

Development of Islamic Higher Education in Indonesia

Miswan Gumanti¹, Iis Maisaroh², Andi Warisno³, An An Andari³, M. Afif Anshori³

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

Corresponding author e-mail: mgumanti0205@gmail.com

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Abstract: This study aimed at describing the development of public and private Islamic universities in Indonesia and the renewal of the Islamic education system in Indonesia. This study is qualitative. The results obtained indicate that the development of PTAI has had a major impact on political, economic, social, cultural mobility and so on, among Muslims in Indonesia in particular and Indonesian society in general. In responding to the demands and developments of the times, within the body of IAIN itself there has been a fundamental change by updating the institution to become UIN.

Keywords: Higher Education, Islamic Education, Updating the Institution

A. Introduction

During the colonial period, Indonesian Muslims had very limited access to the Dutch colonial education system. But with the achievement of independence, Muslims have had wider opportunities to get education. This wider opportunity began to actually materialize, especially since the late 1950s with the establishment of state universities, and more specifically Islamic tertiary institutions (Azra, 1999).

As of December 2022, there are 58 State Islamic Religious Colleges (PTAIN) in Indonesia consisting of 29 UINs, 24 IAINs and 5 STAINs, while Private Islamic Religious Colleges (PTAIS) number approximately 6,000 campuses (Republika, 2015). This is the reason why the Minister of Religion Lukman Hakim Saifuddin believes that Indonesia can become a mecca for Islamic religious universities in the world. Indonesia has the largest number of Islamic religious universities in the world beating Egypt and Saudi Arabia.

To respond the demands of the community and the progress of science and technology, as well as globalization, reforms of Islamic educational institutions have emerged, including Islamic higher education institutions. The reform of the Islamic education system in Indonesia cannot be separated from the role of IAIN and PTI which are a continuation of the reform of the previous education system. It is interesting to study the relation between education system reform in Indonesia and the development of Islamic higher education.

The purpose of writing this article is to describe the development of public and private Islamic universities in Indonesia and the renewal of the Islamic education system in Indonesia.

B. Methods

This study belongs to qualitative. It used the document study to collect data. And it was analyzed qualitatively using the theory of Miles and Huberman.

C. Results and Discussion

History of the Development of Islamic Higher Education in Indonesia

Efforts by Islamic leaders to empower Muslims in Indonesia in terms of education have also been realized by establishing Islamic tertiary institutions as advanced institutions. This effort has been continuously perfected from the beginning until now with various political, cultural, social and bureaucratic breakthroughs. Qualitatively, this effort can be considered successful because recently various universities labeled as Islamic have emerged. These colleges range from those located in the capital city (Jakarta) to sub-districts spread across Indonesia (Qomar, 2007).

According to Azra (1999), the aspirations of Muslims in general for the establishment of Islamic universities are generally driven by at least three objectives; first, to carry out the study and development of Islamic sciences at a higher level in a more systematic and directed manner; secondly, to develop and improve Islamic da'wa, so that Islam is better understood and implemented by students and Muslims in general and thirdly, to reproduce and cadre clerics and other religious functionaries, both in the state bureaucracy, such as the Ministry of Religion, as well as institutions social institutions, da'wah and private Islamic education.

Islamic Higher Education (PTAI) in Indonesia can be divided into two: first; namely the State Islamic Religious College (PTAIN), namely UIN, IAIN and STAIN. Second; Private Islamic Religious Colleges (PTAIS), namely higher education institutions in the form of universities, institutes and high schools. Both PTAIN and PTAIS are growing rapidly to remote parts of the country in Indonesia. PTAIS is under the Coordinator of Private Islamic Higher Education (KOPERTAIS) which are scattered in various regions of Indonesia.

The desire to establish a kind of Islamic higher education institution has also been initiated since the colonial era. Dr. Satiman Wirjosandjoyo in Community Guidelines No. 15 Year IV (1938) once raised the idea of the importance of an Islamic higher education institution in an effort to raise the self-esteem of Muslims in the occupied Dutch East Indies. Satiman said, among other things, that when Indonesia was still sleeping, religious teaching in Islamic boarding schools was sufficient for general needs. However, after Indonesia wakes up, it is necessary to have a religious high school. Especially with the arrival of Christians who have built schools at low cost and are managed by highly educated people, the need for Islamic high schools is

increasingly being felt and if not, the influence of Islam will be even smaller (Hidayat, 2000).

Initially, Islamic Higher Education was established by the Association of Islamic Religion Teachers (PGAI) in Padang, led by Mahmud Yunus under the name High Islamic School. The Islamic College was opened on December 9, 1940, which has two faculties, namely the faculty of shari'ah (religion) and the faculty of education and Arabic. This Islamic College is the first Islamic university in Indonesia. This Islamic College lasted until 1942, because in March 1942 the Japanese entered the city of Padang. The Japanese government closed the Higher Islamic School, because Japan only allowed schools/madrasas to open from low to medium levels. The desired goal at that time was to educate and produce scholars who were reliable and broad-minded (Yunus, 1960).

