitioner Islamic religious education. In contrast, private universities have more varied graduate profiles, in the following: educators, researchers, educational consultants, teaching materials developers, entrepreneurs, madrasah heads, research assistants, edupreneurs, trainers, preachers, writers, hafiz, motivators, Human Resource management, educational SOP designer, Hajj guide, innovator.

The profile of existing Islamic religious education study program graduates in Indonesia is biased toward the social sector of education. It is in line with Taufik and Suprapto's opinion that graduates in Islamic religious education are expected to be competent in the work.[21] However, in the graduate profiles of Islamic religious education in the religious field, there are only 3 things: being a da'i, hafiz, and Hajj guide. As stated by Ahmad Tafsir, Islamic religious education study program graduates have several weaknesses, including not being able to encourage the appreciation of religious values that need to be internalized in students and lacking relevance to socio-cultural changes so that students do not appreciate religious values as values that live in everyday life.[22]

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[21] Opik Abdurrahman Taufik and Suprapto Suprapto, "Mewujudkan Lulusan Prodi PAI Berkompeten Sesuai Kebutuhan Dunia Kerja," *Al-Tarbiyah: Jurnal Pendidikan (The Educational Journal)* 31, no. 1 (June 30, 2021): 57–68.

[22] Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, 9th ed. (Jakarta: Remaja Rosda Karya, 2010).

CONCLUSION

The trend of Islamic religious education graduate profiles at state and private universities in Indonesia is more dominant in e educators and researchers. Specifically, the competencies field of religion is only found in private universities with 3 competencies: Da'i, hafiz, and Hajj guide. So, there is no visible relevance of the graduate profiles Islamic religious education study program with the aim of prospective students to select an Islamic religious education study program who want to deepen their knowledge of the Islamic religion or learn to recite al-Qur'an. Therefore, it can be concluded that the Islamic religious education study program does not have a graduate profile focused on religious deepening but on the social field of education.

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