

Implementation of Islamic Higher Education Development Management in Indonesia

Hikmatul Aliyah¹, Muhammad Anif², Andi Warisno², An An Andari², M. Afif Anshori²

¹Institut Bakti Nusantara, Indonesia, ²Universitas Islam An Nur Lampung, Indonesia

Corresponding author e-mail: alyaoyee@gmail.com

Article History: Received on 11 October 2022, Revised on 13 December 2022

Published on 25 January 2023

Abstract: Since the inauguration of Islamic Higher Education (STI) in Jakarta in July 1945, before Indonesia gained independence, the growth of Islamic tertiary institutions has been ongoing in Indonesia. Since then, Islamic tertiary institutions have started to flourish and change. After STI's creation, it became UII (Indonesian Islamic University). Following advancements at the UII faculty of religion, PTAIN (State Islamic Religious College), IAIN, and STAIN were nationalized. Additionally, private Islamic higher education took the shape of universities, institutions, or high schools. The three primary pillars of the new higher education paradigm are as follows: First, increased independence (greater autonomy) in management or autonomy. Second, increased responsibility or accountability, not just in terms of financial resources more responsibly, as well as in scientific research, educational materials, and on-going initiatives. Third, improved quality assurance through continuous internal assessments and National Accreditation Board external assessments (BAN).

Keywords: Development, Islamic Higher Education, Management, Paradigm

A. Introduction

The discourse about Indonesia's educational history never ends. The past, the present, and the future are the three components of the historical dimension that are constantly moving like the wheels of life. When historians are born who are not impartial, this can also result in unclear knowledge and biased perceptions in society.

History Along with the introduction of Islam to Indonesia, Islamic education began to take shape, albeit initially in a very basic manner. Islamic education has historically faced issues and challenges that have prevented it from progressing. They experienced pressure and intimidation from the Dutch and Japanese colonial regimes during the time before independence. We saw a number of government regulations throughout the independence era that didn't seem to properly support Islamic educational institutions. But it is undeniable that Islamic Education, through all of its educational institutions, has influenced Indonesia's history (Rofi, 2016). Indonesian scholars on Islamic education are constantly exploring different approaches to

constructing a comprehensive, systematic, and transparent Islamic education system, from elementary schools to tertiary institutions (Rukiati & Himawati, 2006).

The expansion of the student community via education is one of the most significant factors contributing to the rise of Islamic institutions. It must be acknowledged that the Dutch colonial educational system was mostly inaccessible to Indonesian Muslims in general. But now that independence has been achieved, Muslims have more options for pursuing an education. Since the creation of state universities, and more specifically Islamic tertiary institutions, this larger prospect has actually started to take shape.

Although it is currently found practically everywhere in the archipelago, the State Islamic Religious Institute (IAIN) is not the Islamic Higher Education in Indonesia's final institutional shape. According to historical records, the name of Islamic Higher Education (PTI) in Indonesia keeps changing in an effort to keep up with advances in science and technology, to address societal demands, and to serve as a point of attraction for diverse forces or organizations within society.

Three stages can be distinguished in the lengthy development of Islamic tertiary institutions in Indonesia up to this point. First, the early period following the advent of Islam, which was characterized by a focus on Islamic education in mosques, surau, and Islamic boarding schools. Second, the period at the start of the 20th century when ideas for modernizing Islamic thought began to seep into Islamic education. Madrasas, which integrated "general" courses into their curricula, first appeared during this time period. Third, when public Islamic universities were founded and Islamic education was incorporated into the system of public education. This demonstrates how after Indonesia's independence; Islamic education has begun to pay more attention to its dynamics. The establishment of this Islamic university This Islamic higher education institution produced many future modern Islamic scientists who later gave rise to a number of spectacular breakthroughs (Abrori & Nurkholis, 2019).