Even though the growth of IAIN is increasing rapidly, private higher education institutions are also thriving in the community. The rapid growth of IAIN in the regions has not prevented the private sector from establishing religious faculties, especially in big cities. The community was very enthusiastic about establishing religious faculties, especially around the sixties with the aim of stemming communism, atheism, for the sake of shari'ah and da'wah, and to accommodate those who were not accepted at IAIN. At first, these religious faculties were only "registered" by the Directorate of Higher Education, Ministry of Religion, then increased to "recognized", so that around 1972 there were around 110 religious faculties based on 81 state Islamic universities (Hasrohah, 1999).

In addition, there are also Islamic tertiary institutions, such as UII (Islamic University of Indonesia), UM (Muhammadiyah University), UNISBA (Bandung Islamic University, UNISMA (Islamic University of Malang) and UISU (Islamic University of North Sumatra). These universities have the religious faculties which are the responsibility of the Directorate of Religious Higher Education, were then delegated to IAIN after the formation of KOPERTAIS (Coordinator of Private Islamic Higher Education), which is chaired by the rector of IAIN in each region, while non-religious faculties are under the responsibility of the Ministry Education and culture (Hasrohah, 1999).

Based on the Decree of the Minister of Education and Culture No. 0686/U/1991 article 13 paragraph 2, that universities within the Department of Religion take the form of academies, high schools and institutes. Considering that PTAIS is the pattern of reference to IAIN, logically the name of the institution needs to refer to IAIN as well. Thus, PTAIS which takes the form of an Academy, becomes an Islamic Religious Academy, High School becomes an Islamic Religious College, Institute becomes an Islamic Religious Institute and specifically in the form of a faculty (which so far exists within the university), becomes an Islamic Faculty of Religion abbreviated as FAI, by fostering a minimum of 2 majors (Fadjar, 1998).

Establishment of Postgraduate Programs (PPs) at Islamic Higher Education

The Postgraduate Program (PPs) at the State Islamic Institute (IAIN) has been held for quite a long time. PPs were first held at IAIN Jakarta (since 1982), and IAIN Yogyakarta (since 1983). Then followed by IAIN Banda Aceh (since 1989), IAIN Ujungpandang (since 1990), IAIN Surabaya, IAIN Padang, IAIN Medan (all three since 1994). Until now postgraduate programs have been established in various PTAIN and PTAIS, in fact all UIN and IAIN already have postgraduate programs, and several STAINs already have postgraduate programs. This indicates that since the postgraduate program was founded in 1982, several Islamic universities have participated in it.

The IAIN postgraduate program has the general objective of producing experts in the Islamic religion who are the core of the driving forces of education, research and development of science. The specific objectives are; first, developing the participants' abilities and expertise to master the field of Islamic religious knowledge including auxiliary knowledge needed in the context of developing Islamic religious knowledge and practicing it in society. Second, have skills and expertise in the fields of Islamic religious knowledge and research in accordance with the field of the program concerned. Third, have a scientific attitude and scientific charity as experts in the field of Islamic religious knowledge who are responsible (Azra, 1999).

The establishment of this postgraduate program cannot be separated from the desire of Muslims to explore and develop Islam more broadly throughout Indonesia, even to improve the quality and quality of Islamic educational institutions. The presence of this postgraduate program has had a broad impact on the development of Islamic educational institutions in Indonesia. Various efforts are still being made to improve the quality and quality of Islamic educational institutions. Currently postgraduate programs have spread to almost all corners of Indonesia, making it easier for Muslims to dig deeper into Islamic studies.

Change of IAIN Branch Faculties to STAIN

Malik Fadjar, when he was the Director General of the Ministry of Religious Affairs, proposed reforming and rationalizing the organization of Islamic Higher Education or IAIN. The results of the rationalization of the IAIN organization then gave birth to Presidential Decree No. 11 of 1997, the branch faculties in the IAIN environment changed to STAIN. The thing that underlies Malik Fadjar to come up with this idea is because the name of the branch faculty is actually against the law. The correct College structure is University, Institute, Academy and Diploma. To realize this idea, Malik communicated intensively with various groups; with the Ministry of National Education, the Department of Budget, Bappenas, Menpas and also the DPR. This effort was realized with the issuance of Presidential Decree No. 11 of 1997 which stated that 33 faculties of the IAIN branch became STAIN (Fadjar, 2005).

