

DYNAMICS OF ISLAMIC COLLEGE FROM AN EDUCATIONAL ASPECT

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Abstract

This study aims to examine the dynamics of Islamic colleges from an education aspect that is developing in Indonesia. This work was written based on literary studies and in-depth understanding and accumulated understanding from various trusted primary book sources. This type of research is qualitative with a library research approach. Data collection techniques are carried out by collecting data. Sources of data come from books and journals. Data analysis technique using Content Analysis. This research results show that science development and technology in the globalization era have an impact on all dimensions of people's lives. This condition continues to roll in the dynamics of community life. Even PTKIN feels these developments impact. Therefore, PTKIN continues to make institutional and curriculum-updating efforts. Management of the College must be transparent and accountable so that all parties can access various information that exists and is being developed by universities. This needs to be considered by the manager of the university. This is because the campus has an academic climate. Of course, the entire academic community must think in a positive direction and have honesty and understanding, with leadership in College, where a leader must open a space that can be navigated and is not discriminatory to all campus residents.

Keywords

Dynamics, Education, Islamic College



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INTRODUCTION

College is a continuation of secondary education that is held to prepare students to become members of society who have academic and/or professional abilities who can apply, develop, and/or create science, knowledge, technology, and/or art. Educational units that organize College are called colleges, which can take academies from polytechnics, high schools, institutes, or universities. The college consists of academic education and professional education (Suwito, 2019).

Talking about State Islamic Universities in the globalization era is quite an interesting discussion. Responding to the development current of State Islamic College, of course, there is a kind of pride or appreciation. Initially, Islamic College was considered as a second-class College, which was perceived by ordinary people. However, at present, this perception must be straightened out because it is not in accordance with the facts. Now, State Islamic Universities have developed in such a way that, in a certain measure, they exceed expectations. There are so many State Islamic Universities currently whose quality is not inferior to other universities in the country. As time goes by, this change certainly makes us happy, especially Indonesian Muslims. People's views or perceptions, as mentioned above, are also slowly shifting. In fact, several of State Islamic University's are currently favorite colleges that are in great demand by new students. Call it Bandung State Islamic University, Jakarta State Islamic University, Yogyakarta State Islamic University, and Malang State Islamic University, which are now favorites from various countries, especially from countries where the population majority is Muslim.

Basically, an Islamic college is a College institution in Indonesia whose management is under the Religion Ministry (Iswantir, 2015). Technically, the development of State Islamic Universities is carried out by the Ministry of Education and Culture, while functionally, it is carried out by the Religion Ministry. Meanwhile, the output of Islamic College referred to here is graduates or output produced from Islamic College. Efforts by Islamic leaders to empower Muslims in Indonesia in terms of education were also realized by establishing an Islamic College as an advanced institution. The effort is continuously refined from the beginning until now with various breakthroughs. Islamic College has a distinctive feature that is clearly visible in the study load offered to students and the products it produces. Islamic College consistently strives to produce products that have various competencies. One thing that needs to be underlined is that Islamic college development in Indonesia today is inseparable from institutional changes. The change in question is that Islamic colleges, previously solely pursuing religious sciences, have become

universities that also pursue general sciences. Islamic universities under the umbrella of Islamic colleges have opened general faculties, such as medicine, communications, and other branches of science. These faculties opened momentum, ending the scientific dichotomy, which has been an obstacle and is often debated (Sartika, 2020).

Education quality Improvement in College is an urgent, immediate improvement. Basically, quality improvement can be done with a strategy to change one of the subsystems: people, structure, technology, and organizational processes. In relation to strategies study for increasing graduates in tertiary institutions, these changes are made to human and technology subsystems, which include (1) students being educated, (2) lecturers as educators and teachers, and (3) facilities and infrastructure. It can be done with a selection system that only considers quality to get students with the best seeds, not targeting students' numbers so that the output (graduates) produced can be in demand in the labor market. Lecturers, apart from being teachers, are also educators who educate prospective economists to become human beings with morals for education purposes. To carry out this function, lecturers must have functional positions and improve their abilities through education to the master's or Doctoral level, as well as various seminars or training activities, likewise with facilities and infrastructure, which includes student practice equipment in laboratories or adequate computerization.