In actuality, the notion of founding an Islamic university existed before to Indonesia's independence. However, it can be said that among the many plans to create Islamic tertiary institutions during the colonial era, they were unsuccessful (if you don't want to say that they failed), as the Islamic tertiary institutions that were created did not last long, with the exception of the high schools that were established by the Masyumi. The State Islamic University (PTAIN), which later became the State Islamic Institute, was founded in Indonesia after the country gained its independence (IAIN). PTAIN currently comprises of three different types: State Islamic University (UIN), State Islamic College (STAIN), and State Islamic Religious Institute (IAIN) (Syahri, 2022).

The advancement of religious sciences has been IAIN's primary area of scientific focus up until this point. The idea to further develop IAIN into a university emerged as a response to globalization with the growing demands and aspirations to integrate knowledge that is classified as perennial knowledge and knowledge that is classified as acquired knowledge. This is necessary to maintain and care for its existence in the

global and international arena. The State Islamic University is the result of this initiative (UIN). This manuscript elaborates further on the fascinating study of the evolution and regeneration of Islamic tertiary institutions.

Reforms of Islamic educational institutions, especially Islamic higher education institutions, have emerged in response to the community's needs, the advancement of science and technology, as well as globalization. The function of IAIN and PTI, which constitute a continuation of the reform of the previous education system, cannot be separated from the reform of Indonesia's Islamic educational system. Studying the relationship between Indonesia's education system reform and the growth of Islamic higher education is interesting.

People are so enmeshed in the currents of globalization and technological advancement that they are unable to think clearly. This does not preclude the possibility that there will be many negative effects in addition to the positive ones, so it is important for people to be able to predict these negative effects. Foreigners who have given this country a highly potent anesthetic can have very negative consequences on all spheres of society, especially the younger generation who will take their place as the country's successor (Aminu, 2021).

The goal of education is the holistic development of each student. The process of passing down knowledge, skills, and behaviors from one generation to the next is known as education (Yahya, 2021). That kind of social capital formation creates the fundamental framework for Islamic higher education.

The evolution of Islamic Higher Education (PTAI) in Way Jepara, from its founding to the present, will be discussed in this article. The analysis in this paper also discusses the part played by PTAI in Indonesia's reformation of the Islamic educational system.

B. Methods

This study employs both deductive content studies and inductive content studies to draw findings from books or materials (Moleong, 2013). Whether the information is primary or secondary, gathered in the field or in a lab. Then look over the available literature and carefully read it. The researcher then critically and analytically articulated his thoughts (Nazir, 2005). The data collection method used by the author in this piece is documentation, which entails gathering information in the form of library books, articles, and writings linked to research before gathering and extracting the essence of those materials related to the subject of study. Data analysis was done by looking through a variety of books that contained research data linked to the study object. Analyzing and determining what and what kind of problem is being studied is the first stage. The review of numerous academic works and supporting documents is the second stage, which involves coming up with solutions to the issues being researched. The last step is to form conclusions on the issues examined (Danandjaja, 2014).

The use of data analysis techniques allows for calculation of solutions to problems and testing of hypotheses (Barta, 2008). The hypothesis is a provisional

solution that needs to be verified. However, because the authors' research was conducted in a library, we had to apply content analysis and data analysis methodologies.

C. Results and Discussion

Growth History of Islamic Colleges

The establishment of Islamic postsecondary colleges as top-tier institutions has contributed to the empowerment of Muslims in Indonesia in terms of education. From the outset to the present, this effort has been consistently improved by a number of political, cultural, social, and administrative successes. Because several Islamic universities have lately arisen, this attempt can be viewed as qualitatively effective. These universities are spread throughout Indonesia, from those in the capital city of Jakarta to those in the Way Jepara neighborhood.

In the course of World War II, it turned out that Japan was successful in capturing Indonesia from the Dutch in 1942. Indonesia was entangled in the conflict at the same time. The activities of the Indonesian national movement were immediately prohibited by the Japanese government (Dai Nippon). In fact, numerous Indonesian leaders, notably KHA Kahar Muzakkir and KH. Priest Zarkasyi, were enlisted to help the Japanese government's administration in Indonesia. The effort by Japan to suppress the national movement is inextricably linked to the movement for the rights of Indonesian Muslims. With the exception of MIAI, Islamic political parties were disbanded. In addition to serving as a forum for discussions pertaining to Islamic interests, MIAI also serves as a platform for members to build friendships with Islamic scholars and Islamic leaders across Indonesia in order to establish unity both physically and spiritually in this way.

