



Analysis Of Islamic Higher Education Development Models In Indonesia

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Abstract

This study aims to find out and analyze the development model of Islamic Higher Education in Indonesia. The method used in this study is the literature method, which is to review and analyze written sources about various strategic actions about the development of Islamic Higher Education in Indonesia. The results showed that the development of the PTAI model can be analyzed through two approaches: First, the organic approach, which is the approach used to analyze the development of PTAI, namely the development of PTAI can develop its institutions in accordance with the demands of community needs and in line with the development of science and technology. This is because the university has state status, is funded by the government, and receives financial support and human resources in accordance with development needs. Secondly, the mechanical approach is a model of approach that is based on natural change and what it is. The mechanical approach model can be used as a tool to analyze the development of private PTAI, namely PTAI which is managed by the private sector and experiences many obstacles in its management caused by limited sources of funds, limited development facilities, and infrastructure. and management of limited human resources. This resulted in private PTAI developing slowly in improving its academic quality.

Keyword: Development Model, Islamic Higher Education





1. INTRODUCTION

Education is an important aspect in nation building to become a nation that competes in the digital era of 4.0. Education mobilizes all resources to make intelligent, moral, independent, and professional human beings in their respective fields. Therefore, agreeing with (Szeinbach, Seoane-Vazquez, Beyer, & Williams, 2007), Fattah (2012: 35) states that education can provide better hopes for the future and has encouraged community efforts towards developing education.

Improving the quality of human beings is the main requirement to accelerate the nation's development because qualified human beings contribute to developing the nation's welfare, health, and intelligence. Fattah stated that education has an important role in improving the quality of human resources because education fully affects a nation's economy. (Fattah, 2009: 77). Fattah further stated, "In improving the quality of Indonesian people, the government is not a system that is separated from the private sector and the community. The relationship between government, society, and the private sector is inseparable in its role in increasing equity and quality of education. (Fattah, 2009: 77). In other words, education is a strategic path to improving the quality of human resources, which is an investment in nation-building. Therefore, the government, the private sector, and the community must work hard to unite, move and take steps to improve the quality of education in its various forms and levels.

Higher education, as a formal educational institution, strives to be able to prepare graduates to be able to meet market needs by providing professional experts. For this reason, tertiary institutions are required to produce graduates with academic abilities and skills.

Hawkins stated that higher education is a complex organization and carries out its activities through dynamic education and teaching, research, and public service activities in interrelated activities to build institutional progress in tertiary institutions. (Hawkins, 2016: 38).

To produce university graduates who can meet the labor market's needs, universities must establish partnerships with the industrial world as users of graduates. The partnership between universities and the world of industry and the labor market is mutually beneficial by exchanging knowledge and skills through industrial research. In this regard, Jauhari et al. stated that the partnership between universities and graduate user industries has the potential for significant economic growth in a nation, considering the quality of knowledge generation and talent originating from universities can increase industrial productivity. (Jauhari, 2013: 239). Furthermore, Jauhari et al. stated that, in general, universities have an agenda centered on the production of graduates and employers who can be employed. However, the specific goals vary and usually include: graduates who can be employed, involved in the results of meaningful and useful research, and can become material for





recommendations to related parties in education and industry policymakers, as well as influencing public policy, offering lifelong learning opportunities, involvement in industry-sponsored projects and producing good citizens in society. For the industry, the central priorities are achieving a return on investment, building market share, innovation in products and services, and developing and retaining talent. The government usually tries to provide an ecosystem so that opportunities for citizens and jobs for graduates can develop. Governments also aspire to facilitate the development of good academic and research institutions, and they usually encourage partnerships with industry as part of their knowledge exchange strategy and investment in entrepreneurship and economic growth. (Jauhari, 2013: 239)

