

Transformation of Islamic Religious Institutes (IAIN) Become Islamic University (UIN) In the Ministry Of Religion, Indonesia

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ABSTRACT : The transformation of the State Islamic Institute (IAIN) into a University (UIN) has become a very important moment in the development of Islamic tertiary institutions in Indonesia. This is because IAIN became one of the Islamic educational institutions that carried out the mandate of the National Education System Law No. 2 of 1989, which emphasized that Islamic religious education is a subsystem of the national education system that functions to assist national education in educating the life of the nation and instilling godly values. In connection with its historical development, emergency response period, and the challenges of globalization, the role of the University (UIN) must be directed towards struggles that are professional, competitive, and multicultural in mind, so that its mission and role as UIN can be realized. The dynamics of the development of IAIN transforming into UIN is a trend, so it has been developed and developed by experts and academics. This transformation opens opportunities for the realization of the integration of religious-science, technology-science, and social-humanities, so that every scientific building will be stronger. It is hoped that by becoming a university, it will be able to meet stakeholder desires, market needs, and be able to provide positive responses to modernization and globalization. In its future journey, it is hoped that UIN can become an advanced university in science and technology, advanced in religious, social and cultural studies.

Keywords - Tranformation, IAIN, UIN, UUSPN, globalization.

I. INTRODUCTION

There are a number of major challenges facing the Islamic world in the 21st century, including the emergence of environmental and global economic crises, the secularization of life, the crisis of science and technology, attitudes towards other civilizations, and internal challenges (Muhaimin, 2010: 197). Culturally, based on the nation's historical and cultural background and its existence in helping the success of national education, which is to educate the nation's life and instill the value of piety, Islamic religious education is a subsystem in the national education system. Especially after the issuance of Law on National Education System Number 2 of 1989, which is a formal forum and constitutional foundation for the integration of Islamic education in the national education system (Law No. 2 of 1989: 479).

After Indonesia's independence, the need for Islamic tertiary education was very urgent, especially to educate experts in Islamic religious studies and as a center for the development of intellectualism among Indonesian Muslims. This desire was successfully realized in Minangkabau with the establishment of the Islamic High School by the Association of Islamic Teachers (PGAI) in Padang. The Islamic High School is the first Islamic tertiary institution in Indonesia which was formalized on December 9, 1940 (Yunus, 1992: 117). This educational institution has two faculties, the Shari'ah and Arabic Education, and aims to educate and print scholars who are reliable and broad-minded (Hasbullah, 1999: 103). However, this college only lasted for two years because Japanese colonialism in the city of Padang only allowed madrassas to the middle level (Fuad, 2002: 3). Further developments in West Sumatra stood the Islamic High School (SIT) and Yogyakarta stood the

Islamic High School (STI) in 1945, which later became the forerunner of the Indonesian Islamic University (UII), which has a Faculty of Law, Economics, and Islamic Religious Education (Yunus, 1992: 288-289).

In 1950 the government took over the Faculty of Religion at UII Yogyakarta, handed over to the Ministry of Religion which was later changed to the State Islamic University (PTAIN) which became the forerunner to the State Islamic Institute through PP No. 34/1950 (Azra, 2000: 159). Meanwhile, at Jakarta is a tertiary institution called the Academy of the Department of Religious Sciences (ADIA), which was founded on June 1, 1957. The length of study at ADIA is 5 years, consisting of two levels, namely a 3-year semi-academic level and a 2-year academic level. Each level has two majors; Department of Religious Education and Department of Literature. ADIA is intended to improve the quality of civil servants in the religious field (Sumardi, 1978: 92-93).

In May 1960, the Ministry of Religion issued a policy of combining PTAIN and ADIA into the Al-Jami'atul al-Islamiyah al-Hukumiyah State Islamic Institute (IAIN). (Steenbrink, 1996: 204). The first IAIN was officially opened in Yogyakarta on August 24, 1960 by the Indonesian Minister of Religion, K.H. Wahid Wahab. In the initial stages, IAIN consisted of several faculties, namely the Ushuluddin, Syari'ah, Tarbiyah, and Adab Faculties. Each faculty has several majors.

Efforts to develop IAIN continue to be carried out, including efforts in the area of funding, the role of IAIN organizations, curriculum, and improvement of infrastructure. Improving the quality of lecturers is done by establishing Masters and Doctoral Postgraduate Programs starting from IAIN Jakarta in 1982 and Yogyakarta IAIN in 1983 and up to now IAIN in Indonesia has carried out many Masters and Doctoral programs in the fields of Islamic thought, Islamic education and Islamic law (Steenbrink, 1996: 130).