The names of STAINs originating from the 33 faculties of the IAIN branch are Ambon STAIN, Batusangkar STAIN, Bengkulu STAIN, Bukittinggi STAIN, Cirebon STAIN, Curup STAIN, Gorontalo STAIN, Jember STAIN, Kediri STAIN, Kendari

STAIN, Kerinci STAIN, Kudus STAIN, STAIN Malang, STAIN Manado, STAIN Mataram, STAIN Metro, STAIN Padangsidempuan, STAIN Palangkaraya, STAIN Palopo, STAIN Palu, STAIN Pamenkasan, STAIN Pare-pare, STAIN Pekalongan, STAIN Ponorogo, STAIN Pontianak, STAIN Purwokerto, STAIN Salatiga, STAIN Samarinda, STAIN Serang, STAIN Surakarta, STAIN Ternate, STAIN Tulungagung and STAIN Watampone.

Of the 33 STAINs above, STAIN Malang then changed to UIN Malang, STAIN Ambon changed to IAIN Ambon, STAIN Gorontalo changed to IAIN Amal Gorontalo, STAIN Mataram changed to IAIN Mataram, STAIN Serang changed to IAIN Maulana Hasanuddin Serang and STAIN Cirebon changed to IAIN Cirebon. It can be understood that STAIN is always trying to develop its institutions, one has changed to UIN and five have changed status to become IAIN. Finally STAIN Surakarta changed its status to IAIN Surakarta.

In its journey, new STAINs emerged, namely Syekh Abdurrahman Siddiq Bangka Belitung STAIN, Al-Fatah Jayapura STAIN, Cot Kala Langsa STAIN, Malikussaleh Lhokseumawe STAIN, and Sorong STAIN. At first there were 33 STAINs, then of the 33, 1 changed to UIN and 6 changed to IAIN, then followed by the establishment of 5 new STAINs. Until now in Indonesia there are 31 STAINs spread across various regions. In 2023 many STAIN changes into UIN, such UIN Salatiga, UIN Batusangkar and so on.

The change of several IAIN branch faculties to STAIN provides greater opportunities in the development of Islamic education in Indonesia. STAIN as an Islamic educational institution is given broader authority to manage Islamic educational institutions, even more strengthening the existence and progress of Islamic educational institutions moving to improve the quality of graduates of Islamic tertiary institutions.

Until now, STAIN has made a very significant contribution and impact on the development of Islamic educational institutions in Indonesia. This is marked by the development and involvement of STAIN graduates in various fields, the increase in the number of students, the increase in study programs developed, the infrastructure, and the change in parts of STAIN to UIN and IAIN. Of course, this is very encouraging for the development of Islamic higher education in Indonesia.

Changes from IAIN/STAIN to UIN

Since the existence of mankind on earth, in an evolutionary and gradual manner, there has been a development of science and technology. Many new discoveries as a result of human efforts to develop this knowledge. From the point of view of the scientific concept in Islam, knowledge is divided into two types, according to the results of the world Islamic education conference, namely knowledge that is classified as perennial knowledge and knowledge that is classified as acquired knowledge. Perennial knowledge is knowledge that comes from revelation, while acquired knowledge is knowledge that comes from human acquisition. In the concept of Islam, the two types of scholarship are united in one unit. Starting from this concept, the

ideal of an Islamic higher education institution is to develop both sciences simultaneously, without separating them, let alone contradicting them. To develop the two sciences in a balanced way, it is necessary to design the development of the two sciences.

With regard to the development of IAIN, Azyumardi Azra, put forward several recommendations, namely: (1) reformulation of IAIN objectives, (2) curriculum reconstruction, (3) simplification of lecture load, (4) decpartmentalization, (5) liberalization of the credit system. In responding to the times that are increasingly loaded with technological sophistication, currently many IAIN/STAIN managers have turned these institutions into State Islamic Universities (UIN). The change was made for several reasons, namely first; The current existence of PTAIN is no longer only aimed at producing scholars who can read the yellow book, lead tahlil or become imams of mosques, but also must be able to respond to the increasingly complex problems of the times. Second, the existence of PTAIN is an alternative foundation for the world community in exploring various skills that can be used in the world of work. Therefore, the existence of a university today must appear more innovative, progressive along with the progress of the times. Graduates must be supported by qualified knowledge, reliable skills, and have an accountable moral commitment (Steenbrink, 1986; Nata, 2005).

The issue of developing IAIN into UIN has actually started to be rolled out since the Ministry of Religion was led by H. Tarmizi Taher. This issue now seems to have a bright spot, with 5 IAINs (Jakarta, Yogyakarta, Bandung, Pekanbaru, Ujun Pandang) and one STAIN (Malang) being made as pilot projects for development towards UIN.

