



Adaptation of the Islamic Guidance and Counseling Curriculum: Cultural Integration and Da'wah

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ABSTRACT

The Islamic Guidance and Counseling Study Program implements the MBKM curriculum by integrating inclusive and contextual cultural and da'wah values, where the MBKM policy demands adaptive and contextual curriculum innovation. The differences in cultural backgrounds between UIN Prof. K.H. Saifuddin Zubri Purwokerto (Javanese culture) and UIN Sultan Aji Muhammad Idris Samarinda (Dayak and Malay culture) are an opportunity to develop a curriculum based on cultural integration and da'wah. This study aims to explore the adaptation of the MBKM curriculum of the Islamic Guidance and Counseling (BKI) study program based on cultural integration and da'wah. This study uses a qualitative approach with a phenomenological method. Data were collected through in-depth interviews, observations, and documentation studies of study program managers at both institutions. The results of the study indicate that the implementation of the MBKM curriculum based on cultural integration and da'wah in the BKI Study Program at UIN Saizu Purwokerto and UINSI Samarinda can broaden students' horizons in understanding the socio-cultural dynamics of society. This curriculum encourages students to be more sensitive to the local context in counseling and da'wah practices, and to develop an inclusive and contextual approach. Cultural integration in the curriculum not only improves students' cross-cultural competence but also strengthens local wisdom-based preaching strategies that are relevant to the spirit of MBKM.

Keywords: *Adaptation; curriculum; culture; da'wah; integration.*

INTRODUCTION

The Covid-19 pandemic has brought the effects of the Indonesian crisis, but there has been a change in the reality of learning to virtual (Rahim et al., 2021). Learning problems are a serious problem for many Indonesian

students, making it difficult to master even the most basic academic skills (Baharuddin, 2021);(Suyadi et al., 2022). Ministerial Regulation No. 719/P/2020 concerning the Implementation of Curriculum Provisions for Special Condition Education Units to combat knowledge loss and facilitate some forms of restoration of curriculum policy options (Kemendikbud, 2020). The Ministry of Education and Culture provides Education Units with three options to implement the curriculum based on the National Education Standards, providing options for educational units (Ayundasari, 2022; Ahdhianto et al., 2022).

Indonesia's education system is currently undergoing further modifications in the 2013 Curriculum change to The Merdeka Belajar Kampus Merdeka Curriculum (Anggraini et al., 2022; Nugroho et al., 2024). Realization MBKM to make students have critical reasoning, and be creative in accordance with the values of Pancasila (Suryaman, 2020; Wahyuningrat et al., 2025).

Changes in Indonesian society and student learning are likely to arise from the introduction of a new campus curriculum (Faiz & Purwati, 2021; Rokhimawan et al., 2023). Pratiwi suggested modifying the curriculum as a means to raise educational standards and prepare future generations to compete in the global economy. This has proven to be the case (Mailin, 2021). Various studies at the national and international levels have documented the learning gap crisis in Indonesia such as. There are still many problems in education at a practical level (Mariti, 2021; Wijaya & Mustikarini, 2024).

The development of MBKM is a series of plans, commitments regarding the objectives of the content, teaching materials, and techniques that will be the learning guidelines in carrying out learning activities (Sopiansyah et al., 2022; Heriyadi et al., 2023). MBKM programs include independent studies and projects, village development or community service, research, internships, work experience, teaching support in educational units, and student exchanges. The implementation of the MBKM curriculum is very important to create a maximum curriculum because it involves *stakeholder* to achieve the achievement of vision, mission, and goals in higher education, it is important to cooperate with external parties for the implementation of the MBKM curriculum by ensuring that the results of graduates are recognized in the world of work (Sopiansyah et al., 2022; Rochmiyati et al., 2022).

The MBKM program is prepared to open up many opportunities for

students in developing potential and *Skills* to make strategic and critical breakthroughs in an industrial era that requires the support of qualifications and competencies to respond to the world of work (Jufriadi et al., 2022). The learning process through MBKM is carried out by universities comprehensively accommodating limitations to develop dynamism in responding to various performance demands (Zakiyyah et al., 2021).

The Merdeka Belajar Kampus Merdeka Curriculum (MBKM) is designed to provide flexibility and freedom of learning to students, including the opportunity to study outside of the study program and the home campus. In the context of culture and da'wah, this curriculum opens up a wide space for students to develop intercultural competence and the ability to da'wah in a contextual manner (Minsih et al., 2024).