In the next development, according to Azra, a number of main problems faced by IAIN were, among others: First, IAIN has not yet played an optimal role in the academic, bureaucratic and Indonesian society as a whole. Among these three environments, it seems that the role of the IAIN is greater in society, due to the strong orientation to propaganda rather than to the development of science. Second, the IAIN curriculum has not been able to respond to the development of science and technology and the increasingly complex changes in society. This is mainly due to the fact that the field of religious studies which is a specialization of IAIN lacks interaction and rapprochement with the general sciences, and even tends to be dichotomous. The IAIN curriculum is still too heavy on normative sciences, while general sciences that can direct students to more empirical and contextual ways of thinking and approaches are apparently still inadequate (Azra, 2000: 159).

In addition, he also acknowledged the many criticisms directed at IAIN, including: (1) weaknesses in language skills, both Arabic, English and Indonesian itself; (2) system and method weaknesses, because they do not provide opportunities for the development of critical student quality, are one-way and still adhere to "The Banking Concept of Education" criticized by Freire; (3) weaknesses of scientific mental attitude, both among lecturers and especially among students, where education looks only like academic routines and interactions occur only in the lecture hall; and (4) lack of hardware, especially the lack of physical facilities and professional lecturers (Azra, 1999:126-128).

II. RESEARCH METHOD

This type of research uses library research or library methods with a qualitative approach. Data collection techniques use two sources, namely primary sources and secondary sources. Primary data used are laws, government regulations, ministerial regulations, reference books and journals with the aim of knowing the theoretical conditions that have been developed to date. From scientific works that include both published and unpublished research results. Secondary sources are research supporting references and are complementary to primary sources. What is used in this study includes a description of government regulations in the form of SOPs, technical guidelines and applied guidelines.

III. RESULT & DISCUSSION

1. Institutional Model

The transformation of IAIN into UIN is a long-standing desire and ideals among the founding predecessors of IAIN. This idea was motivated by dissatisfaction with the performance and development of IAIN itself, as well as to the models of Islamic higher education as a whole. There are at least five things that

underlie the need for this transformation (Nata, 2003: 64). First, there is a change in the type of education at Madrasah Aliyah, namely the change from a religious school to a public school with a religious nuance. At present the content of general subjects in Madrasah Aliyah is more dominant and stronger than the content of religious subjects in Madrasah Aliyah in the past. In order for the Aliyah Madrasah graduates to be equal with high school graduates, several new majors were opened, namely the Social, Exact, Language and Physics Departments. This condition requires the adjustment of majors and study programs at IAIN. This is very difficult to do, because its existence as an Islamic Religion Institute does not allow open majors and general study programs, so that the IAIN must change to UIN. By transforming into UIN, opportunities for high school graduates to study at Islamic tertiary institutions are open.

Second, the dichotomy between the religious sciences and general sciences can be overcome with the integration program between the religious sciences and general sciences at UIN. Through this transformation, it is hoped that the Islamization, spiritualization or integration program between religion and general science can be carried out to create an ulama's intellect and an intellectual ulama. Third, the transformation of IAIN into UIN will provide opportunities for graduates to enter wider employment, not only working within the Ministry of Religion or in the religious field, but also in non-religious strategic fields and positions which have so far only been filled by graduates of educational institutions. non-IAIN level, such as ITB, UGM and UI.

Fourth, the transformation of IAIN into UIN is needed in order to provide opportunities for IAIN graduates to carry out vertical mobility, namely the opportunity and role to enter a broader and varied field of motion, so as not to be confined in the religious field. In the end, through the development of various fields of science at UIN, it is hoped that it can give birth to Muslims as pioneers in the movement of human civilization like its predecessors in the classical century.

Fifth, the transformation of IAIN into UIN is in line with the demands of Muslims who want professional and quality tertiary education services to be able to produce superior human beings who are able to seize opportunities in competitive situations. At the moment the prospective students of IAIN are declining, this is because the majors in Madrasah Aliyah (high school level) consist of majors in Natural Sciences, Social Sciences, Language and Religion. Transforming into UIN is expected to provide freedom for madrasa aliyah students to get the same rights in obtaining education as experienced by high school students. In addition, the division of knowledge according to the Islamic view is divided into two parts, namely perennial knowledge and acquired knowledge, so that the ideal concept of Islamic higher education is in the form of a university (Daulay, 2007:139).

