THE DEVELOPMENT OF ISLAMIC HIGHER EDUCATION IN INDONESIA

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Abstract: *This study aims to determine the history of the growth of Islamic tertiary institutions. In addition, researchers want to know the development of Islamic tertiary institutions in Indonesia. This study used a qualitative-descriptive research method with library research techniques. In collecting data, a literature study was carried out by examining various relevant references such as books, journals and the internet as the main sources as well as other scientific sources related to Islamic Higher Education in Indonesia. The data is then analyzed, reviewed, and discussed with relevant theories and finally conclusions are drawn by comparing various expert opinions. The results of this study indicate that Islamic tertiary institutions in Indonesia were founded on April 10, 1946 in Jogjakarta under the name Islamic High School (STI), in November 1947, STI developed into a university named Universitas Islam Indonesia, which operates four faculties, including religion and PTAIN has grown to 52 PTAINs including 6 UINs, 15 IAINs and 31 STAINs. Then the development of PTAI had a major impact on political, economic, social, cultural and other movements. among Indonesian Muslims and Indonesian society in general.*

Keywords*: Education, Islamic Higher Education, Development of PTAI.*

A. Introduction

Education is a conscious effort made to make people go in a better direction. The role of higher education is very important to produce a young generation with high character and competitiveness, which will later become the center of the nation's education in facing the challenges and changes in the world community. Speaking of higher education in Indonesia, higher education can take the form of academies, institutes, academies, high schools, and universities. Universities can organize academic, professional, and vocational education with diploma (D1, D2, D3, D4), bachelor (S1), master (S2), doctoral (S3) and specialist programs. Based on the Law of the Republic of Indonesia No. 9 on Education Legal Entities in 2009, every university in Indonesia is required to have an Education Legal Entity that provides fair and quality services to students, has a non-profit principle and manages funds independently. . National education will advance.

Universities, especially State Religious Universities (PTAN) in Indonesia, are under the Ministry of Religious Affairs. PTAN consists of Islamic, Christian, Catholic, Hindu and Buddhist universities. There are three types of universities that fall under this category, namely State Islamic Universities (UIN), State Islamic Institutes (IAIN) and State Islamic Religious Universities (SPOT). Meanwhile, private Islamic universities in Indonesia are not under the Ministry of Religious Affairs, but are managed by Islamic organizations. The same goes for the Islamic Institute of Religion (STAI), College of Education, Islamic Institute of Religion, Muhammadiyah University, etc.

PTAI is a higher education institution that specifically handles the field of religious sciences and calls itself a logical organization while simultaneously PTAI is available as a strict foundation which both have various qualities, while as a logical establishment it must comply with scientific standards, foster basic standards, be reasonable, all inclusive and objective while as a strict foundation it is expected to maintain prejudice guidelines which sometimes must be conciliatory and emotional. In the Indonesian curriculum, faith and devotion are the basis for the formation of the student's personality as a whole. The curriculum is designed in such a way that as many subjects as possible support the growth of faith and taqwa and noble character. Increase potential, intelligence and

enthusiasm in accordance with the level of development and ability of students. In line with this, Islamic Universities have components that are clearly visible in the study load submitted to students and the subjects they produce, Islamic Universities always try to deliver subjects that have different skills. This should be seen in the progress of PTAI in Indonesia which cannot be separated from institutional change.

If we look at strict universities that used to target only strict sciences, now most of them are schools that also focus on broad sciences. Islamic universities under the umbrella of PTAI have opened up general resources, such as medicine, peripatetics and various fields of science. The launch of these resources turned into a force, resolving the logical divisions that had been an obstacle and often discussed.

Furthermore, it is said that the existence of this reform is in accordance with the demands of the times that arouse scientific honing. Furthermore, in a perfect world, the results created by Islamic Universities have a solid quality and can compete in the public eye. In addition to being a vehicle that has the character to work on the nature of the result which is the path to high seriousness, Islamic universities also function as a vehicle for the movement of innovation and its improvement and as a companion to the formation in organizing and caring for the nation's individual problems. The results created by Islamic Universities should have greatness in the improvement of reason and moral honor or a respectable person.