In general, management activities within the organization are directed to achieve organizational goals effectively and efficiently. Management is a process of working together between individuals and groups as well as other resources in achieving goals, and the organization is a management activity. In other words, management activities are only found in organizational contexts, both business organizations, schools, and others (Rabiah, 2019). The term management is already popular in organizational life. In a simple sense, "management" is defined as management. A process of organizing or organization management in desired achievement goals is understood as management (Terry, 2021). In language, it can be understood that management is an active work to achieve something that is expected. If in an organization there is no continuous and directed active movement, then the organization does not yet have good management. In other words, management is a universal process with respect to the type of institutional existence, various positions in institutions, or experiences in environments that vary widely between various life issues. Management is cooperation through people or groups to achieve common goals. From this quote, it can be understood that management is a work team that strives to realize shared dreams

and aspirations. Shared goals and dreams are realized by working together in a team that supports each other in the same organizational container.

Relevant previous research conducted by (2017) concluded that Indonesian Muslims established the first Islamic tertiary institution, namely STI (Islamic College), in Jakarta in 1945. Then, STI was transformed into UII (Indonesian Islamic University), founded in 1948 in Yogyakarta. Subsequently, the government established PTAIN (State Islamic College) in 1951 in Yogyakarta by nationalizing Islamic faculty at UII. In addition, the government established ADIA (Academy of Religious Studies) in Jakarta in 1957. Meanwhile (Nurhidaya et al., 2022) stated that in order to further expand education at the tertiary level, the Idea arose to change STI to UII, which consisted of 4 faculties, namely religion, law, education, and economics. With the conversion of STI to UII, it is hoped that Muslims will be able to become someone who has extensive knowledge about religious education and also has extensive knowledge about general education on August 12, 1950. Islamic faculty at UII was nationalized by the government to become PTAIN (State Islamic College). Likewise, according to research results (Yanti, 2019), the historical birth of Islamic education in Indonesia can be seen from two aspects. First, the internal aspect includes Islamic teaching factors and Islamic education conditions in Indonesia. Second, the external aspect concerns colonial modern education conditions in Indonesia. Socio-culturally, the Islamic community in Indonesia and its religious diversity are different from communities and religious traditions in other Islamic countries. Then (2017) states that modern Islam spreads throughout the archipelago and is a phenomenon that necessitates dynamics of Islamic educational institutions, which at a certain time become an educational institution primary of its time. Will Islamic institutions such as Islamic Boarding Schools and Madrasas become institutions Islamic education continues to exist, or is there another model of educational institution that better accommodates civilization and Islamic world culture (Kartika, 2017) states that such rapid environmental changes can no longer be overcome by institutional development natural process and "flow with the flow." Need a development design to realize planned changes so that the institution can develop in a positive direction and be able to deal with its environment. However, what is important to note in the institutional development process is that the winners are those who have a better strategy. Therefore, to achieve the objectives in the institutional development process, selected strategy accuracy is required.

In contrast to this research, which discusses the Dynamics of Islamic College from an Educational Aspect, where research focuses on Dynamics of Islamic College from an Educational Aspect in Islamic education in Indonesia, the Dynamics of Islamic College from an Educational Aspect. This research is expected to be able to contribute to research-related descriptions of the Dynamics of Islamic College from an Education Aspect.

This research aims to discuss the Dynamics of Islamic Colleges from an education Aspect in realizing Islamic educational institutions in Indonesia. This paper is expected to develop a discourse on the dynamics of Islamic colleges in Indonesia from an educational aspect and become an introductory contribution to the dynamics of Islamic colleges in Indonesia from an educational aspect.

METHOD

This research is qualitative with a library research approach. The researcher explained, "Dynamics of Islamic College from an Educational Aspect." This research data is data related forms to the Dynamics of Islamic College from an Education Aspect from primary sources in relevant books form and journals. Data collection techniques are carried out with documentation. Sources of data come from books and journals on the Dynamics of Islamic Colleges from an Educational. Then, data analysis using Content Analysis. Data analysis the researcher conducted a critical analysis of the data related to the Dynamics of Islamic College from an Education Aspect with relevant management/discourse theories. Furthermore, the researchers also compared it with several related studies.