Modernizing higher education to face the demands of the global market is a must. It cannot be avoided by implementing a strategic pattern to adapt the knowledge provided to the global environment. This is as stated by Parakhina et al. (2017). For example, higher education in Russia has modernized by integrating global market demands into the educational environment. However, according to Parakhina, the efficiency level of contemporary management models applied by universities in Russia still needs to be considered high. According to Parakhina et al., this is due to the need for more strategic flexibility in the competitiveness of Russian universities. The low management of the university is caused by a conflict of interest at the structural level resulting in a management crisis affecting the university education system as a whole. Over the past 25 years, there have been radical changes in the basic institutional conditions for the development of higher education institutions in Russia, changing volumes and models of financing, market share, and regional environment; conditions and nature of interactions with international partners, etc., but simultaneously on the other hand in most cases, there is no change in the system platform and internal policy standards in the management of tertiary institutions. The accumulation of university potential in Russia is a long evolutionary path because the university's potential is a potential resource that must be managed professionally to produce innovative products to increase global competitiveness. (Parakhina 2017: 62).

Higher education as an institution of higher education plays a strategic role in producing high-quality human resources. Higher Education functions to prepare students with professional abilities to meet the needs of society. This is following PP 60 of 1999,

"Higher education is organized to (1) prepare students to become members of society with academic and/or professional abilities who can apply, develop and or enrich the repertoire of science and technology and/or the arts. (b) Developing and disseminating science and technology and/or art and using it to improve people's lives and enrich national culture. (Directorate General of Islamic Religious Institutions, 2011).





Higher education, as one of the formal educational institutions, strives to prepare its graduates following the mandated goals of national education. In addition, university graduates have endeavored to fill the need for the availability of experts and professionals at various levels and types of abilities. For this reason, the role of tertiary institutions is demanded to make community members have academic and professional abilities in their fields so that they can apply, develop and create science and technology.

The higher education institution management model can be equated with the service business model. Satisfaction Stakeholders (students, lecturers, staff, and managers) are also a measure of its success. For this reason, higher education management must be managed professionally, like any other business, while prioritizing "service products" that must be achieved as expected.

In Indonesia, the implementation of higher education is carried out by the government, namely State Universities (PTN), and by the community, namely Private Universities (PTS), both in the form of universities, high schools, institutes, and academies. The role of Higher Education (PT) in providing higher education services is increasing. This can be seen from the growth of Higher Education, which is always increasing by offering various types and levels of new study programs. Higher education, as a place for learning process activities, strives to produce human resources with academic and professional abilities in their fields and personalities following the demands of national education goals. However, in reality, Tilaar stated Higher education in Indonesia still needs to be more meaningful in improving the quality of Indonesian people; morale, work ethic, abilities, and skills are still far from the coveted expectations. Today's global life demands the mastery and application of science and technology. However, higher education efforts still have not fully met these demands because our higher education, as reported in various studies, is low in the Asian region. (Purba, 2009)

The normative demands that are so high for tertiary institutions result in tertiary institutions having to be able to carry out the mission of developing individual reasoning abilities as one of the main strengths so that graduates have academic abilities and can fill job vacancies following their fields.

Based on the description of the thoughts above, the writer is interested in writing about the analysis of the model of Islamic Higher Education in Indonesia.

Based on the background, the problem in this paper is what is the model for developing Islamic tertiary institutions in Indonesia?

1.1 Analysis of Organic Models in Islamic Higher Education Development

The organic development model is a model that refers to the educational activity as a system consisting of components that live together and work together in an integrated





manner towards a specific goal, namely the realization of a religious life or inspired by religious teachings and values. (Muhaimin, 2009). The view of the organic model emphasizes that the development of Islamic educational institutions is built based on fundamental doctrines and values contained in the Quran and al-Sunnah al-Shahîhah as the main sources. (Muhaimin, 2009). Theological values are fixed, while at the level of implementation, they change according to the demands of the times and the environment. These developments and changes lead to a more advanced and higher direction. The task of education is too selectively, innovatively, and accommodative combine new values with old values to dynamically develop education following the demands of the times and circumstances without abandoning the fundamental values , which are the benchmarks for new values. Through such efforts, the Islamic education system is expected to be able to integrate the values of science, religious and ethical values, and be able to give birth to human beings who master and apply science, technology, and the arts, have professional maturity, and at the same time live in religious values. This paradigm seems to have been pioneered and developed in the education system in madrasas, which are declared as public schools with Islamic characteristics.