In the process of transforming IAIN into UIN, two strategies emerged. First, directly change and transform IAIN which might be considered quite ready especially in terms of HR and academic environment to become UIN. This method is considered too radical. because the curriculum and teaching staff are not ready. Second, establishing or forming new departments and faculties in the current IAIN institution, so that it is substantially in accordance with the UIN framework. This concept and framework is called an IAIN with an expanded mandate (IAIN with Wider Mandate), which allows IAIN to better prepare facilities and infrastructure as well as resources, while preparing the conditions for the operation of the university system. This second alternative seems to be in accordance with the advice of former Minister of Education and Culture (Mendikbud) Juwono Sudarsono when replying to Minister of Administrative Reform (Menpan) Hartarto's letter supporting the idea of transforming the Jakarta IAIN into UIN which previously accepted the proposed change from former Minister of Religion Quraish Shihab. According to the former Minister of Education and Culture, there are two changes that must be made: first, the change from an institute into a university must be in line with the government's policy on higher education to give priority to the development of exactors departments and faculties. Second, that the change must begin with the preparation of human resources in the fields to be developed, rather than institutional changes. Compare with PERTA Vol. IV / No.01 / 2001, p. 34–37.

UIN or IAIN with a broader mandate require certain models, both seen in scientific and institutional epistemological terms. That model feels increasingly needed to keep religious fields that are long the character of the IAIN from being excluded or marginalized. Since the expanded mandate of IAIN has prepared facilities and infrastructure as well as its human resources until 2002 there has been a change in part of IAIN to UIN. In making changes to IAIN to UIN through certain models, there are three options offered:

First, the al-Azhar University model, where religious faculties stand side by side with general faculties. These faculties tend to be separate from each other, although they remain under one umbrella. The tendency of this model is that public faculties become favorite faculties, while religious faculties become "second choice faculties".

Second, the model of Private Islamic Higher Education Institutions (PTAIS) which has a separate religious faculty. General faculties are side by side with religious faculties consisting of several departments, such as tarbiyah majors, sharia majors (previously in the IAIN institution it was a separate faculty). In this model, religious subjects can become peripherals, because there is only one Faculty of Religion (Azra, 2002:15-17).

Third, the Kuala Lumpur International University (UIA) Model. In this model, the sciences are divided into "revealed knowledge", which gives rise to faculties / departments of religion; and "knowledge", which is then translated into faculties or general departments, such as engineering, medicine, economics, psychology, and anthropology. From the various models, it seems that the university model (UIN), has shown a model that is able to integrate religious and general knowledge, both scientifically and practically in campus life. Therefore, the best choice is to integrate from several existing models, to ensure the existence of religious faculties, including their empowerment and development (Azra, 2001: 76).

From the explanation above, the concept of a university (UIN) seems more promising to be chosen. The concept of the university opens opportunities for integration of general education and religious education; each faculty fills and reinforces one another, by way of students of the religious faculties being given the opportunity to study general science and general faculty students also have the opportunity to study religious knowledge. Thus after completing their studies students will have a comprehensive mindset. With the realization of integration between general science, for example social science, history and philosophy with traditional Islamic sciences, they are expected to be able to answer the challenges of their times better. Of course, the transformation into UIN requires changes in attitudes and perspectives of the academic community in developing academic culture and traditions in various majors or study programs.

2. The Challenge of Globalization

The transformation of IAIN into UIN is expected to be able to open up opportunities for the reconstruction or reintegration of scientific buildings, bridging the religious and general sciences which have been viewed as dichotomous. On the one hand, religious knowledge can be "contextualized", popularized, or "socialized", whereas general sciences have humanistic and religious touches. By transforming into UIN, Islamic universities are faced with various developments and demands of globalization that occur in society (Mansur, 2002:118-119). For example, the demands of service users (users and stakeholders) of the variety of study programs in UIN. High school graduates, both high school and MAN even some madrassas in boarding schools have various majors and disciplines as diverse as religion, natural sciences, social sciences, linguistics and others. The grouping of disciplines at the high school level requires UIN to prepare various majors/study programs that are relevant to the knowledge and demands of stakeholders. UIN must be able to develop competitive majors and study programs, which are in line with market demand.

In addition, the phenomenon of the increasingly widespread intellectual unemployment of college graduates from year to year is a challenge in itself. Critics raise questions about the credibility of Islamic universities that do not meet expectations. Those who doubt the ability of Islamic tertiary institutions to produce graduates who are capable of being independent, have reliable thinking skills, strong personalities, creative and innovative. On the other hand, it is still doubtful the ability of these tertiary graduates to compete for employment. In other words, Islamic universities are still unable to produce graduates who are ready to use and are able to enter the job market (Mansur, 2002: 3-4).