UIN is the most significant form of development from a series of PTAIN institutional struggles, at least until now. This is because the change from IAIN, or moreover STAIN, to UIN has far-reaching implications, both in terms of institutional position, opportunities to open study programs, academic competition, and the elimination of the dichotomy between religion and general science. According to Azyumardi Azra, as quoted by Qomar (2010), that the change from IAIN Syarif Hidayatullah Jakarta to UIN Jakarta was basically aimed at encouraging efforts to reintegrate the epistemology of science which in turn eliminated the dichotomy between religious sciences and general sciences. This is important in order to provide an Islamic moral foundation for the development of science and technology and at the same time articulate Islamic teachings proportionally in people's lives (Qomar, 2010).

The transformation of IAIN/STAIN into UIN will of course require changes in perspectives, attitudes, and tips from the academic community in developing academic culture and traditions as well as managing the various departments/study programs they develop in the context of the transition to UIN. This coercive change needs to be made to avoid disappointment from the public and the community who are customers, as well as their perception and image of our existence being reversed. The problem is where and how to start? This is a crucial issue that must be understood by each member of the academic community (Muhaimin, 2008).

Nata (2003) said that there were five reasons behind the need for conservation of IAIN to become UIN, namely (1) there was a change in the type of education at madrasah aliyah, (2) there was a dichotomy between religious sciences and general sciences, (3) a change from IAIN to UIN will provide wider opportunities for its graduates to be able to enter wider employment opportunities, (4) the change of IAIN to UIN is necessary in order to provide opportunities for IAIN graduates to carry out vertical mobility, namely opportunities and roles to enter a wider field of movement and (5) the change from IAIN to UIN is in line with the demands of Muslims, who besides wanting professional and high-quality education delivery services can also offer many choices.

Another reason for the change from IAIN to UIN was (1) to provide wider opportunities for tertiary education to madrasa graduates, (2) so that UIN graduates could enter a wider world of employment, (3) so that UIN could accommodate madrasa graduates whose circumstances has changed into a public high school with a religious pattern, (4) to increase the dignity of PTI (Islamic Higher Education) which is under the Ministry of Religion so that it is equal to the dignity of public universities which are under the auspices of the Ministry of National Education, and if possible the dignity is even higher (Nata, 2003).

The ideas and concepts regarding the development of IAIN to become UIN started from several problems faced by IAIN in its development so far. Some of the main problems are as follows. First, IAIN has not played an optimal role in the academic world, bureaucracy and Indonesian society as a whole. Among these three environments, it seems that the role of IAIN is bigger in society, because of the strong orientation towards da'wah rather than the development of science. Second, the IAIN curriculum has not been able to respond to developments in science and technology and increasingly complex changes in society. This is primarily due to the fact that the field of religious studies, which is a specialization of IAIN, has experienced less interaction and reappraisal with general sciences, and even tends to be dichotomous. The IAIN curriculum is still too heavy on normative sciences; while the general sciences that can direct students to ways of thinking and approaches that are more empirical and contextual seem to be inadequate (Azra, 2000).

To capture and understand the vision and mission of developing IAIN/STAIN to UIN at least it can be targeted from three dimensions, namely (1) the normative-theological dimension, (2) the philosophical dimension and (3) the historic-empirical dimension. Judging from the normative-theological dimension, Islamic doctrine basically teaches its adherents to enter Islam in a *kaffah*/thorough manner as opposed to partial Islam. In terms of the philosophical dimension, if the paradigm of Islamic education is an effort to develop an Islamic view of life, which is embodied in an attitude of life and manifested in daily living skills, then the development of science and technology will depart from a theocentric view, in which processes and products are sought. The discovery of science and technology through studies, research and experiments, as well as its use in life, is the realization of the mission of the caliphate and its service to Allah in the world in order to seek His pleasure in the life of the

hereafter. Islamic life underscores the need to build ontology, epistemology and scientific axiology that not only believes in sensory truth, logic and human ethics, but also recognizes and believes in transcendental truth (Muhaimin, 2008).

Judging from the historical dimension, in broad outline Islamic (cultural) history according to Nasution (1995)- can be divided into three periods, namely the classical period (650-1250 AD), the medieval period (1250-1800 AD), and the modern period (1800 AD to now). In its historical reality, the classical period describes the heyday, golden or progress of the Islamic world; the middle period describes the decline of the Islamic world; and the modern period describes the rise of the Islamic world.

Based on this main background, the development of IAIN to become a State Islamic University (UIN) has quite strong reasons. However, since the idea of establishing a UIN has been rolling out in recent years, there have been quite a number of main obstacles that must be overcome, especially legal constraints related to the Law on the National Education System (UUSPN) and the Ministry of National Education (Depdiknas). The issuance of PP 60/1999, as stated above, also seems not reformist enough to allow the change of IAIN to UIN.