Based on this, organic theory can be used to analyze the development of Islamic religious tertiary institutions experiencing professional, institutional transformation by prioritizing academic quality improvement as a development priority. In this case, Syatibi stressed that Islamic tertiary institutions in Indonesia must always reinforce their academic excellence. This academic excellence needs to be realized through a clear concept. Experts and academics call this concept the term research university, which has appeared in Islamic higher education since this decade. (Nizar Ali and Ibi Syatibi, 2009).

The paradigm is that Islamic tertiary institutions must always be responsive to all changes that develop in science and social realities at a macro level and in Indonesia as a whole. (Nizar Ali and Ibi Syatibi, 2009) This responsive attitude should be based on research traditions and culture in PTAIN campus life. The concept of a research university demands that all campus development efforts be based on the activities and results of the research conducted by civitas academics as well as experts from outside the campus, starting from learning strategies, curriculum structuring, discovery of new theories, concept development, theory development, institutional development, educational innovation, and so on. The research results can be used as material for writing articles in international journals so that the international community can access them, and the findings can be submitted for patents.

In addition, the results of research conducted by the university are also very much needed by the community to facilitate the fulfillment of their needs. Muhammad Sirazi emphasized:





A postmodern society that is so dynamic requires universities that can give birth to new knowledge and develop existing knowledge through research institutions and activities. For that, we need an academic community with an attitude of inventiveness, namely thirst for new findings. Output, universities should choose innovation, namely having new ways of thinking, generating new thoughts, and understanding the needs and challenges of the real world. (Siraji, 2004).

Efforts that lead to educational innovation at PTAIN are starting to appear, clearly through efforts to develop integral scientific concepts. Integrating science with religion is seen as a way out of the emergence of controversial responses regarding the Islamization of knowledge, Muslim thinkers both on a national and international scale. Several PTAINs, both STAIN, IAIN, and especially UIN, have divided the integrative scientific concept as their character, Akhmad Minhaji identified as follows:

UIN Sunan Gunung Djati Bandung describes his scientific identity through his book, *Pandangan Keilmuan UIN Memandu Ilmu* (The Scientific View of UIN Guiding Science) (2006), UIN Maulana Malik Ibrahim Malang stated in his book, *Merging Science and Religion: Towards a Future Universal Islam* (2004), UIN Syarif Hidayatullah Jakarta with the title *Memadu Sains dan Agama: Menuju Universal Islam Masa depan* (Scientific Integration of UIN Syarif Hidayatullah Jakarta Towards a Research University) (2006), UIN Alauddin Makassar calls it by Inner Capacity as stated in *Memahami Kebahagiaan antara Impian dan Kenyataan: Suatu Upaya Pengembangan Inner Capacity* (Understanding Happiness between Dreams and Reality: An Inner Capacity Development Effort) (2006), UIN Sunan Kalijaga Yogyakarta poured it out through a work entitled *Integrasi Keilmuan UIN Syarif Hidayatullah Jakarta Menuju Universitas Riset* (Basic Scientific Framework and Curriculum Development at UIN Sunan Kalijaga) (2004).

Several IAIN and STAIN also followed in the footsteps of the UIN, for example, IAIN Sunan Ampel Surabaya through the Twin Towers, other Walisongo Semarang through the Sacralization of Secular Sciences and the Humanization of Islamic Sciences, other Surakarta through the Center for Islamic Science and Culture, [9] Meanwhile STAIN which has done the same thing, including STAIN Tulungagung (now IAIN Tulungagung) has formulated it with the title Epistemology-Based Education. The author believes that other STAINs have followed in UIN's footsteps, other and STAIN, which was mentioned earlier because the spirit of the presiding officer as a manager is to develop their respective institutions as a characteristic of empowering their institutions.

In its capacity as an academic institution, PTAIN is always required to divide itself and make improvements in thinking to find and develop knowledge; PTAIN must be able to meet new demands, both UIN, STAIN especially, IAIN, which is the origin of the two (UIN and STAIN). Sirazi states that as an Islamic tertiary institution, IAIN is believed to be able to





reform itself into a free, autonomous, and independent mega polis environment and must be rich in various styles of thought, scientific disciplines, methodologies, and theories." (Siraji, 2004). IAIN not only supplies employees of the Ministry of Religion or training headquarters for prospective religious teachers or members of the mosque Takmir but has already directed the development of Islamic thinkers and intellectuals.