In this reformation era, there were also demands that universities be able to play a role as educational institutions to train future nation leaders. The State Islamic University (UIN) is expected to be able to build an integrated and comprehensive education system in various disciplines, so as to produce professional and moral intellectuals. The challenges of globalization must be able to be faced and anticipated, both cultural, ethical and moral globalization as a result of technological advances in transportation and information. International survey results still show that the quality of education in Indonesia is still low and the disparity in the quality of

education among regions in Indonesia is still high. This is exacerbated by the implementation of globalization and free trade, which opens competition for higher education alumni in increasingly stringent jobs (Muhaimin, 2009: 15-17).

3. Impact of Transformation

Changing the status of IAIN to UIN, has brought various implications and considerable challenges. This change has developed a variety of scientific disciplines that are universal without being confined to the religious sciences that were initially truly grounded in each field of science. This orientation must be continued by UIN in the future in order to develop civilized knowledge by incorporating religious knowledge in each scientific field (PERTA, 2004: 14).

Community responses to changes in the status of IAIN to UIN are quite diverse. From a positive perspective, first UIN students will not only come from Muslim students, but also from non-santri students studying in high school, vocational school, and others. If this continues, it is not impossible that UIN is a public idol because here there is a plus, as experienced by PTKIN which embraces public programs. Secondly, it provides an opportunity to develop disciplines other than religious sciences including science and technology. This institution which already has special characteristics and excellence in the field of religion is the basic capital in returning science to be Islamic. UIN will be the foundation of the hope of the return of Islamic science because education is a big investment for modern civilized society. Thus, it will provide job opportunities for its alumni.

From the negative side, the erosion of Islamic studies. Islamic Studies has been a hallmark of IAIN for years. It is the mission of IAIN to produce strong Islamic cadres. The decline in students' interest in Islamic Studies because the study is considered not promising the future. In line with the times, students no longer choose religious majors but choose general majors such as economics, social sciences, and engineering sciences. This can be seen in the IAIN that is running now that students' interest in pursuing the field of Islamic studies is very small such as Islamic education, Islamic philosophy, shari'a, and others. If this continues it is not impossible that Islamic Studies will be marginalized. While Islamic Studies is a characteristic of IAIN for many years. The decline in student interest in Islamic studies because this field is considered not promising the future. In addition, the culture of ALN students is very diverse. The culture certainly intersects with each other because the roots of tradition vary like santri versus non-santri. Village children versus city children. In this context UIN must be able to anticipate the emergence of student behaviors that do not reflect their alma mater. In fact, the whole culture is dialectic with modern culture which in fact is carried by Western countries. The culture of UIN students, such as relationships, clothing, attitudes and behavior, is almost difficult to distinguish between Islamic students and general students.

IV. CONCLUSION

The development of Islamic tertiary institutions that is happening now opens bright prospects of the IAN journey to become UIN. The government, represented by the Ministry of Education and Culture and the Ministry of Religion, has given permission for the development of IAIN to UIN, by giving an expanded mandate and opening majors and general study programs. The idea of transforming IAIN into UIN was based on many factors, including the desire to integrate science, so that it gave birth to a whole university, meeting market needs and in response to the response to the emergence of modernization and globalization. Therefore the expected form of UIN is an integrative form between faith, knowledge and professional teaching ethics.

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As one of the State Universities (PTN), UIN has apparently been able to play a greater role in society. Mandate from USPN in 2003 that higher education institutions in Indonesia must strive to improve human resources. UIN must be more an academic institution than a religious institution and da'wah. Besides, the number of existing universities has not been sufficient to accommodate the number of people (high school

graduates and equivalents) who want to continue their education. Therefore, and to meet these expectations, a number of IAINs need to be developed into universities (UIN). With the transformation into UIN, Islamic universities can become a center for the development and deepening of public knowledge and religion in an integrated manner.

The transformation of IAIN into UIN will also broaden employment opportunities for academic (lecturer) and administrative staff (employees) and alumni not only work in the religious field but more than that they can work in other departmental agencies. This development will in turn increase scientific competence and professionalism in managing higher education, so that the quality of IAIN and its alumni will increase and can play a maximum role and in accordance with the demands of the alumni of IAIN and UIN. Another positive impact is the opening of opportunities for Islamic religious colleges to develop various disciplines other than religious knowledge. This, slowly but surely, will make UIN an advanced university, capable of providing broader and more diverse employment opportunities, and realizing a civilized, scientific and religious modern society.

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