Five of the 14 existing IAINs changed their status to UINs, namely IAIN Jakarta changed to UIN Syarif Hidayatullah Jakarta in 2002 based on RI Presidential Decree No. 031 of 2002, IAIN Yogyakarta changed its status to UIN Sunan Kalijaga Yogyakarta based on Presidential Decree No. 50 of 2004, IAIN Pekanbaru changed its status to UIN Sultan Syarif Qasim based on Presidential Decree No. 2 of 2005, IAIN Bandung changed its status to UIN Sunan Gunung Djati Bandung based on Presidential Decree No. 57 of 2005 and IAIN Ujung Padang changed its status to UIN Alauddin Ujung Padang based on Presidential Decree No. 57 of 2005. Likewise, STAIN Malang changed its status to UIN Maulana Malik Ibrahim Malang.

According to Fadjar (2005), that the effort and idea of changing IAIN/STAIN to become UIN is an attempt to reinforce, sharpen and renew Islamic education in terms of how to serve basic human needs. Because, according to Malik, talking about education is the same as considering a sustainable future undergoing change. Malik envisioned the idea of changing IAIN to STAIN and UIN not just a "nameplate" changes but as a model of "scientific reintegration" which refers to a form of development, improvement and consolidation of a more professional academic status. UIN, for example, is predicted to be a model of an Islamic education system that has "high quality" compared to other PTN/PTS which have the same status, role and function, in addition to having broader autonomy in terms of academic development, management and administration.

The development of IAIN/STAIN to UIN basically intends to raise Ibrah from historical phenomena (classical period) from the history of Muslims. Therefore, it is not wise and realistic to confine Islamic studies to a very narrow scope of study, especially since the scope is only related to the stagnation of the Muslim community during the decline of Islamic civilization (13th to 19th centuries) (Muhaimin, 2008).

UIN aspires to be a center of excellence for the development of science in general and Islamic scholarship in particular, so that a religious-scientific community is

formed based on religious teachings. Not just bodyguards, guardians and preservation of existing traditions. It is hoped that UIN will not only be good at producing “religious teachers” and traditional *kiai*, but how can it produce professional *kiai* in managing fishery boarding schools, animal husbandry boarding schools, plantation boarding schools, mining boarding schools, industrial boarding schools, and so on. Of course, with a professional embodiment in every academic field that is opened.

The idea of a strategy for the development of religious and religious education is a need that must be continuously pursued. Efforts to solve educational problems and respond to life’s challenges must also be carried out by expanding academic communication and consultation to various scientific disciplines such as philosophy, history, language, religion, anthropology, sociology, economics, politics, biology, informatics, and management (as the key to self- and social). Malik reveals that approaching religious and religious teachings today requires a set of other sciences such as sociology, anthropology, and archeology. Of course, a development direction requires professionalism in the context of physical-material, social and ethical management.

Curriculum development and several study programs at IAIN/STAIN to go to UIN can basically be held accountable historically, or at least get historical legitimacy. However, this mapping effort does not pretend to adopt the treasures of previous scholars in a taken for granted manner, but only accounts for what is being and will be developed at IAIN/STAIN towards UIN in the historical context of Islam (Muhaimin, 2008).

Furthermore, it should be stated that the plan to change IAIN to UIN, especially IAIN Syarif Hidayatullah Jakarta has actually been discussed for a long time. At the end of Prof. Dr. Harun Nasution as Chancellor of IAIN Jakarta in the 1980s had raised the idea of the need for IAIN to be developed with several faculties. This idea was then finalized and poured into a more concrete concept at the end of Prof. Dr. H.M. Quraish Shihab as Chancellor of IAIN Jakarta, in the 1985s. The UIN concept was then further refined and equipped to further strive for realization during the time of Prof. Dr. Azyumardi Azra as rector. Various efforts in this direction have been made, by applying the concept of IAIN with a Wider Mandate (IAIN with a wider mandate).

Gait of Alumni of Islamic Higher Education

Socially, IAIN students come from marginalized groups that have no political power or economic power. However, on the other hand, this is an indication that IAIN is truly a populist tertiary institution. In other words, IAIN does not belong to some selected few in society with all its privileges.

With this marginal social background, IAIN (PTAIN) since its birth, on June 1, 1957 has been crawling slowly with the aim of elevating the dignity of these marginalized socially, economically, intellectually and religiously of course. Until it was twenty years old, IAIN remained a marginal tertiary institution. Not only marginal in the sense above, but also in the employment of its alumni. Employment

opportunities for pre-graduates are still limited mainly to the “armpits” of the Ministry of Religion, or to become religious teachers, preachers, even traders in villages and urban areas. Until the 1975s, IAIN diplomas were only valid at the Ministry of Religion, while other departments or institutions tended to reject them. New developments have taken place in the last decade, or to be precise, after the 1975s. Even though IAIN students still come from marginal groups, the jobs that alumni can enter are no longer marginal. The absence or lack of appointment of IAIN alumni by the Ministry of Religion to become civil servants, resulted in IAIN’s “BA” and “DRS” exerting all their strength to make up for the demarcation line of work marginalization so far. The shortage of teachers faced by the Ministry of Education and Culture creates a sizable “opportunity” for IAIN alumni to enter the department -especially as teachers in junior and senior high schools - through the PGSLP/PGSLA program. In this program, IAIN alumni generally show achievements that are not inferior in quality to alumni of other universities such as IKIP (Azra, 2000).