The majority of Indonesia's population of Muslims, who worked tirelessly to create a comprehensive Islamic education system that ranged from a straightforward Islamic boarding school education system up to the tertiary level, are solely responsible for the creation of the Islamic College of Religion (PTAI). The goals of Indonesian Muslims who seek to advance Islamic teachings are intimately tied to the existence of PTAI. Muslims battled imperialism for a very long time before enduring backwardness and division in many facets of life. Islamic boarding schools and madrasas are shielded from modern advancements and changes, as are other Islamic educational institutions.

Under the name High Islamic School, Islamic Higher Education was first founded by the Association of Islamic Religion Teachers (PGAI) in Padang, under the direction of Mahmud Yunus. The Islamic College, which comprises two faculties the faculty of sharia (religion) and the faculty of education and Arabic was established on December 9, 1940. The first Islamic university in Indonesia is this college. Due to the Japanese invasion of Padang in March 1942, this Islamic College only existed until 1942. Because Japan only permits schools and madrasas to open at the low to medium levels, the High Islamic School was shut down by the Japanese government. At the

time, producing students who were dependable and open-minded was the anticipated outcome. In the Second Assembly Congress The debate agenda for Islam Ala Indonesia (MAI), which took place from May 2-7, 1939, included topics related to Islamic universities. As a result of the congress's outcomes, Solo founded Islamic Higher Education, beginning at the middle level under the name *Islamische Midelbare School* (IMS).

The Ministry of Religion established a State Islamic Religious College to satisfy the needs of the teacher staff at the Islamic Religion Judge and Teacher School (SGHA) and the Islamic faculty at public universities (PTAIN). Based on Government Regulation No. 34 of 1950, which was authorized by the President of the Republic of Indonesia, PTAIN was established in Yogyakarta in September 1951. Based on the Decree of the Minister of Religion No. 1 of 1957, the Ministry of Religion established the Academy of Religious Studies Service (ADIA) in Jakarta in June 1957. The goal is to educate and prepare people to work as civil employees, senior high school religion teachers, or ministry of religion education officers.

According to Article 13 Paragraph 2 of Minister of Education and Culture Decree No. 0686/U/1991, universities within the Department of Religion are organized as academies, high schools, and institutes. Given that PTAIS is the pattern of reference to IAIN, it stands to reason that the institution's name must also make reference to IAIN. By developing a minimum of two majors, PTAIS, which is currently an academy, transforms into an Islamic academy, a high school into an Islamic college, an institute into an Islamic institute, and a faculty into an Islamic faculty of religion, or FAI for short.

STI Changed to UII

With four faculties: religion, law, education, and economics STI was transformed into the Indonesian Islamic University (UII) in November 1947. It was formally inaugurated on March 10, 1948, to coincide with the 27 Rajab 1367 H. The Indonesian Islamic University's faculty of religion was nationalized and transformed into a State Islamic university as the following stage (PTAIN).

KHR. Fatchurrahman Kafrawi, KH. Faried Ma'roef, KH. Malikus Suparto, Sulaiman, Mr. R. Sunandjo, Drs. A. Sigit, KHA. Kahar Muzakkir, Ustaz Sulaiman, Ustaz Husein Jahja, and Kartosudarmo are the members of the committee for STI repair to become UII.

A preliminary opening ceremony, which included the start of an introductory class in Yogyakarta, was held in March 1948 to formally begin the transition from STI to UII. Everything required to immediately legalize the switch from STI to UII has been prepared once the preliminary level has been formally opened. The reading of the Governing Council Decree on the Establishment of UII and speeches by Dr. Kusumah Atmaja and KHA were the significant events that were presented at the UII inaugural ceremony.

KHR. Fatchurrahman Kafrawi, KH. Faried Ma'roef, KH. Malikus Suparto, Sulaiman, Mr. R. Sunandjo, Drs. A. Sigit, KHA. Kahar Muzakkir, Ustaz Sulaiman,

Ustaz Husein Jahja, and Kartosudarmo are the members of the committee for STI repair to become UII.