FINDINGS AND DISCUSSION

Findings

Islamic College greatly influences Indonesian society's progress, especially in the Islamic education field and as an Islamic symbol in Indonesia, because Islamic College is very different from madrasas. Madrasah's purpose is to educate the younger generation, while Islamic colleges are places to educate madrasa teachers and produce intellectuals in other fields. In addition, with higher education, Muslims can also have high knowledge, authority, and maturity (adults) so that they are expected to become a generation that comes out of the educational backwardness of Dutch colonialism and is left behind by nationalists other than Muslims.

The aspirations of Muslims in general in Islamic College development were initially driven by several objectives. First, carrying out studies and development of Islamic religious sciences at a higher level in a more systematic and directed manner. Second, namely, to develop and improve Islamic da'wah. Third, multiply and cadre kiai and religious functionaries, both within the state and private bureaucracy, as well as social institutions, da'wah, and education. (Mubarok, 2021). The following will describe several Islamic colleges in Indonesia, including PTAIN, ADIA, IAIN, STAIN, and UIN.

Table 1. Dynamics of Islamic College from an Educational Aspect in Indonesia

No	Type of College	Since	Vision
1.	PTAIN	1951	Organizing higher education and becoming a center for the development and deepening of Islamic religious knowledge, and for that, placing principles to form human beings who are moral and capable. living beings and have a sense of responsibility for Indonesian people's welfare and the world in general based on Pancasila, culture, Indonesian nationality, and reality
2.	ADIA	1957	Educate and prepare civil servants who will achieve academic education to become expert educators.
3.	IAIN	1960	Organizing higher education and becoming a center for the development and deepening of Islamic religious knowledge
4.	STAIN	1997	Strengthening IAIN institutions in developing Islamic education for the community
5.	UIN	2002	Providing wider opportunities for structuring higher education

State Islamic College (PTAIN) originating from UII Islamic Faculty. This PTAIN was inaugurated on September 20, 1951, in Yogyakarta with the vision: "Organizing higher education and becoming a center for development and deepening of Islamic religious knowledge, and for that to place principles to form human beings who are moral and capable. Living beings and have a responsibility sense for the Indonesian people's welfare and world in general based on Pancasila, culture, Indonesian nationality, and reality". with the vision: "Educate and prepare civil servants

who will achieve academic education to become expert educators." religion in high school, both general and vocational and religious" (Prof. Dr. H. Samsul Nizar, 2013). Then, PTAIN and ADIA were merged into one PTI institution under the State Islamic Institute (IAIN), which was inaugurated on August 24, 1960, in Yogyakarta. At the time it was inaugurated, IAIN's vision was: "Organizing higher education and becoming a center for development and deepening of Islamic religious knowledge." Interestingly, there are a number of historical data that further clarify the vision or future direction of the new institution's academic orientation. Wasil Aziz (First Secretary of Institute Senate), for example, wrote: "PTAIN development and ADIA to become IAIN is a natural thing, considering that these universities have developed and can no longer be combined in one faculty. This development is such that further growth can be directed to Al-Azhar University. Meanwhile, in Presidential Regulation No. 11 of 1960, article 2 reads: "The State Islamic Institute intends to organize higher education and become a center for development and deepening of Islamic religious knowledge (Baharun & Awwaliyah, 2017).

Discussion

Dynamics of Islamic College from an Educational Aspect

Science development and technology in the globalization era have an impact on all dimensions of people's lives. This condition continues to roll in the dynamics of people's lives. Even PTKIN also feels the impact of these developments. Therefore, PTKIN continues to make institutional and curriculum updating efforts so that PTKIN is more resilient and has resilience in dealing with changes that occur in the globalization era. As mentioned (Wahidah et al, 2021), due to social emergence changes in various sectors of human life, along with their values, they have also experienced a shift that has not been established. Islamic education, as desired by Muslims, must change its operational strategy and tactics. There is no doubt that these strategies and tactics require an overhaul of models and institutions to make them more effective and efficient, both from a pedagogical, sociological, and cultural perspective.