Idealism refers to the belief or idea of what is the perfect, good, or most desirable form or standard in a context. Ideality involves the perception of how something should be, based on values, norms, or principles that are considered important (Ningsih et al., 2023; Nadif, 2025). Idealism refers to the concept or idea of perfection, goodness, or the standard that is considered best. It is often associated with ideals or goals that are considered ideal by individuals or society (Efendy et al., 2023). In various contexts, idealism can refer to various things, such as morality, justice, or the highest achievement in a field.

In philosophy, the concept of reality is often compared to ideality. Idealism is the view of perfection or ideals that are considered best, while reality is what really exists. Sometimes, there is a mismatch between what we expect (ideality) to happen (reality). Reality refers to the actual state or fact that exists, whether experienced, observed, and directly perceived. Reality includes everything that happens, whether it can be seen, felt, heard, or felt (Ismael & Husni, 2023).

In everyday life interacts with reality through experience, perception, and knowledge. Reality shapes the understanding of the world and influences the actions taken. Reality refers to the factual and objective state that exists in the world outside of the individual's thought (Pasiska et al., 2023). However, reality can be seen and interpreted differently by different individuals, and can be influenced by subjective and social factors.

Guidance and counseling services as advocacy efforts and facilities for student growth so that they can reach their full potential and the highest level of development (Ferdiansyah & Noverina, 2019). Promote and facilitate student development, with the ultimate goal of helping students

reach their potential (Retnowati et al., 2016).

Islamic Guidance and Counseling is an integral part of Da'wah described as *Isblah* and *Courtesy*. From the study of da'wah (Musnamar, 1992) *Isblah* is an initiative to improve the situation or establish what should be done according to the correct norms. While *Courtesy*, is a spectrum in the desire to improve the situation to maximize the values of life. Material prosperity will arise from *Isblah* and *Courtesy* on the physical level of man, while spiritual well-being will develop at the level of the spiritual element of mankind (Ishak, 2022).

The Islamic Guidance and Counseling Study Program (BKI) is part of an academic institution under the auspices of PTKI of the Ministry of Religion of the Republic of Indonesia which focuses on teaching and training in the field of counseling based on Islamic values (Fajri et al., 2024). In responding to The Merdeka Belajar Kampus Merdeka (MBKM) policy, the adjustment and socialization of the curriculum is a strategic step to equip students with competencies that are relevant to the needs of the times. The BKI curriculum is designed not only to differentiate itself from a purely corporate approach, but also to form students who are critical, creative, and competent in facing future challenges. Learning success is measured through the achievement of optimally integrated knowledge, attitudes, and skills. Therefore, the development of the MBKM curriculum within PTKI is an important responsibility in creating a dynamic and transformative academic atmosphere (Fajri et al., 2024).

The construction of the curriculum developed must expand opportunities for students to be creative in utilizing very diverse learning resources (Mariti, 2021). It is hoped that by equipping students with a wide choice of learning resources, students will be more successful in channeling their interests, goals, abilities, and potentials, which will ultimately strengthen their learning success. Therefore, the construction of the curriculum of the BKI study program also needs to pay attention to the principles of breadth and depth (Kholik et al., 2022). Similar to the goal of achieving a graduate profile, the basic construction of the BKI study program curriculum is connected between components of comprehensive educational activities.

The various characteristics of the Islamic Guidance and Counseling (BKI) study program are different from the Guidance and Counseling and Psychology departments, because the BKI Study Program is developed within the Faculty of Da'wah and Communication (Effendi & Sarbini,

2020). Guidance and Islamic counseling is the main focus, every graduate of the BKI Study Program has a profession according to his field of expertise. Graduates of the BKI program work a lot in the field of guidance and counseling, both as school counselors, and counselors based on Islam. Meanwhile, supporting courses in both Islamic Guidance and Counseling psychology, as well as Islamic psychotherapy are among the fields of expertise that are beginning to develop (Faqih, 2001).

The main competencies of the Islamic Guidance and Counseling Study Program are: Islamic Counselors, Islamic Therapists, Guidance and Counseling Teachers, Islamic Religious Counselors, Marriage Counselors, Social Counselors, Mental Counselors or Spiritual Counselors, Islamic Spiritual Counselors in Hospitals, Spiritual Facilitators in Rehabilitation Homes, and Academics or Scientists, Lecturers and Researchers. These various professions have the potential to contribute to society in addition to working for the benefit of institutions (Effendi & Sarbini, 2020).