The Department of Education and Culture is not the only field that IAIN alumni have successfully penetrated. Other departments have also “not hesitated” to accept IAIN graduates. Because of this, now IAIN can also be found at the Ministry of Foreign Affairs, the Ministry of Information, the Ministry of Justice, the Attorney General’s Office and others. Meanwhile, the mobility of IAIN’s “children” can also be seen in scientific research and community development institutions, both government and (especially) private. Starting from LIPI, LRKN can be found by alumni of IAIN. Even in Community Self-Help Development Institutions such as LP3ES, LSP, PPA, P3M and the like, the number of IAIN graduates is quite significant and of good quality. Even recently IAIN alumni have become ministers, regents/mayors, members of the MPR/DPR RI, provincial DPRD, regency/city, and so on. Of course, this is an exciting thing for the future development of PTAI, as well as a challenge at the same time in preparing graduates who are able to work in a wider variety of fields.

The work of PTAI alumni in various sectors has had an impact on the development of Islamic educational institutions. PTAI alumni are able to compete, even exceed in some respects from public universities. Therefore, of course this indicates that PTAI is able to produce graduates who have high competitiveness. Moreover, coupled with social mobility in the life of Muslims, it cannot be separated from the progress of the alumni of these Islamic tertiary institutions who are able to work in various sectors. This mobility, both in terms of the level of knowledge, religious practice, politics, economics, culture and so on, provides fundamental changes in various aspects of the life of Muslims in Indonesia.

This great mobility has had a major impact on the development of Islamic higher education in Indonesia. Islamic higher education institutions continue to exist and experience rapid adaptation to the dynamics and changes that occur in society. Islamic tertiary institutions continue to improve to face the changes and demands of the times, even though there are many challenges faced by PTI, Muslims have a strong spirit to improve the quality and quality of PTI in Indonesia. With the emergence of UIN, this provides fresh air for the development of Islamic tertiary institutions in Indonesia in

order to accommodate the demands of Muslims to develop science properly. Of course, this has had a tremendous impact on the understanding of Muslims in the practice of Islamic teachings themselves.

Challenges to the Development of Islamic Higher Education

PTAIN development faces political, cultural, social, and psychological constraints. These political obstacles occur, for example, regarding institutional development as happened during the New Order era. During the Soeharto regime it was very difficult to change IAIN to UIN because it was not supported by the good will, political will, or political power from the government. The change from IAIN to UIN could only occur in 2002. Still within the scope of political constraints, PTAIN received very discriminatory treatment with regard to funding, especially during the New Order era. The allocation of funds given to IAINs throughout Indonesia, totaling 14 IAINs, is the same as one state public university. This injustice is also felt by lecturers who study at the postgraduate level. The assistance funds received by the lecturers were far below those of the general university lecturers (Qomar, 2010).

PTAIN faces political constraints internally (from within) which can interfere with the development of good academic traditions and the quality of education. Many of the communities that inhabit PTAIN come from movement organizations, even though the movement is known to have a very deep political touch. Politics is usually based on certain conflicting interests. More than that, people who are affected by these interests tend to be practical and pragmatic, cut compasses, and have a very weak work ethic, making it difficult to be invited or mobilized to achieve institutional progress. Ideally, movement organizations within PTAIN/PTAI can work together to improve the quality of these institutions. However, in reality there are not a few cases that occur within PTAIN/PTAI internally, in general, each movement shows its own egoism, so this results in a slow rate of growth and development of PTAI.

Another obstacle faced by PTAIN is cultural constraints. There are several types of culture that develop in PTAIN but are not conducive to the progress of the institution. For example, the motivation of da'wah dominates the steps of the academic community so that it has implications for the emergence of activities without careful planning, the tendency towards appearance is greater than work, conservation efforts are stronger than creation, the tendency to become a listening-speaking society, preferring to do a doctrinal approach rather than a rational, critical and other approach.

PTAI also experiences social or community constraints, namely that it does not yet have appeal to the wider community. People who choose PTAIN as a place to study are still limited to the santri community. The non-santri community is still not interested in PTAIN. This situation may have something to do with their misperception about the subjects taught at PTAIN. They suspect that PTAIN only teaches religious courses, while general courses are not taught so they are reluctant to enter PTAIN. This indicates a disconnection of information from PTAIN to the public.

This decision is getting clearer when there are still some people asking, for example, whether IAIN is a public private educational institution.