PTKIN, in scientific development, must experience an increase in the quality and skills of students so that graduates from PTKIN can be absorbed in all public sectors. If development is not directed at improving quality, PTKIN will lose its influence in society. This is because, so far, most PTKIN graduates work at the Ministry of Religion or in agencies that require PTKIN graduates to be placed in the religious field only. Finally, PTKIN graduates have limited absorption in the world of work. So, the conversion of IAIN and STAIN to UIN is a necessity in responding to the demands of the world of work.

Academic knowledge is university substance. The transformation certainly opens up space for art reinforcement. Conversions carried out in the PTKIN area will provide wide space for scientific development. For example, IAIN and STAIN will change to become UIN. UIN, a tertiary institution in university form, is given the space and opportunity to open general study programs, in addition to Islamic studies programs, which continue to be strengthened at the institution after transformation. This means that opportunities to strengthen and develop science are wide open. Not only in the Islamic sciences realm, but general knowledge is also the focus of UIN. UIN can become a center for science development in Indonesia and even abroad. UIN is at least an example and a representative model of Islamic higher education in order to build an integrative civilization and paradigm. Some paradigms are very ineffective in answering and solving the problems of the nation and state, as well as in terms of science. Paradigm partially actually narrows the way to understand problems, both in the religious field and in national life, and changes the face of the world and ushers it into the modern era, namely science and technology (Barus, 2017).

Nation and state development is the most important and foremost thing because PTKIN is an Islamic educational institution that was formed and initiated by the state, in this case, of course, the Indonesian Government. Therefore, the presence of PTKIN in society is to form Indonesian people who have good religious knowledge and understand other sciences that can build the nation and state. This is an academic and logistical argument: When PTKIN is transformed into an ideal form, then the university gives wider authority to participate in national and state development in various sectors. UIN, for example, is a clear example of transformation, where UIN, with capacity and authority given institutionally, can be more flexible in formulating institutional policies, developing science, and educating the nation's life. Because Islamic education functions in the development of the nation and state (Hanafy, 2015).

Changes in form from one tertiary institution to another must adopt an open system and apply the principles of meritology and non-discrimination. Under certain conditions that are openly understood together, affirmative and reformative policies are sometimes needed and are indeed wiser and fairer. This justice is, of course, bearing in mind treating unequally principle. Conversely, treating them equally sense and treating them unequally is something that is contrary to equality principles and justice.

Higher education management must be transparent and accountable so that all parties can access various information that exists and is being developed by universities (Prasetyo & Sukatin, 2020). This needs to be considered by the college manager. Transparency and accountability are forms of good institutions that are seen as healthy from a management and leadership standpoint. Because the campus carries an academic climate, of course, all academics must think in a positive direction and have honesty and openness. Likewise, with

leadership in tertiary institutions, where a leader must open a democratic and non-discriminatory space for all campus residents

The following will describe several Islamic colleges in Indonesia, including PTAIN, ADIA, IAIN, STAIN, and UIN.

1. State Islamic College (PTAIN)

The emergence of PTAIN cannot be separated from UII; the presence of PTAIN State Islamic College concentration in Indonesia is the most important part of developing State Islamic College. This is because August 12, 1950, marked the early history of the establishment of PTAIN, where Islamic faculty, which was under UII management, was separated and taken over by the government in order to strengthen State Islamic College. The peak, on September 26, 1951, inaugurated a new tertiary institution under the name PTAIN (State Islamic College), which was directly under the Religion Ministry of the Republic of Indonesia. The history of PTAIN has continued from UII (Islamic University of Indonesia) Islamic faculty, while majors in the PTAIN era were:

- a. Dakwah Major (will become Ushuluddin)
- b. Qodha Major (will become Sharia); And
- c. Education Major (will become Tarbiyah) (Amin Abdullah, 2014).