The BKI Study Program is part of the study program applying The Merdeka Belajar Kampus Merdeka policy in developing an educational curriculum with flexible programs in intra and inter-university studies, as well as through other MBKM activities. The BKI UIN Saizu Purwokerto Study Program uses the MBKM curriculum starting from the 2020-2021 academic year, in its implementation in reality it is more related to teaching on campus, which is not in accordance with the form of the MBKM program that can be implemented by students (Rohmad et al., 2022). UINSI Samarinda only implemented this program when the 2021 batch of students entered the fifth semester. This program is carried out in the form of Block Model Learning, which covers semesters five to seven with various MBKM programs that students can participate in. UINSI Samarinda has planned the implementation of programs such as Student Exchange, Entrepreneurship, Teaching Assistance, and Building Villages/Thematic Real Work Lectures (Rijal et al., 2022).

This research uses a phenomenological approach, where the research describes the phenomena that are manifested in experience, perspectives, and understanding of phenomena, as well as the meaning of phenomena in subjective experience (Yusanto, 2020). Research conducted to provide an overview of the events contained in the environment.

The research was conducted in two locations at UIN Prof. K.H. Saifuddin Zuhri Purwokerto (representation of Javanese culture) and UIN Sultan Aji Muhammad Idris Samarinda (representation of Dayak and Malay

culture). The subject of the research is the manager of the MBKM program at the BKI Study Program level.

Data Collection Techniques done with In-depth interviews (*in-depth interview*) and observation *non partisipant* to explore the subject's experience and perception (Creswell & Creswell, 2018). The data analysis method is carried out in three main stages, namely: data reduction, data presentation, and data conclusion or verification (Rusandi & Rusli, 2021).

MBKM's demands are not only about freedom in implementing the Tri Dharma of Higher Education, but also about various programs related to providing soft skills to be able to prepare graduates to face and play a role in the world of work. Various dynamics in the MBKM journey, especially in the BKI Study Program, provide challenges to be able to develop the implementation of MBKM in the realm of strengthening student potential through available and feasible programs. This requires a strategy that must be carried out in achieving the ideals of MBKM and of course requires the participation of all lines of the academic community and stakeholders in implementing MBKM.

RESULTS AND DISCUSSION

Implementation of the Merdeka Belajar Kampus Merdeka (MBKM)

Learning activities in the MBKM program at UIN Saizu Purwokerto include nine types of activities that reflect the learning approach outside the study program and outside the campus. This activity involves collaboration with various external institutions, in accordance with the principles of the Tri Dharma of Higher Education. The main focus of the implementation of this activity is to strengthen the role of various parties such as faculties, research institutions, study programs, and external partners in the educational process.

In addition, UIN Saizu Purwokerto highlights the uniqueness of the ministry of religion by integrating religious moderation, both as part of each program and as one of nine separate learning activities. The 9 (nine) forms of learning activities (BKP) are as follows: Student Exchange, Internship or Work Practice, Teaching Assistance in Education Units, Research, Independent Studies/Projects, Humanitarian Project, Entrepreneurial Activities, Building Villages / Thematic Real Work Lectures, and Religious Moderation (Rohmad et al., 2022).

The student exchange program at UIN Prof. K.H. Saifuddin Zuhri Purwokerto is designed to expand the learning experience across study

programs and institutions. Students are given the freedom to choose courses from other study programs that support graduate learning outcomes (CPL), with credit recognition of up to 20 credits per semester. The program is implemented through a variety of face to face, online, or blended learning methods and is arranged through inter-institutional agreements to ensure academic equity and learning flexibility (Musyafak et al., 2022).

Internships in the MBKM program at UIN Saizu Purwokerto are carried out for 3 months, where students conduct experiential learning that connects students with the world of work through partnerships with various sectors. The program strengthens career readiness and encourages competency certification so that graduates are more competitive in the job market. The Teaching Assistance Program at UIN Saizu Purwokerto provides students with the opportunity to teach at various levels of education and regions, including remote areas, with the guidance of lecturers and teachers. This program enriches the teaching experience while supporting the equitable distribution of education.