Sirazi reiterated that the identity of IAIN is determined by its expertise in bringing together various intellectual discourses with scientific disciplines so that it can contribute to the intellectual treasures of Islam greatly. IAIN must be able to explain, interpret and manipulate the real phenomena of human life with an Islamic scholarly approach." Moreover, IAIN is a higher-level educational institution that has long been familiar with socializing with various thoughts from both the West and the East. Furthermore, IAIN has developed these thoughts with packaging. Many other alumni have emerged as potential Islamic thinkers in Indonesia. Some people even consider that the products of thought from intellectual circles are liberal, although IAIN circles are also not interested in this liberal assessment. This assessment only shows how many new ideas emerged among the circles IAIN so that others unfamiliar with this thinking call it liberal.

In responding to the demands of getting a job for its alums, as it is the orientation of almost every student, PTAIN should try hard to facilitate either through providing work skills, providing job opportunities, seeking work for its alums, and establishing cooperation with the business world, Muhaimin stated that PTAI needs to be built so that graduates can take part in various sectors of life and various areas of expertise and are at all strata of life and expertise. (Muhaimin, 2009; 242). Likewise, Janah suggested that Islamic tertiary institutions should work together with the business world as absorbers and users of these alumni to produce quality alumni. This can involve students, alumni, and companies representing the business world to provide useful input. (Janah, 2012: 4).

The quality of PTAIN students must always be improved to have reliable potential as capital for them when they become alumni competing with alumni of other tertiary institutions. Hasbi Indra said that other products, such as STAIN or UIN, must compete to meet various community needs. The progress of Sharia faculty graduates is not only in the field of marriage and inheritance but also in human rights advocacy and others. The progress of *Da'wah* faculty graduates should be able to develop. This is evidenced by the fact that there are alumni of the *da'wah* faculty who can appear in the national entertainment arena. Likewise, faculty graduates culture (*adab*), *ushuluddin*, and *tarbiyah* need to think about curriculum and creative learning models to deliver to students the skills that exist in today's dynamic competitive struggles of society. (Indra, 2005: 28)

Thereby constraints and demands faced by PTAIN and solutions that have been practiced or will be taken by PTAIN in responding to these constraints and demands both





now and in the future. Preferably the manager of PTAIN always perfects the solutions adopted in overcoming obstacles and fulfilling these demands as an integral part of his PTAIN management.

2. Mechanical Approach in the Development of Islamic Higher Education in Indonesia

The mechanical model approach can analyze the development model of traditionally managed Islamic tertiary institutions. A mechanical approach is an approach that refers to a natural change and what it is. (Mujib, 1993). In this study, a mechanical approach can be used in analyzing the development of private Islamic tertiary institutions. In the development of the College, Private Islamic Colleges (PTAIS) face increasingly complex obstacles. Qomar explained that the major obstacles faced by PTAIS included: weakness in funding, unprofessional management, ownership of higher education by certain individuals or families, and weakness in the spirit of competition to build achievement. (Mujib, 1993). In addition, the pragmatic attitude of the academic community, service weaknesses, and negative perceptions of society towards PTAIS is also a very serious obstacle in the development of Private Islamic Higher Education. Then the big obstacle to efforts to advance the University the high Islamic religion includes funding weaknesses, unprofessional management, service weaknesses, personal and family ownership, pragmatic attitudes of the academic community, negative perceptions from society, and weaknesses in the spirit of competition to build achievements.

Weakness of funding is the biggest obstacle for PTAIS. So far, the most felt obstacles have become a scourge for PTAIS managers compared to constraints other than weakness in funding. Temporary: expenditure demands for operational purposes, human resource development for employees, development facilities, infrastructure, and social relations are large. So far, on average, PTAI funding has only relied on student donations. The foundation has yet to begin to raise funds, while many of its students come from underprivileged families and rarely receive financial contributions from people in business and the community.