2. Academy of Religious Sciences (ADIA)

PTAIN was founded in Yogyakarta in 1951 by unofficial law no. 34 of 1950 and passed by the Leader of the Indonesian Republic on August 14, 1950 (Harun, 2019). PTAIN starts from UII staff, so UII no longer has strict personnel. Only legal personnel, financial aspect workforce, and academic (teaching) staff remain. Officially fortified again on September 26, 1951, and legally opened another higher education institution under the name PTAIN (State Islamic College) under Religious Affairs Office management (Rofi, 2018).

3. State Islamic Religious Institute (IAIN)

After attending PTAIN for approximately nine years, the implementation of further education has increased. With this turn of events, it tends to be felt that they are unable to accommodate the broad Islamic sciences, losing to being just one workforce. So that thought emerged, and the development plan for PTAIN reach became significantly wider. The establishment of Islamic State Religious Institute (IAIN) was inaugurated on August 24, 1960, in Yogyakarta. The presence of IAIN in enhancing PTKIN in Indonesia has deep-rooted

regional strengths. Where this song is not just brought into the world without a bus that forms it. IAIN is a departure from continuing education institutions that were recently framed in Indonesia. Its presence clearly influences Islamic education progress in Indonesia (Munthe, 2022).

With Minute's issuance No. 11 of 1960 concerning the Establishment of State Islamic Religious Institute (IAIN), PTAIN Yogyakarta and ADIA Jakarta to become IAIN "Al-Jami'ah al-Islamiyah al-Hukumiyah" based in Yogyakarta. In connection with the Ministry Certainty Religion Republic of Indonesia, especially K.H. Wahid Wahab No.43 of 1960. Guidelines for Religious Priests No.15 of 1961 states that IAIN consists of several sources, namely (Syukri, n.d.)

a. Tarbiyah faculty, which has several Majors, there are:

- 1) Religious Education Major;
- 2) Pedagogic Major;
- 3) Indonesian Language Major;
- 4) Arabic Language Major;
- 5) English Major;
- 6) Special Majors (Army Faith);
- 7) Major in Ethnology and Sociology;
- 8) Major of Economic Law.

b. Adab Faculty, in which there are 4 Majors:

- 1) Arabic Literature Major;
- 2) Vedic Literature Major;
- 3) Persian Literature Major;
- 4) Islamic Cultural History Major.

c. Ushuluddin Faculty has 4 Majors:

- 1) Da'wah Major;
- 2) Sufism Major;
- 3) Philosophy Major;
- 4) Comparative Religion Major.

d. Sharia Faculty, in which there are majors:

- 1) Interpretation/Hadith Major;
- 2) Fiqh Major;
- 3) Qasdha Major.

Then, in 1980, the Tadris division was initiated. This division is a work to answer the shortage and need for educators in science, mathematics, and English subjects. Then, at that time, in 1990, another division emerged, namely Islamic Teacher Training (KI). Given Religious Priest number choice 26 of 1965, since July 1, 1965, IAIN in Yogyakarta was named Sunan Kalijaga. The name was taken from one of the figures who propagated Islam in Indonesia. Likewise, other IAIN was given additional names, for example, IAIN Syarif Hidayatullah based in Jakarta, IAIN Walisongo Semarang, IAIN Sunan Gunung Jati Bandung, and then a list of names of 14 IAIN in Indonesia until 1973, among others: (Hoddin, 2020)

Table 2. Inauguration of IAIN in Indonesia

No.	IAIN Name	City	Inauguration Year
1.	IAIN Sunan Kalijaga	Yogyakarta	1960
2.	IAIN Syarif Hidayatullah	Jakarta	1963
3.	IAIN Ar-Raniry	Banda Aceh	1964
4.	IAIN Raden Fatah	Palembang	1964
5.	IAIN Antasari	Banjarmasin	1964
6.	IAIN Sunan Ampel	Surabaya	1965
7.	IAIN Alauddin	Ujung Pandang	1965
8.	IAIN Imam Bonjol	Padang	1966
9.	IAIN Sultan Thaha Syaifuddin	Jambi	1967
10.	IAIN Sunan Gunung Jati	Bandung	1968
11.	IAIN Raja Intan	Bandar Lampung	1968
12.	IAIN Walisongo	Semarang	1970
13.	IAIN Syarif Qosim	Pekan Baru	1970
14.	IAIN Sumatera Utara	Medan	1974