As a result, Yogyakarta-based UII has taken the place of STI, which was first established in Jakarta on July 8, 1945, on 27 Rajab 1361 H. With the transition from STI to UII, the original goal of offering prospective students a quality education finally switched its emphasis to nonreligious faculties that are secular in nature but nonetheless grounded in religion and religious spirit. This shift in orientation is not random. A non-Islamic private institution that was founded in Yogyakarta in March 1948 and transformed into Gajah Mada University (UGM) on December 19, 1949, took on a national identity. It's not impossible that UGM will start to pose a serious threat to UII.

Due to its shift in orientation, UII now needs to compete with institutions that hold opposing ideologies. UGM has a nationalist aesthetic, whereas UII has an Islamic one. In the era of inescapable specialization in science, the opening of secular faculties is a requirement (necessity). Islamic science undoubtedly encompasses both general sciences and religious sciences. It is obvious that UII is voluntarily implementing these adjustments. This modification has nothing to do with STI's objective to advance science, which is to combine religious and general sciences in an institution that teaches Islamic sciences.

The only institution owned by Indonesian Muslims up until 1950 was UII, which served as a model for the emergence of Islamic universities in Indonesia in the years that followed. The institutional effects of UII's presence then started to be seen in the 1950s and 1960s, which was the time when PTIS (Private Colleges) were first established in various places.

An expression of the state's appreciation for Islam is thought to be the transformation of the UII faculty of religion into PTAIN. The founding of PTAIN is intended to address the critical lack of experts in the field of Islamic religious knowledge that both the government and society as a whole urgently require. For a very long time, graduates of madrasas and Islamic boarding schools continued their studies in religious higher education institutions in the Middle East, in Makkah and Cairo, due to the lack of higher education institutions in the field of religious studies in Indonesia. From this vantage point, PTAIN is anticipated to evolve into a hub for expanding and intensifying this knowledge. increasing the standard of instruction in the disciplines of Raising the level of living for Indonesians in terms of spirituality and intellectualism is what religion and science mean.

When viewed in a broader context and from the perspective of Muslims, the government's acquisition of the UII faculty of religion (by the Ministry of Religion, which later became PTAIN) can be seen as a positive development because it allows the government to do more for the advancement of Muslims than it could through private universities.

1. The development and founding of Islamic higher education institutions in history

In the past, several factors have driven efforts to build Islamic tertiary schools as a means of advancing Islamic studies in the Indonesian context. The first is an internal one, namely the establishment of public universities in Indonesia, such as the Bandung College of Engineering in 1920, the Jakarta College of Law in 1920, and the Jakarta College of Medicine in 1927 (Mudyahardjo, 2016). The community's response to the necessity to establish religious life in the nation and the influence of renewal concepts constitute the second external component. Muslim philosophy in Indonesia (Dulay, 2022). The existence of Islamic postsecondary institutions in society is essentially a result of a long-held desire among Muslims in Indonesia.

With the transition from STI to UII, the original goal of offering prospective students a high-quality education ultimately moved its emphasis to nonreligious faculties that are secular in nature even though they are still founded in religion and religious spirit. This shift in orientation is not random. A non-Islamic private institution that was founded in Yogyakarta in March 1948 and transformed into Gajah Mada University (UGM) on December 19, 1949, took on a national identity. It's not impossible that UGM will start to pose a serious threat to UII.

Due to its shift in orientation, UII now needs to compete with institutions that hold opposing ideologies. UGM has a nationalist aesthetic, whereas UII has an Islamic one. In the era of inescapable specialization in science, the opening of secular faculties is a requirement (necessity). Islamic science undoubtedly encompasses both general sciences and religious sciences. It is obvious that UII is voluntarily implementing these adjustments. This modification has nothing to do with STI's objective to advance science, which is to combine religious and general sciences in an institution that teaches Islamic sciences. The only institution owned by Indonesian Muslims until 1950 was UII, which served as a model for the establishment of Islamic universities throughout Indonesia. in the years to come. The institutional effects of UII's presence then started to be seen in the 1950s and 1960s, which was the time when PTIS (Private Colleges) were first established in various places.