PTAIN has psychological problems. Indonesian society is psychologically unable to be invited to advance, both people who come from the official level, education circles, students, and parents. The PTAIN academic community is part of Indonesian society and of course also inherits the character of Indonesian society. Lecturers and students still find it difficult to pursue progress because there are consequences in the form of additional burdens that are increasingly burdensome. The pioneering movement for progress indeed requires lecturers to be more creative, initiative and innovative in designing learning processes, carrying out research, writing scientific journals and books, and doing community service. PTAIS (Private Islamic Religious College) also experienced the same obstacles, even in certain cases PTAIS experienced more worrying obstacles compared to PTAIS. These constraints have resulted in many PTAIS carrying out the lecture process as it is, without thinking about the quality of the graduates.

Islamic Higher Education (PTAI) faces several challenges, namely the challenges of globalization, challenges of science and technology development, and moral challenges. According to Azra (2000), that IAIN has several weaknesses, namely weaknesses in language skills, weaknesses in systems and methods, weaknesses in scientific mental attitude and lack of hardware.

According to Muhaimin (2008), in realizing the idealism of IAIN/STAIN to become UIN, they still face various challenges. In reality, the ethos of developing science among Muslims is still weak, and even experiencing stagnation. Why is that? There are several possible answers to this problem: first; maybe because there was a cult towards the thoughts and findings of earlier scholars or scholars, so that the works afterward were more of a repetition or recollection nature, and/or just sharh, second; maybe because of the weak scientific ethos or the enthusiasm of the lecturers in studying, researching and developing science and technology, ironically even research/studies are only limited to fulfilling credit points for promotion, third; maybe because the lecturers are more inclined to become preachers in the narrow sense, fourth; maybe because of the large number of teaching hours considering the limited number of lecturers, or the high mobility so that a lecturer is able to teach at various tertiary institutions, and fifth; maybe because of the low appreciation of scientific work or research results.

In addition to the obstacles faced from the external aspects of IAIN above, IAIN also experienced obstacles and challenges from internal aspects both in terms of management, curriculum, lecture process, lecturer quality, and graduate quality. Until now, there are still obstacles faced by PTAI in developing its institutions, so that it is still experiencing difficulties in expanding PTAI institutions in a better direction. Therefore, new breakthroughs are highly expected to improve the quality and quality of PTAI graduates, so that PTAI graduates can take wider roles in various fields of expertise.

The Relationship between the Development of Islamic Higher Education and the Reform of the Islamic Education System

In the 1970s, the color of renewal of Islamic thought was increasingly widespread. The younger generation of educated Muslims in this decade has shown a tendency to think that is no longer normative in looking at religion. They - unlike during the Islamic period which was mystical and sufistic were then more interested in an Islamic understanding based on an empirical and historical approach in the formation of their religious vision. It is undeniable that the change in vision and orientation was in line with the influence of Islamic reform, which was primarily brought about by this "second generation" modernist Muslim group (Azra, 2000).

In the early decades of the development of IAIN, studies on Islam at IAIN had three main tendencies: first, to be normative-idealistic; second, the orientation towards the sectarianism of schools of thought, especially the Shafi'i school of fiqh and the Ays'ari kalam; third, the direction of science to the Middle East, and fourth; secluded from wider scholarly discourse. Developments that occurred in Indonesian society, especially since the 1970s, later contributed to the changes in IAIN. The national development program, the emergence of the Nurcholish Madjid Renewal Movement, et al, the emergence of Mukti Ali as Minister of Religion, and Harun Nasution as Chancellor of IAIN Jakarta are some of the significant factors that have pushed for changes in Islamic studies (Azra, 2000).

Appointment of Prof. H. A. Mukti Ali as Minister of Religion of the Republic of Indonesia turned out to have a broad impact on the development of IAIN. First, the officials of the central Ministry of Religion in Jakarta underwent a major change, from the leadership of the kyai to the graduates of IAIN. This situation then manifested itself in the leadership of the Ministry of Religion in the regions. Within the IAIN environment, similar phenomena also occurred, namely the shift in leadership from traditionalists to modernists, although it did not always go smoothly. H. A. Malik Fadjar, for example, the Minister of Religion of the Republic of Indonesia in the Development Reform Cabinet (1998-1999), admitted that when in December 1972 he was appointed by the Minister of Religion H. A. Mukti Ali as secretary (Head of TU) of the Tarbiyah Faculty of IAIN Sunan Ampel, it was not accepted well. smoothly by the pro-NU faculty leaders who were there at the time, because they thought it would change the establishment. In the end, this position was occupied by Malik Fadjar, even though he had to go through a handover of office (Fadjar, 1995).

There are several differences in the attention of traditionalists and modernists in developing IAIN. Traditionalists tend to emphasize increasing the number of IAIN, faculties, including branch faculties and remote classes, even remote classes in other provincial cities or regency cities. The second tendency of the traditionalists is the effort to maintain Islamic studies in a form similar to the curriculum of the Al-Azhar boarding school or university, in the sense that they study a lot of Arabic-language books and do not accept general knowledge as an auxiliary science.