Simultaneously, IAIN is also expected to be able to make itself a center for Islamic studies and development. This is a scientific assumption for IAIN. Thus, IAIN has two assumptions, namely special social assumptions and scholastic assumptions. The presence of IAIN is inseparable from the desire of Indonesian Muslims to advance Islamic studies in Indonesia. IAIN should have the option to provide an Islamic reaction and respond to the difficulties of the times. In addition, it must be able to give Islamic nuances and impressions to Muslims as a whole. This can be alluded to as IAIN's social assumptions.

4. State Islamic High School (STAIN)

The Government Ministry of Religion is seen trying to continue to strive for the nature of IAIN in Indonesia. In view of Determination No. 11 of 1997 and Religious Priests Decree Republic of Indonesia Number 285 of 1997, 38 informants in all branches that actually exist in the district have a situation with the State Islamic High School (STAIN). With the implementation of this option, it is possible for all STAINs to develop themselves because, generally, they are not constrained by IAIN. There are even some STAINs that changed their status to IAIN, such as STAIN Serang. Some have even become UIN. For example, STAIN Malang has changed to UIN Malang. Moreover, the resources in that space were then free to turn into a State Islamic College (STAIN), which is sometimes also referred to as a small-scale IAIN. This change has had a positive impact on STAI even though its status is still normal in the school system in Indonesia (Sartika, 2020).

With respect to Declaration No. 11 of 1997, on 1, 1997, 33 State Islamic Universities (STAIN) were inaugurated throughout Indonesia. STAIN is part of the main IAIN spread across several urban communities and appears as a resource person from the main IAIN. STAIN also cannot be separated from its revival foundations, which can be verified, bearing in mind that as an Islamic educational institution, it is not an organization that was built without a reasonable foundation but was formed along with IAIN's progress. STAIN's existence also did not affect the end of IAIN. In fact, parts of the IAIN foundation outside the city were changed to STAIN, which was free and had full independent privileges, with awakening STAIN points to strengthen the establishment of IAIN in realizing Islamic schools for the community (Syahrul, 2015).

Based on Presidential Decree No. 11 of 1997, dated March 2, 1997, there are 33 State Islamic Colleges (STAIN) throughout Indonesia. Including the following:

- a. STAIN Ambon (now IAIN Ambon)
- b. STAIN Batu Sangkar (now IAIN Batu Sangkar)
- c. STAIN Bengkulu (now IAIN Bengkulu)
- d. STAIN Bukit Tinggi (now IAIN Bukit Tinggi, West Sumatra)
- e. STAIN Cirebon (now IAIN Syekh Nurjati Cirebon West Java)
- f. BLOCK NODA
- g. STAIN Gorontalo (now IAIN Sultan Amai Gorontalo)

- h. STAIN Jember (now IAIN Jember East Java)
- i. Kediri Stains
- j. Kerinci Stains
- k. Holy STAIN
- l. STAIN Malang (now UIN Maliki Malang)
- m. STAIN Manado (now IAIN Manado)
- n. STAIN Mataram (now IAIN Mataram NTB)
- o. STAIN Padang Sidempuan (now IAIN Padang Sidempuan), and others.

The description described above shows that Continuing Islamic education in Indonesia has taken place since the start of the STI (Islamic College), which took place in Jakarta right in July 1945, before Indonesia's independence. Since then, there has been a change of events, and elements of Continuing Islamic education have begun. After STI development, it turned to the Indonesian Islamic University (UII). It didn't stop there, and the next development was that the religious workforce at UII was nationalized to become PTAIN (State Islamic College). Apart from that, the Government also established ADIA (Academy of Religious Studies Service), then, at that time, proceeded to the next stage, IAIN (State Islamic Religious Institute), which was smaller than expected with a logical spirit that will underlie the future with an early stage of a firm soul and a logical attitude of hard work that has been instructed in every religion. These or institutional changes are all inseparable from policy-driven issues, and it is a political strategy in the field of schooling that will have an impact on PTKIN (Nulhaqim et al., 2016).