B. Methods

This research uses descriptive qualitative research methods with literature study methods. This descriptive research provides an overview of the research.

In collecting data, a literature study is carried out by reviewing various relevant references such as books, journals and the internet as the main source as well as other scientific sources related to the development of Islamic universities and their history as a supporting source. The data is then analyzed, reviewed, and discussed with relevant theories and finally conclusions are drawn by comparing various expert opinions.If we look at strict universities that used to target only strict sciences, now most of them are schools that also focus on broad sciences.

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C. Result and discussion

1. History of the Growth of Islamic Universities

The Islamic college was established by the Religious Education Institute (PGAI) in Padang, led by Mahmud Yunus, under the name Madrasah Aliya. The Islamic boarding school, which opened on December 9, 1940, has two facilities: sharia and Arabic language teachers and personnel. It was the most important Islamic university in Indonesia. The Islamic boarding school lasted until 1942, because the Japanese entered Padang city in 1942. The Japanese government had closed the Islamic high school because the Japanese only allowed secondary schools to open. The ideal goal at that time was to educate and develop stable and advanced researchers. Later, at the Second Congress of the Indonesian Islamic Assembly (MAI) held on May 2-7, 1939, one of the plans discussed was higher education. In recognition of the consequences of the congress, Islamic higher education was organized from the central level under the name Islamiche Midelbare School (IMS). [1]

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[1] Putri Zulianti. "Peranan Perguruan Tinggi Dalam Pengembangan Pendidikan Agama Islam." Al-Mabhats: Jurnal Penelitian Sosial Agama 6, no. 1 (2021): 51–66.

The desire of Indonesian Muslims to lay the foundation for Islamic higher education is one that is consistently, clearly defined by two elements. The Faculty of Medicine was also located in Jakarta in 1927. The external factor was the influence and intellectual journey to bring back Islamic ideas to Indonesia. Islamic universities have been established in several countries, such as Al-Azhar in Egypt, Aligarh in India, etc.[2]

Ahead of Indonesia's independence in April 1945, the Indonesian Muslim Brotherhood (Masyumi) appointed a management committee chaired by Muh. Even the secretary was M. Natsir. The high school was inaugurated on July 8, 1945, coinciding with 27 Rajab 1364 Hijri. Due to the situation and conditions of the Republic of Indonesia at that time, STI was moved to Jogjakarta, so the STI address returned to Jogjakarta. April 10, 1946. In November 1947, STI was established in a college called Perguruan Tinggi Islam Indonesia, which actually focuses on four sources namely religion, regulation, education and finance, which was officially opened on 10 Jalan Tahuni 1948 and completed 27 Rajab 1367. H The next development was the educational staff, Indonesian Islamic colleges were nationalized into State Islamic Religious Universities (PTAIN). In addition, the Ministry of Religious Affairs established an Islamic Religious College (PTAIN) to provide teaching staff at the School for Teachers and Islamic Religious Judges (SGHA) and madrasah teaching staff at state universities. PTAIN was established in September 1951 in Yogyakarta based on Law No. 34 of 1950 which was authorized by the Head of State of the Republic of Indonesia. In June 1957 in Jakarta, the Administrative Fund for Strict Examinations (ADIA) was established by the Ministry based on Minister of Religious Affairs Decree No.1 of 1957. Its purpose is the education and training of officials in secondary schools or officials in the field of development in the Ministry of Education.[3]

Islamic religious education as an antidote to the moral decay of society by shaping the character and morals of society based on Islamic teachings.

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[2] Azyumardi Azra. Esei-esei intelektual muslim dan pendidikan Islam. Cet, 1. Jakarta: Logos Wacana Ilmu, 1998.

[3] Daulay Haidar, Putra, and Nurgaya Pasa. Pendidikan Islam dalam mencerdaskan bangsa. Cet.1. Jakarta: Rineka Cipta, 2012.

Islamic education is emphasized as a more concrete effort to develop religious nature (religiosity) so that students better understand, live and practice Islamic teachings. Then emphasized on the process of developing the capacity of human nature to always carry out the teachings of Islam, which begins with the provision of knowledge, understanding and understanding of the teachings of Islam.