This funding weakness ultimately has an impact on unprofessional work management, especially regarding employee welfare rewards which are always late and far from proper. Commitment to increase welfare may exist, but the funds are used for welfare. It is not owned. PTAIS must prepare the facilities for educational activities, experimental or practicum activities in the laboratory, reading activities in the library, seminar activities, important meeting activities, and student organization activities. In addition, PTAIS is less selective in appointing new leaders as rectors, deans, or presiding officers based on the parameters of education, skills, and experience. PTAIS feels weak in providing services to





students and the community interested. Many managers of PTAI have yet to realize the need to provide excellent service to the community as part of a strategy to maintain its existence and achieve progress. They often show an attitude as a party that wants to be served by others. Even though they should be 'public servants' who always try to satisfy customers to increase customers, these roles and functions are not understood and are not realized by them, so the action of providing the best service to the community has yet to develop.

Sometimes, PTAIS is only owned by certain individuals or extended families. Structurally, there are organizers and implementers of PTAIS education. The position of the PTAIS education provider is in the hands of the foundation, while the position of implementing the education is in the hands of the manager, whether the chancellor, dean, or presiding officer. Their families fill all of these officeholders, the foundation and the rector, deans and presiding officers, and even their assistants. So that when there is a change of position, only a shift of position is carried out. This condition causes PTAIS to be less aspirational, less participatory, and weak in internal control, let alone external control. In turn, this condition fosters an authoritarian attitude for managers towards their subordinates PTAIS which is managed, is closed to suggestions for improvements from people outside the family.

There are symptoms or tendencies among the academic community at PTAIS to be pragmatic, both leaders, lecturers, and students. Leaders or managers tend to adopt policies that relieve students without being bound by moral obligations in improving quality, both in terms of trimming the time for carrying out activities such as the time for carrying out PPL and KKN, as well as simplifying mandatory tasks such as the obligation to write a thesis or thesis. Lecturers lack enthusiasm in perfecting the learning strategies presented to students, are not enthusiastic about taking care of promotions, are too soft in guiding students, and are too easy to give grades on exam results and collect student assignments.

There are other parts of the past perception of negative attitudes from the community towards PTAIS. Many of them think that PTAIS management needs to be more professional and needs more funds to finance operational activities. The campus is in a rural area and is not suitable for the lecture process. While the majors and lecture material only equip students with religion (faith, worship, and morals). Alumni PTAIS considered difficult to find a job can only be a muezzin or head of people's welfare affairs (*kaur kesra*), and a maximum only be chief (*penghulu*). Some believe they need help to continue to the next level of education and other negative evaluations. This public perception is detrimental to development efforts PTAIS, even though not all of their perceptions are correct. These perceptions burden the PTAIS manager's work, so they must be addressed and straightened out so that these negative perceptions quickly disappear during public.





The last major obstacle in PTAIS is the weakness of the spirit of competition to build achievements. So far, the enthusiasm of PTAIS managers has been more towards development financial, like opening classes away from development achievement. However, (both financial and performance) are also a weakness of PTAIS. The spirit of competition builds performance that should grow, but the spirit could be stronger, even almost non-existent in PTAIS. Most PTAIS managers run lectures routinely and regularly and carry out educational rituals alone. They have yet to get any tips or buzz strategies to compete to build achievements based on strong commitment and consistent attitude, so PTAIS has experienced a drought of achievements.

3. CONCLUSION

Based on the discussion above, it can be concluded that the development of the Islamic Higher Education model can be analyzed through two approaches: First, the organic approach, namely the approach used to analyze the development of State Islamic Higher Education, in which the development of State Islamic Higher Education can develop its institutions following the demands of the needs of society and in line with the development of science and technology. This is because these tertiary institutions have state status, are funded by the government, and receive funding and human resource support according to development needs.

Second, the Mechanical approach is an approach model based on natural changes and what they are. The mechanical approach model can be used as a tool to analyze the development of private Islamic Higher Education, namely Islamic Higher Education which is managed by the private sector and experiences many obstacles in its management caused by limited funding sources, limited development facilities, and infrastructure, and limited managing human resources. This has resulted in private PTAI developing slowly in improving their academic quality.

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