Meanwhile the tendency of the modernists is just the opposite. The modernists pushed for the inclusion of general courses, most of which used Indonesian books,

into the IAIN curriculum. Originally, these Indonesian language books were intended only for auxiliary sciences, but later they also spread to the core sciences, so that they gradually lowered the quality of IAIN due to the weakness of the alumni in mastering Arabic. The second tendency of the modernists is their obsession with the rationalization of the IAIN organization. IAIN remote classes are abolished or combined with others, efforts are made to not increase the number of faculties, or even reduce them if possible. The number of students is also controlled. The culmination of this organizational rationalization activity was the release of around 40 IAIN branch faculties to become 36 State Islamic Colleges (STAIN) which stood alone in 1997, outside of the 14 existing IAINs.

There is another difference in terms of tendency between traditionalists and modernists in relation to Islamic studies and science and technology. Some modernists, especially IAIN Jakarta and Yogyakarta, think that their IAIN needs to be turned into a university so that science and technology can be widely taught in it, in addition to purely Islamic sciences. This idea has been developing for the last four years, but due to the economic crisis, the two IAINs have temporarily taken the path of expanding their mandate by opening new study programs such as psychology, libraries and mathematics, without having to change their institutions to become universities. Meanwhile, other IAINs also took similar steps, opening new study programs that had so far been considered outside of pure Islamic studies such as mathematics, libraries, psychology, journalism, and others. Developments regarding the change of IAIN into a university seem to be temporarily stalled, because within the body of IAIN itself opinions are developing, especially from traditionalists who do not want this change because it is considered that it will push religious studies to a certain angle and will lose or shrink its role. Among those who agree with the plan to change IAIN into a university, there are also two opinions. The first opinion requires that the institutional changes be carried out drastically, then followed by the opening of new departments or study programs. Meanwhile, the second opinion which seems more conservative says that the change in the institution can be carried out later, while what must first be done is to educate and prepare the teaching staff for the new non-religious study programs that will be opened, then with new study programs. it was as an embryo that a new faculty was formed and then IAIN was turned into a university.

For almost more than thirty years, IAIN has played a significant role in the development and renewal of the Islamic education system in Indonesia, particularly in madrasah and pesantren education. This important role can be seen not only in the context of providing teachers for Muslim students, but - this is more important - IAIN has influenced a wider and more open perspective, understanding and interpretation of Islam. As the highest Islamic educational institution in Indonesia, IAIN has become one of the best hopes for the Muslim community who wish to study Islam after they have graduated from Madrasah Aliyah (MA) or pesantren. Of course, since its inception IAIN has not immediately become an educational institution that is academically characterized, with broad socio-political insights. Previously, IAIN's

space for movement and intellectual participation was still limited and even tended to be marginalized, especially when compared to the role and influence of educated people from various other state tertiary institutions.

IAIN is seen as playing a role in the dynamics of the development of Islamic intellectual discourse in Indonesia because of its distinctive approach to Islam. IAIN has so far put more emphasis on broad definition and understanding of Islam (broad definition and understanding of Islam). This way of thinking is clearly felt at, for example, IAIN Jakarta (Ciputat). This educational institution is often referred to as a "reform campus", which is based on efforts to "renew Islamic thought". The liberal character of the Ciputat intellectual community is so entrenched that it is not surprising that this gave rise to a religious and social understanding that people call the "Ciputat school of thought".

Thus, it can be understood that the establishment of IAIN is a continuation of the renewal of the Islamic education system in Indonesia or is a response to the reforms that occurred in previous Islamic educational institutions. IAIN/PTI play a major role in reforming the Islamic education system in Indonesia, including reforms that occur in Islamic higher education institutions themselves.

D. Conclusion

Islamic Higher Education in Indonesia was established on April 10, 1946 in Yogyakarta under the name Islamic College (STI) which in November 1947 STI was developed into a university under the name Islamic University of Indonesia caring for four faculties namely religion, law, education, and economics. Which was officially opened on March 10, 1948, coinciding with 27 Rajab 1367 H. The presence of Islamic Higher Education (PTAI) is a continuation of educational reform at the previous level, besides that in PTAI itself there have been updates to the Islamic education system, even PTAI graduates have brought the updates obtained at the institution to the existing madrasas and Islamic boarding schools in Indonesia. The development of PTAI has had a major impact on political, economic, social, cultural mobility and so on, among Muslims in Indonesia in particular and Indonesian society in general. In responding to the demands and developments of the times, within the body of IAIN itself there has been a fundamental change by updating the institution to become UIN by integrating the existing knowledge, so that Islamic tertiary institutions can be aligned with other tertiary institutions.

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