Islamic higher education progress has never stopped there. UIN, which is one of the superior parts of PTKIN in Indonesia, answered pulses, which has carried out coordinated science in its educational plans. There are about seven conflicts behind the change of IAIN and STAIN to become UIN. Opposition to progress in the PTKIN organization are legal issues, social belief systems, patience, the world of work, science, the progress of country and state, world competition, and mixed mix (Makki, 2016).

5. State Islamic University (UIN)

The main reason for changing IAIN to UIN is to eliminate or resolve science dichotomy (separation) because science destroys knowledge dichotomy. In accordance with the dynamics that are currently developing at IAIN, especially regarding the ideals of integrating knowledge, it is divided into two, namely between the religious sciences of revelation (naqliyah) and Islamic

sciences/Islamic knowledge, commonly called knowledge acquired (aqliyah) reason (Baharun & Awwaliyah, 2017).

After holding the International Islamic Conference, the International Islamic University was born. One of them is Islamic International University Kuala Lumpur, where the university prohibits sciences that are included in revelation science and reason science. From a scientific point of view, from an Islamic point of view, there was no problem with the emergence of UIN. Likewise, before Congress, since the reformation period in the Islamic world at the beginning of the 20th century, higher education institutions have continued to develop into university form. Universities affected by this reform include Aligarh Muslim University in Aligarh, India, and Al-Azhar University in Cairo, which used to only focus on religious sciences development but have now undergone renewal with various faculties outside the emergence of religious disciplines. This form of scientific integration has become real with eight emerging UINs in Indonesia and several other IAINs that will also be prepared to become UINs. The year 2002 was the first period of several changes from IAIN to UIN, including IAIN Syarif Hidayatullah Jakarta changed to UIN Syarif Hidayatullah Jakarta based on Presidential Decree No. Sunan Kalijaga Yogyakarta became UIN Sunan Kalijaga Yogyakarta, IAIN Syarif Qasim Pekanbaru changed to UIN Syarif Qasim Pekanbaru, IAIN Alauddin Makassar became UIN Alauddin Makassar and IAIN Sunan Gunung Djati Bandung became UIN Sunan Gunung Djati Bandung, STAIN Malang changed to UIN Maulana Malik Ibrahim Malang, IAIN Sunan Ampel Surabaya changed to UIN Sunan Ampel Surabaya, and IAIN Ar-Raniry Banda Aceh changed to UIN Ar-Raniry Banda Aceh. This renewal continues to this day. One of the proofs is in Presidential Decree Number 131 of 2014 concerning IAIN Sumut Medan changed to UIN Sumut Medan (Mulyono, 2016).

Viewed institutionally, both IAIN, STAIN, and UIN were established by the Government with the aim that these organizations can play a role in star groups, which are logistical as well as educating the country. Likewise, changes or institutional changes from STAIN and IAIN to UIN or STAIN to IAIN only open the door for these universities to be more adaptive in creating information and making it easier for students to become graduates who are capable and ready to use. to compete in this period. Popularity is getting serious, both institutionally and with graduates or results. According to (Prof. Azyumardi Azra, 2019), IAIN is planned to improve and encourage specialist Islamic schools strictly for government and local needs.

CONCLUSION

This research results show that science development and technology in the globalization era have an impact on all dimensions of people's lives. This condition continues to roll in the dynamics of community life. Even PTKIN feels these developments impact. Therefore, PTKIN continues to make institutional and curriculum-updating efforts. Management of the College must be transparent and accountable so that all parties can access various information that exists and is being developed by universities. This needs to be considered by the manager of the university. This is because the campus has an academic climate. Of course, the entire academic community must think in a positive direction and have honesty and understanding. Likewise, with leadership in College, a leader must open a space that can be navigated and is not discriminatory to all campus residents.

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