Students who are interested in research can take part in the MBKM program by being involved in research at LPPM UIN Saizu or an off-campus research institution. This program trains critical thinking skills and provides valuable experience, especially for those who want to pursue a career in the field of research. Independent studies or projects at UIN Saizu Purwokerto provide students with the space to create innovative academic works from the results of learning, research, or service. This work can be registered by IPR, as well as those included in the competition, and can be done individually or in teams, both from one study program or across disciplines, with full support from the campus.

UIN Saizu's humanitarian project focuses on overcoming the impact of disasters and social conflicts in Indonesia, by involving students in community empowerment through the MBKM approach. This program encourages concern, creativity, and collaboration in responding to humanitarian issues in an innovative way. The entrepreneurship program in MBKM at UIN Saizu equips students with practical experience in building a business through market exploration and product or service development. The goal is to produce young entrepreneurs who are innovative and able to create new jobs.

Thematic KKN at UIN Saizu is a community service program that focuses on specific themes, such as social, economic, or environmental

based on *Asset Based Community Development* (ABCD). One of the KKN programs initiated by LPPM is the Village Building KKN, where students apply knowledge directly to provide real solutions and impact on the community for 3 months. Religious moderation programs at UIN Saizu can be carried out individually or in groups through training, social work, and other organized activities. This program is supported by cross-institutional partnerships and is designed with a competency framework of up to 20 credits and provides competency certificates for participants.

UIN Sultan Aji Muhammad Idris Independent Learning Program (MBKM) that UIN Sultan Aji Muhammad Idris Samarinda has launched curriculum reform as part of the implementation of The Merdeka Belajar Kampus Merdeka Program (MBKM). Four study programs under the Faculty of Ushuluddin, Adab and Da'wah (FUAD) have become pioneers in overhauling learning methods. In the composition of the MBKM program, a flexible system for students is applied when involved in learning outside the study program with a weight of 20 credits per semester. This allows students to pursue practical experience without worrying about delays in their studies. During the sixth semester, students can take part in an internship program, while in the seventh semester they can take part in thematic Real Work Lectures (KKN). MBKM also opens opportunities for collaboration with various campus partners, such as the media and related institutions, to enrich the student learning experience. For example, students of the Islamic communication and broadcasting program can work with Kaltim Post to gain relevant practical experience (Rijal et al., 2022).

The MBKM program at UINSI Samarinda allows student exchanges between study programs and between universities, both at home and abroad, without losing the weight of credits. New students of the class of 2021 are the first to apply MBKM, with the freedom to choose between regular pathways on campus or involved in the MBKM program. If you choose the MBKM program, students can spend up to three semesters off-campus to explore knowledge and practical experience. In addition, the burden of credits for internships has been adjusted from four credits to 20 credits to ensure that students are not burdened with additional courses during the internship period. With these options, students have the opportunity to take advantage of practical experiences outside of campus according to their interests and talents (Hidayat et al., 2023).

The curriculum of The Merdeka Belajar Kampus Merdeka Program

(MBKM) by adopting from UINSI Samarinda and UIN Saizu Purwokerto can collaborate to create innovations in the development of study programs. One of the important steps in this collaboration is the implementation of programs designed in the MBKM curriculum, with a special focus on Cross-Cultural Counseling courses. Raising Theme of Cross-Cultural Counseling in collaboration between the two universities is a very potential idea. The different cultural backgrounds between the two areas where UINSI Samarinda and UIN Saizu Purwokerto are located offer a unique opportunity to enrich the student learning experience.

UIN Saizu Purwokerto, which is in Central Java, and UINSI Samarinda in East Kalimantan have very different cultural backgrounds. Central Java is known for its deep Javanese cultural richness, while East Kalimantan has a diversity of Dayak culture and Malay cultural influences. This collaboration aims to combine the cultural perspectives of both regions by utilizing the uniqueness of each culture as a strength in the learning process and strengthen academic cooperation between the two institutions.

The collaboration between UIN Saizu Purwokerto and UINSI Samarinda in MBKM activities aims to: improving the quality of teaching through the exchange of teaching methods and materials, enriching the student learning experience by presenting perspectives from two different institutions, develop deeper cross-cultural competencies for students and creating an inclusive and collaborative learning environment that prepares students for the challenges of the global workforce.