Regarding the founding of Gajah Mada University in Yogyakarta as outlined in Government Regulation Number 37 of 1950, which was signed by Assat in his capacity as the Republic of Indonesia's Acting President on August 14, 1950. In this connection, the government also established the State Islamic Religious College (PTAIN), which was authorized by Government Regulation Number 34 of 1950 and was formerly the Faculty of Religion of the Indonesian Islamic University. Meanwhile, the implementation rules are governed by Joint Regulation No. 28665/Kab. 1951 of the Ministers of Education, Teaching, and Culture and No. K/I/14641 of 1951 (Religion) (Education dated 1 September 1951). The purpose of PTAIN is to promote greater learning and to a place dedicated to expanding and enhancing understanding of Islam. The practical goal of PTAIN is to address and eliminate the lack of specialists in the area of religious knowledge of Islam (Dulay, 2018).

An expression of the state's appreciation for Islam is thought to be the transformation of the UII faculty of religion into PTAIN. The founding of PTAIN is

intended to address the critical lack of experts in the field of Islamic religious knowledge that both the government and society as a whole urgently require. For a very long time, graduates of madrasas and Islamic boarding schools continued their studies in religious higher education institutions in the Middle East, in Makkah and Cairo, due to the lack of higher education institutions in the field of religious studies in Indonesia. From this vantage point, PTAIN is anticipated to evolve into a hub for expanding and intensifying this knowledge. increasing the standard of instruction in the disciplines of Raising the level of living for Indonesians in terms of spirituality and intellectualism is what religion and science mean. Muslims viewed the government's takeover of the UII faculty of religion by the Ministry of Religion, which eventually evolved into PTAIN, as a favorable move because it allowed the government to do more for the advancement of Muslims than what could be accomplished by private colleges (Huda, 2015).

According to the Minister of Religion, No. 1 of 1957 ADIA was established on January 1, 1957, under the leadership of Mahmud Yunus. Six years later, specifically on August 14, in Jakarta. Five years are spent studying at ADIA, split into two levels. academic level with a two-year study duration and semi-academic level with a three-year study term. The Department of Religion and the Department of Arabic Literature make up each level's two majors. ADIA aims to train and prepare government officials who earn diplomas in academic and semi-academic education to work as religious educators in advanced general, vocational, and religious institutions (Dulay, 2018). On August 24, 1960, the President of the Republic of Indonesia, PTAIN Yogyakarta, and Adia Jakarta united to form "al-Jami'ah al-Islamiah al-Hukumiyah," in order to improve the quality of Islamic higher education with the center in Yogyakarta, following the issuance of Presidential Regulation Number 11 of 1960 regarding the establishment of the State Islamic Institute (IAIN). On August 24, 1960, in Yogyakarta, the Minister of Religion K. H. Wahib Wahab inaugurated this IAIN (Iswantir, 2017).

Most Muslim communities in several regions demanded Islamic educational institutions be established in their areas, at least significant faculties were opened in their areas, in response to the fact that the establishment of IAIN, in its development, actually received a positive response from a fairly broad community. As a result, the concentration of IAIN in only two cities, Yogyakarta and Jakarta, made it impossible to accommodate the aspirations of people throughout the country to study Islam. IAIN expanded in 1963 to become 18 faculties dispersed over Indonesia. Yogyakarta and Jakarta created Adab faculties, Banda Aceh, Banjarmasin, Palembang, Surabaya, Serang, and Makassar developed Syari'ah faculty, Banda Aceh, Jakarta, Malang, and Banda Aceh developed Tarbiyah faculties, and Jakarta and Yogyakarta developed Ushuluddin faculties (Huda, 2015). The distance and large size between the regions make it impossible to regulate the numerous IAINs that exist there. Finally, the Ministry of Religion decided that it was necessary to split IAIN into two independent institutes in 1963. These were IAIN Yogyakarta, which had Prof. R.H. Sunaryo as its chancellor, and IAIN Jakarta, which had Prof. H. Soenardjo. The Decree of the Minister of Religion No. 49 of 1963, issued 25 February, governs this division.