The understanding of Islamic Religious Education in Higher Education can be seen from two points of view, namely Islamic Religious Education as an activity and Islamic Religious Education as a phenomenon. Islamic Religious Education as an activity means an effort that is consciously designed to assist a person or group of people in developing a view of life (how people will live and utilize their lives and lives), life attitudes, and life skills both manual (practical instructions) and mental and social attitudes that breathe or are imbued with Islamic teachings and values. Whereas as a phenomenon is an event of encounter between two or more people, the creation of an atmosphere that has an impact on the development of a worldview that breathes or is imbued with Islamic teachings and values, which is manifested in life attitudes and life skills in one or more parties.

Islamic religious education is always offered at all levels of education, from elementary school to college. The role of higher education in the development of Islamic education becomes even more important because the ulama or scholars produced through higher education produce Islamic scholars and scholars who have the philosophy of God Almighty.

State Islamic Religious Universities (PTAI) in Indonesia can be divided into two areas: (1) State Islamic Religious Universities (PTAIN), namely UIN, IAIN and STAIN. (2) Private Islamic Religious Universities (PTAIS), which are higher education institutions characterized by universities, institutes, and secondary schools. Both PTAIN and PTAIS are spreading rapidly across the country in Indonesia. PTAIS is under the Coordinator of Private Islamic Universities (KOPERTAIS) which is spread across various regions of Indonesia.[4]

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[4] Sutiono. (2021). Education From Islamic Perspective. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, *12*(2), 312-330.

While the growth of IAIN was rapid, private universities also flourished in the community. The rapid growth of IAINs in the regions did not prevent the private sector from establishing faculties of religion, especially in the big cities. The public, especially in the 1960s, was enthusiastically involved in the establishment of religious faculties, whose purpose was to discourage communism, atheism in favor of sharia, and to invite and absorb those who were not admitted to IAIN. At first these religious faculties were only "registered" by the Directorate of Higher Education of the Ministry of Religious Affairs, then upgraded to "recognition", until 1972 there were about 110 religious faculties on the basis of 81 state Islamic universities. In addition, there were also Islamic universities such as UII, UM (Muhammadiyah University), UNISBA (Bandung Islamic University, UNISMA (Malang Islamic University) and UISU (North Sumatra Islamic University). These universities have faculties of religion that have the Department of Religious Higher Education which after the establishment of KOPERTAIS (Coordinator of Private Islamic Universities) assigned to IAIN led by IAIN Rector in each region of the Ministry of Education and Culture.[5]

The Postgraduate Program of the State Islamic Institute (IAIN) has been running for some time. PPs was first organized at IAIN Jakarta (since 1982) and IAIN Yogyakarta (since 1983). Then followed IAIN Banda Aceh (since 1989), IAIN Ujungpandang (since 1990), IAIN Surabaya, IAIN Padang, IAIN Medan (all three since 1994). During this time, postgraduate programs have been established in various PTAIN and PTAIS, even all UIN and IAIN already have postgraduate programs and some STAIN already have postgraduate programs. This shows that since the establishment of postgraduate programs in 1982, several Islamic universities have participated in them. The IAIN Postgraduate Program has a general objective to produce experts in the field of Islamic religion who become the basis of superior strength in education, research and scientific development. The establishment of this postgraduate program cannot be separated from the desire of Muslims to learn and spread Islam more throughout Indonesia, even to improve the quality and quality of Islamic educational institutions. The existence

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[5] Putri Zulianti. "Peranan Perguruan Tinggi Dalam Pengembangan Pendidikan Agama Islam." Al-Mabhats: Jurnal Penelitian Sosial Agama 6, no. 1 (2021): 51–66.

of this postgraduate program has a broad impact on the development of Islamic educational institutions in Indonesia. Various efforts continue to be made to improve the quality and quality of Islamic education institutions. Currently, postgraduate programs are spread almost throughout Indonesia, making it easier for Muslims to study Islam in depth.[6]