The Merdeka Belajar Kampus Merdeka Curriculum (MBKM) can be realized in various collaborative programs that can be run between UIN Saizu and UINSI Samarinda, including student exchange program, internships and integrated field practice, collaborative research projects, joint workshops and seminars, joint humanitarian project program, development of curriculum and joint learning modules, lecturer exchange and joint teaching, and digital platforms for collaboration.

Analysis of Cultural Dynamics and Da'wah in MBKM Program

Cultural Dynamics in the Independent Learning Program of the Independent Campus. Some of the cultural dynamics in the Independent Learning Program of the Independent Campus include: communication style, student-staff relations, and social activities and student organizations.

The cultural differences between UINSI Samarinda and UIN Saizu

Purwokerto greatly affect students' communication styles. At UINSI Samarinda, students from the Dayak, Bugis, and Kutai tribes tend to communicate directly and expressively, with active participation in discussions and organizations. On the other hand, UIN Saizu students, the majority of whom have Javanese backgrounds, prefer a subtle and indirect communication style, prioritizing politeness and harmony in expressing opinions. These differences reflect cultural richness as well as challenges in building effective communication across regions.

The interaction between students and staff at UINSI Samarinda and UIN Saizu is influenced by their respective local cultures. At UINSI Samarinda, relationships tend to be more egalitarian and open, allowing students to discuss directly with lecturers without feeling awkward. On the other hand, at UIN Saizu, interactions are more formal, with students showing high respect through language and polite attitudes, although this sometimes creates distance in communication.

Cultural differences between UINSI Samarinda and UIN Saizu Purwokerto are also seen in the dynamics of social activities and student organizations. At UINSI Samarinda, activities are inclusive and open, with events such as cultural festivals encouraging active participation. Meanwhile, at UIN Saizu, activities are more formal and structured, creating an orderly environment but sometimes limiting spontaneity and creativity.

The Dynamics of Da'wah in MBKM Program

The da'wa approach at UINSI Samarinda, in MBKM, tends to be more inclusive and expressive, adjusting to the character of the multicultural and open people of East Kalimantan. Students are often involved in community-based da'wah activities, such as religious counseling in rural areas, cooperation with indigenous communities, and the use of digital media to reach the younger generation. Da'wah here is often associated with social issues such as the environment, diversity, and tolerance between religious communities.

Meanwhile, at UIN Saizu Purwokerto, the da'wah approach is more based on Javanese traditions and local wisdom that emphasizes politeness, harmony, and a persuasive approach. Da'wah programs in MBKM are often carried out through community service activities in villages, strengthening moderate Islamic values, and pesantren based da'wah training. Students use more dialogical and educational approaches that

prioritize local values and local culture.

The difference in da'wah in The Merdeka Belajar Kampus Merdeka Program (MBKM) between UINSI Samarinda and UIN Saizu Purwokerto reflects the cultural and social background of each region. Thus, although the purpose of da'wah on both campuses is to spread moderate and inclusive Islamic values, the approach and context of implementation are different according to the cultural and social characteristics of each region.

The Merdeka Belajar Kampus Merdeka (MBKM) policy, when viewed from the perspective of da'wah, has great potential in strengthening the role of Islamic higher education as an agent of social transformation and the spread of Islamic values that *are rahmatan lil 'alamin*, as follows: MBKM as a Means of Contextual Da'wah, Strengthening Modern Da'i Competencies, Integration of Islamic Knowledge and Values, and Da'wah as a Pillar of Community Service.

MBKM provides space for students to study outside of the study program and the home campus, including in the community. This opens up great opportunities for students to carry out *da'wah bil hal* (da'wah through real actions) such as community service, economic empowerment, and education and be able to internalize Islamic values in diverse social contexts, so that da'wah becomes more inclusive and relevant.

Through programs such as internships, humanitarian projects, and student exchanges, students can develop intercultural and interfaith communication skills so that they can practice and develop the ability to become da'i who are not only fluent in rhetoric, but also able to solve social problems with a solution Islamic approach.

MBKM encourages collaboration across disciplines. In the context of da'wah, where students can integrate social sciences, psychology, technology, and communication in a da'wah strategy supported by a flexible curriculum that allows the strengthening of Islamic values in various fields of science, making da'wah wider in scope.

The MBKM Thematic KKN program can be directed to target strategic issues such as radicalism, moral degradation, and environmental crises with a solution to da'wah so that it can build civil society through education and empowerment based on Islamic values. MBKM can be a transformative da'wah platform that not only conveys a message but also presents real solutions for the community.