Following developments, the world of Islamic tertiary institutions in Indonesia, particularly IAIN and STAIN, strained to adjust to changes that took place both locally and internationally in the recent ten years. Its embodiment is the “Wider Mandate” program (Expanded Mandate), which entails extending the authority it now possesses, as well as the conversion of IAIN/STAIN into a State Islamic University (UIN).

Since 2002, the Presidential Decree converting IAIN Syarif Hidayatullah to UIN was submitted (Sari, 2016). IAIN Sunan Kalijaga Yogyakarta followed it two years later, and STAIN Malang changed its name to UIN Maulana Malik Ibrahim in 2004. (Lazuardi, 2013).

In addition, they noted that IAIN Makassar changed to UIN Alauddin Makassar in 2005, IAIN Riau changed to UIN Syarif Qasim Riau in 2005, IAIN Bandung changed to UIN Sunan Gunung Jati Bandung in 2005, IAIN A-Rainiry Aceh changed to UIN Ar-Rainiry Aceh in 2013, and IAIN Sunan Ampel changed to UIN Sunan Ampel in 2013. IAIN Raden Fatah, IAIN North Sumatra, and IAIN Walisongo all became UIN Raden Fatah, UIN North Sumatra, and UIN Walisongo in 2014. 11 of the 55 PTAINs that the community and the government established in Indonesia since 1960 have transformed into universities with Islamic elements affixed to the institution. This implies that other PTAINs will attempt to modify their status in order to obtain a UIN concurrently with the reformation spirit in the educational field, as well as world developments.

The need for Islamic universities among Indonesian Muslims first emerged during the 1930s Dutch colonial administration. At least a few historical facts may be stated, including 1) Muhammadiyah first proposed the idea of creating an Islamic higher education institution at the Mu'tamar quarter century mu'tamar in Jakarta in 1936. It was also decided to create an Islamic Higher School by opening the Faculty of Commerce and Industry, but this idea was thwarted by the start of World War II (Locke & Spender, 2011); 2) Dr. Satiman Wirjosandjoyo put out the same suggestion. His article in Community Guidelines from 1938 introduced a novel idea: it was crucial for Muslims to construct Islamic postsecondary institutions in order to improve Muslims' self-esteem in a society that was also developing as a result of Dutch ethical politics (Sunanto, 2007). In addition, Arsa (2019) claimed that Islamic boarding school education played a significant part in Islamic religious education when Indonesia was still dormant. However, after Indonesia awoke at about in 1904 to run a new generation of outstanding Islamic academics. in particular with the presence of several Christians. who started affordable schools run by academics (Mudzhar, 2000). Additionally, this notion was pursued on the Mu'tamar MIAI forum. An attempt was made to form an Islamic university that would accept Islamic Boarding School and madrasah graduates, but this Islamic college only existed until 1941 before it was forced to close by the onset of World War II (Huda, 2015); 3) On December 9, 1940, in Padang, West Sumatra, Mahmud Yunus created the first Islamic College in Indonesia along with the Association of Islamic Religious Teachers (PGAI). Mahmud Yunus himself is in charge of this institution, which has two faculties: Shari'a/Religion and

Education and Arabic. Its objective is to acquaint students with scholars (Ramayulis, 2011). Up until 1942 A.D., this college operated without incident. Unfortunately, after the Japanese invaded Padang in AD 1942, they only permitted low- to medium-level schools and madrasahs to open, leading to the eventual closure of this college in AD 1942 (Locke & Spender, 2011).