2. Development of Islamic Higher Education in Indonesia

The idea of a strategy for the development of religion and religious education is a need that must be continuously addressed. Efforts to solve educational problems and answers to life problems must also be made through the expansion of academic communication and consultation to various disciplines, such as philosophy, history, language, religion, anthropology, sociology, economics, politics, biology, computer science and management. (as the key to self and social). Malik revealed that approaching religion and religious teachings today requires other sciences, such as sociology, anthropology and archaeology. Of course, the direction of development requires professionalism in terms of material, social and moral management. In principle, the development of curriculum and some curricula in IAIN/STAIN towards the transition to UIN can be historically justified or at least historically legitimized. However, this mapping effort does not pretend to take the treasures of previous scholars for granted, but only considers what is being done and developed at IAIN/STAIN to UIN in the context of Islamic history.[7]

The development and conversion of IAIN into UIN is a scientific project. The project aims to develop scientific knowledge and change the scientific way of thinking to change religion. When you change, don't change, just participate, not just a physical project. The conversion of IAIN into UIN is a push to repair and heal the "dichotomy wound" of general and religious sciences that is getting more painful by the day. The great project of epistemological reintegration of general and religious sciences implies the need for closer dialog and cooperation between general and religious disciplines in the future. The interdisciplinary approach is

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[6] (Undang-Undang Republik Indonesia). Undang-Undang Republik Indonesia Nomor 2 Tahun 1989 tentang Sistem Pendidikan Nasional. Jakarta, 1989.
[7] Fathurrahman Rauf. "Peran Perguruan Tinggi Islam Dalam Mencerdaskan Bangsa." *Al-Turas* 13, no. 2 (2007)

emphasized, interconnection and sensitivity between various disciplines of natural sciences with religious disciplines need to be pursued continuously and relevant to the context of modern life. Then, state Islamic universities are required to have international quality and standardization. To meet the demands of modern society today, which has a more objective and rational view will no longer be offered a symbol or a label without meaning in accordance with the demands of their lives. As a result, if public Islamic universities do not provide something that is actually needed by the community, many may leave them. So based on that thought, many people discuss in various forums, how to make Islamic universities more advanced and have attractiveness and are ready to compete in facing the Asean Economic Community (AEC). Currently, the Ministry of Religious Affairs program launched a 5000 Doctoral scholarship program, and some of the scholarships are education abroad, this is a strategic step in the development of PTIN in order to improve the quality of world-standard lecturers. With the opportunity and financial support from the government, the aim is to increase the interest of PTIN teachers to study abroad.[8]

D. Conclusion

Islamic higher education in Indonesia was established on April 10, 1946 in Jogjakarta under the name Sekolah Tinggi Islam (STI), in November 1947, STI evolved into a university named Universitas Islam Indonesia, which operated four faculties, including religion, law, education and economics. Law, education and economics. It officially opened on March 10, 1948, on 27 Rajab 1367 H. The Religious Faculty of Universitas Islam Indonesia was nationalized into the State Islamic Religious College (PTAIN). PTAIN was established in September 1951 in Yogyakarta based on Government Decree No. 1951. 34 of 1950, signed by the President of the Republic of Indonesia. In June 1957, the Academy of Religious Services (ADIA) was established in Jakarta by the Ministry of Religious Affairs based on Minister of Religious Affairs Decree No. 1 of 1957. Meanwhile, on May 9, 1960, the State Islamic Institute (IAIN) was established by Presidential Decree

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[8] Putri Zulianti. "Peranan Perguruan Tinggi Dalam Pengembangan Pendidikan Agama Islam." Al-Mabhats: Jurnal Penelitian Sosial Agama 6, no. 1 (2021): 51–66.

No. 11 of 1960 in Yogyakarta which was an evolution of PTAIN, while ADIA in Jakarta became IAIN Jakarta in 1963. Since its establishment in 1957, PTAIN has grown to 52 PTAIN, consisting of 6 UIN, 15 IAIN and 31 STAIN. By establishing hundreds of private Islamic universities and the Faculty of Islamic Religion (FAI) in private universities. In response to the demands and development of the times, there was a radical change in IAIN itself, the institution was modernized by integrating the existing UIN science so that the Islamic college was in sync with other universities. Furthermore, the development of PTAI had a major impact on the political, economic, social, cultural and other movements among Indonesian Muslims and Indonesian society in general.

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