The Merdeka Belajar Kampus Merdeka in the Development of the Curriculum of Islamic Guidance and Counseling Study Program

The implementation of the Merdeka Belajar Kampus Merdeka (MBKM) policy in the context of curriculum development of study programs, especially in the rapidly evolving digital era, requires a strong conceptual framework-based approach. Theoretically, this approach can be explained through theory *constructivism* in education, which emphasizes the importance of active, contextual, and collaborative learning experiences (Bhatta et al., 2025; Arega & Dogs, 2025; Kugele, 2025).

The Merdeka Belajar Kampus Merdeka Program (MBKM) is a real implementation of theory of experience-based learning, which provides space for students to learn directly through internships, research projects, student exchanges, to entrepreneurial activities and humanitarian projects. In developing its curriculum, MBKM integrates three main aspects: learning flexibility, connectivity with the world of work, and the use of digital technology (Fajri et al., 2024).

The curriculum analysis process is carried out through mapping industry needs, identifying core competencies, and evaluating the effectiveness of project-based and practice-based learning methods. Through this approach, MBKM addresses the challenges of mismatch between the world of education and the world of work, while encouraging the development of 21st century skills such as critical thinking, collaboration, and digital literacy (Fitria et al., 2025; Maylawati et al., 2025; Sianturi et al., 2025). Activities such as projects in villages and humanitarian projects strengthen students' empathy and social understanding, while entrepreneurship encourages innovation and a thorough understanding of business processes. The curriculum designed with this framework in mind produces graduates who are adaptive, innovative, and ready to compete in the era of industry 4.0 and society 5.0 (Anggraeni et al., 2024; Dewi & Sumarni, 2024; Ülker, 2025).

The implementation of lectures within the framework of MBKM requires active guidance from lecturers and related parties to ensure the achievement of holistic learning goals (Minsih et al., 2024; Sianturi et al., 2025). With the right mentoring, students can integrate theory and practice effectively, so that they are ready to face the challenges of the world of work. The Merdeka Campus introduces a flexible and autonomous learning model, allowing students to study outside the study program for three semesters. This approach not only enriches students' practical experience

but also increases the relevance of the curriculum to industry needs. Thus, the MBKM policy is a strategic solution in improving the quality of higher education and producing competent, adaptive, and innovative graduates in the modern era.

In the process of developing the curriculum at UIN Prof. K.H. Saifuddin Zuhri, emphasis is given to learning achievements that include ethical attitudes, noble moral values, and basic competencies in the field of religion. These elements are the hallmarks of graduates that distinguish them from other universities. With this approach, it is hoped that graduates can project the integrity of the clergy, and academic intelligence based on the values of professionalism in accordance with the specialization of the study program (Muzakki & Sholeh, 2023).

Lutfi Faishol mentioned that in the development of the curriculum at UIN Prof. K.H. Saifuddin Zuhri, emphasis is placed on learning achievements that balance noble moral values, ethical attitudes, and religious competence, to form graduates with scholarly integrity and academic professionalism. In line with the MBKM policy, students are given a learning space across study programs to foster a creative and adaptive mindset, as well as readiness to face the challenges of the industrial era 4.0 and society 5.0 (Sri et al., 2024).

Some of the main findings from the research related to the implementation of the Merdeka Belajar Kampus Merdeka (MBKM) in the development of the curriculum of the Islamic Guidance and Counseling Study Program, which can be extracted from various sources and practices in the field: Integration of Soft Skills and Hard Skills, Curriculum Flexibility, Cross-Institutional and Cross-Cultural Collaboration, and Strengthening Islamic Values and Local Wisdom

The MBKM curriculum encourages the development of technical skills (*hard skills*) and non-technical (*soft skills*) such as communication, empathy, and critical thinking skills that are very important in Islamic counseling practice. Students are given the opportunity to learn outside of the program, both on other campuses and outside of the university, such as through internships, humanitarian projects, or teaching assistantships to broaden students' horizons and enrich the experience of counseling practice (Mimhamimdala & Sukma, 2023).

In the context of the Islamic Guidance and Counseling Study Program, MBKM encourages collaboration with external institutions, including Islamic boarding schools, social institutions, and multicultural

communities to strengthen students' understanding of cultural and religious diversity in counseling practices (Nikmah et al., 2022). The curriculum is designed to remain rooted in Islamic values and local wisdom, such as Javanese culture at UIN Saizu and Kalimantan culture at UINSI Samarinda to form counselors who are contextual and relevant to the dynamics of the community.