However, Indonesian Muslims are adamant about the value of Islamic higher education for Indonesia's Muslim population as a whole. The Muslim community was then assured by the Japanese government that a higher religious education institute would be built in Jakarta. Muslim leaders established a foundation with Muhammad Hatta as chairman and Muhammad Natsir as secretary in response to Japan's commitment. Additionally, on July 8, 1945, at the celebration of the Prophet Muhammad's *Isra Mi'raj*, SWA built an Islamic College (STI) in Jakarta with the assistance of the Japanese occupation authorities (Ramayulis, 2011). Prof. Abdul Kahar Muzakir is in charge of this STI. STI joined the Central Government of the Republic of Indonesia during the independence revolution period (1945-1949), moved to Yogyakarta, and on April 10, 1946, it opened again in Yogyakarta. President Soekarno and Vice President Moh Hatta, who was also the Chairman of the Board of Management of the Islamic High School, attended the ceremony (Huda, 2015) When the Japanese government invaded Padang in 1942 AD, it only let schools and madrasahs to open on a low to medium level. As a result, this college was eventually forced to close in 1942 AD (Locke & Spender, 2011).

The Indonesian Islamic University (UII), with four faculties the faculties of religion, law, economics, and education was established on March 10, 1948, following the formation of the STI Improvement Committee in November 1947. The Islamic University of Indonesia's Faculty of Religion was thereafter turned into a State Islamic University (PTAIN), which was the following development (Dulay, 2018). A preliminary opening ceremony, which included the start of an introductory class in Yogyakarta, was held in March 1948 to formally begin the transition from STI to UII. When the preliminary stage is formally launched, it signifies that everything is ready to formally implement the switch from STI to UII right away. The significant occasion that was highlighted at the UII's inaugural ceremony was a speech by the KHA, Kahar Muzakir, and Dr. Mr. Kusumah Atmaja, as well as the reading of the Governing Council's decree establishing the UII. As a result, UII, which is currently concentrated on Yogyakarta, has taken the place of STI, which debuted in Jakarta on July 8, 1945, on 27 Rajab 1361 H (Klasik & Tengah, 2007).

When World War II started, Japan was able to overcome the Netherlands, and eventually took control of Indonesia. MIAI was not permitted to exist by Japan; instead, Masyumi (*Majelis Syuro Muslimin Indonesia*), which was founded in 1943, took its place. Japan disliked the numerous Islamic groups in Indonesia, which were seen as barriers to Japan's aim to rule Indonesia, as seen by the replacement of MIAI with Masyumi. Muslims' intention to create PTI was unaffected by MIAI's breakup and Masyumi's replacement. Several groups that were permitted to exist by Japan banded together to support Muslims. The government representatives who joined the

consultative body and appointed a committee to create the STI (Islamic College). Following the creation of on 27 Rajab 1364, which fell on July 8, 1945, STI was finally able to be established and officially launched thanks to the committee and Japanese support. The Central Immigration Office in Gondangdia, Jakarta, hosted the official opening ceremony.

The Dutch sought to return and colonize Indonesia after the STI was opened for 40 days, which sparked a war. As a result, the Indonesian people believe that it is unsafe for them to continue their education in Jakarta. STI was finally relocated to Yogyakarta, which opened on April 10, 1946. (27 Rajab 1365). Then, in order to increase higher education, it was decided to change STI to UII, which included four faculties: economics, law, education, and religion. It is hoped that Muslims will be able to acquire vast knowledge of both general education and religious education as a result of the conversion of STI into UII. The government nationalized the UII faculty of religion on August 12, 1950, transforming it into PTAIN (State Islamic Higher Education).

D. Conclusion

In general, the modern dynamics of Indonesian educational institutions accommodate the development of the three models of Islamic educational institutions described above: 1) Islamic boarding schools, which are native Indonesian educational institutions; 2) madrasas, which are both community and government-run; and 3) Islamic public schools. In Indonesia, there are three levels of modernization in the education system. First, the institutional level, which includes both self-transformation of existing institutions and the establishment of new Islamic educational institutions, also known as modernization or change of Islamic educational institutions; second, the curriculum contents, particularly the teaching of general sciences at Islamic educational institutions; second, the content of the curriculum, particularly the teaching of general sciences at Islamic educational institutions; third, there is the methodological issue, which is the lack of relevance to changing the teaching methods used by Islamic educational institutions in the past. Fourth, consider the function. Historically, Islamic educational institutions were responsible for passing on Islamic knowledge, upholding Islamic customs, and producing scholars (reproduction of scholars). This responsibility, however, has expanded to include Islamic educational institutions acting as agents. progress.