Cultural Adaptation and Da'wah in the MBKM Curriculum of the BKI Study Program

Cultural adaptation and da'wah in the MBKM Curriculum of the BKI Study Program is a strategic step to equip students with contextual counseling skills that are responsive to the diversity of society. Through the integration of local cultural values and Islamic da'wah principles, students are encouraged to develop an approach that is inclusive, humanist, and relevant to the social realities in the field. Some cultural and da'wah adaptations in the MBKM Curriculum of the BKI Study Program, as follows: Culture-based Interpersonal Skills and da'wah, a Student's Learning Experience, Enrichment of Cultural Perspectives and Preaching, Understanding and Tolerance, Development of More Comprehensive Teaching Materials, and Learning Support.

Interpersonal skills aim to form prospective counselor students who can communicate empathetically and contextually. Students are trained to understand cultural differences and convey da'wah messages with a polite, inclusive, and local values-based approach. Through activities such as internships, humanitarian projects, and community service, to hone the ability to establish harmonious relationships and convey Islamic values in a moderate manner in various social contexts (Muttaqin, 2023).

Student learning experiences to provide space for students to understand social diversity directly. Through activities such as thematic KKN, internships at da'wah institutions, and humanitarian projects, students not only hone their counseling skills, but also learn to convey Islamic values moderately and contextually according to the local culture so that they can strengthen cross-cultural understanding and form the character of empathetic, adaptive, and nationalistic counselors (Siamangunsong, 2022).

Enrichment and cultural-based preaching are carried out to broaden students' horizons in understanding diversity and conveying Islamic values contextually. Through activities such as multicultural da'wah training, field

studies to indigenous communities, and cross-cultural collaboration, students are enriched with experiences that strengthen moderate, inclusive, and local wisdom-based da'wah competencies to support the formation of counselors who are not only academically capable, but also sensitive to the social and cultural dynamics of the community (Naqiyah et al., 2022).

Understanding and tolerance are directed to form students who can appreciate differences and convey Islamic values in a peaceful and contextual manner. Through cross-cultural interaction in activities such as community service, internships, and social projects, students learn to build an inclusive dialogue and respect diversity. This approach reinforces the value of religious moderation and equips students with counseling skills that are sensitive to different cultural backgrounds and beliefs (Febriani & Ritonga, 2022).

The development of teaching materials is designed to reflect the diversity of Indonesian culture and is relevant to the context of inclusive and humanistic preaching. Students are equipped with a deeper understanding of counseling practices that are sensitive to the cultural and religious values of the community (Febriani & Ritonga, 2022).

Learning Support is carried out to form Islamic counselors who are adaptive, contextual, and rooted in local values. Students not only understand Theory and practice of counseling but are also able to integrate Islamic cultural values and da'wah in guidance services. Activities such as community service, humanitarian projects, and internships at religious institutions are strategic means to develop professional competencies while strengthening Islamic and national identity (Wahidin, 2022).

The integration of culture and da'wah in the MBKM Curriculum of the BKI Study Program is a strategic effort to form Islamic counselors who are responsive to the social and cultural context of the community. Through activities such as internships, thematic community service, and humanitarian projects, students are encouraged to internalize Islamic values while understanding local wisdom as a foundation for guidance and counseling practices. This approach strengthens BKI's role in producing graduates who are not only academically competent, but also able to preach humanistically and contextually.

CONCLUSION

The implementation of the MBKM curriculum based on cultural integration and da'wah in the BKI Study Program has made a significant

contribution in expanding students' insight into the socio-cultural dynamics of society. This curriculum not only improves students' counseling and da'wah competencies contextually, but also strengthens cross-cultural understanding relevant to the needs of local communities. This approach makes the learning process more inclusive, adaptive, and in line with the spirit of Merdeka Belajar.

Optimizing the implementation of the MBKM curriculum, it is suggested that the BKI Study Program strengthen collaboration across universities, such as compiling learning modules based on local wisdom and da'wah, as well as providing training for lecturers and field supervisors. In addition, it is necessary to carry out periodic evaluations and documentation of good practices as a reference for the development of similar curricula in other PTKIs in Indonesia.

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