E. Acknowledgement

We thank to Rector and lecturers of Universitas Islam An Nur Lampung who have given us suggestion and correction of this article.

References

Arsa, D. (2019). Islamic Colleges in Central Sumatra in the 1930s-1950s: The Beginning Efforts of Bringing between The Islamic Science and The Western Science at Local Level. *Islam Realitas: Journal of Islamic and Social Studies*, 5(2), 160-172.

- Dulay, D. (2022). The Search for Spices and Souls: Catholic Missions as Colonial State in the Philippines. *Comparative Political Studies*, 00104140211066222.
- Abrori, M. S., & Nurkholis, M. (2019). Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pengembangan PAI Di Perguruan Tinggi Umum. *Al'itibar : Jurnal Pendidikan Islam*, 6(1), 09-18. <https://doi.org/10.30599/jpia.v6i1.419>
- Barta, S. S. (2008). *Metode Penelitian*. Bandung: Pustaka Setia
- Danandjaja, J. (2014). *Metode penelitian kepustakaan*. Antropologi Indonesia. Google Scholar
- Daulay, H. H. P. (2018). *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam di Indonesia*. Kencana.
- Huda, N. (2015). *Sejarah Sosial Intelektual Islam di Indonesia*. Depok: Raja Grafindo Persada.
- Iswantir, M. (2017). Azyumardi Azra Thinking About Paradigm Scientific And Institutional and Implications For The Evelopment Of Islamic State University (Uin) Syarif Hidayatullah Jakarta. *Proceedings PANTUM KUIS Selangor*, 1(1), 58-71. <http://repo.iainbukittinggi.ac.id/117/>
- Klasik, D. M., & Tengah, H. M. (2007). *Sejarah pemikiran dan peradaban Islam*.
- Lazuardi, L. (2013). UIN: Ontologis, Epistemologis Dan Aksiologis. *Darul Ilmi: Jurnal Ilmu Kependidikan Dan Keislaman*, 1(02).
- Locke, R. R., & Spender, J. C. (2011). *Confronting managerialism: How the business elite and their schools threw our lives out of balance*. Bloomsbury Publishing.
- Moleong, L. J. (2013). *Metode Penelitian Kualitatif. Edisi Revisi*. Bandung: Remaja Rosdakarya
- Mudyahardjo, R. (2016). *Pengantar pendidikan: sebuah studi awal tentang dasar-dasar pendidikan pada umumnya dan pendidikan di Indonesia*. Google Scholar
- Mudzhar, M. A. (2000). *Kedudukan UIN sebagai Perguruan Tinggi*. Dalam *Problem Dan Prospek IAIN: Anotologi Pendidikan Tinggi Islam*, Ed. Komaruddin Hidayat&Hendro Prastyo. Jakarta: Dirjen Pembinaan Kelembagaan Agama Islam Depag RI.
- Nazir, M. (2005). *Metode Penelitian*. Jakarta: Ghalia Indonesia
- Ramayulis, H. (2011). *Sejarah pendidikan Islam: napaktilas perubahan konsep, filsafat, dan metodologi pendidikan Islam dari era nabi SAW sampai ulama Nusantara*. Kalam Mulia.
- Rofi, S. (2016). *Sejarah Pendidikan Islam di Indonesia*. Deepublish.
- Rukiati, E. K., & Himawati, F. (2006). *Sejarah Pendidikan Islam di Indonesia*. Pustaka Setia. Google Scholar
- Sari, R. M. (2016). Perguruan Tinggi Islam dan Transformasi Lembaga: Studi Terhadap Proses Perubahan Fungsi dan Peran IAIN Syarif Hidayatullah Jakarta menjadi Universitas Islam. *El-Hekam*, 1(1), 1-18. <http://dx.doi.org/10.31958/jeh.v1i1.334>
- Sunanto, M. (2007). *Sejarah Islam Klasik: Perkembangan Ilmu Pengetahuan Islam*.