

## Leadership Mentality in Indonesia's PTKIS Internationalization

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**Abstract** - This paper aims to recognize the globalization and internationalization of education, recognizing its impact in the educational paradigm, and identifying how Private Islamic Religious College or called PTKIS plays a role in this flow. whether PTKIS will become a follower, or they will appear as a great nation that has a global leadership mentality that will give its role and contribution to the world peace and Islamic development of civilization and bring the message of Islam rahmatan lil alalmin, then the answer is with PTKIS can come mentality leadership and playing surfing on the wave of globalization.

**Keywords:** Mentality Leadership, PTKIS, Internationalization

### 1. Introduction

The theme of internationalization of educational institutions is not just topics of warm discussion related to the development of universities, but it is a demand of the times that cannot be avoided by anyone. If globalization is like a wave that rolls everything up, there are only two possibilities, rolled up or made the big waves of globalization a vehicle for surfing, so making waves as a surfing vehicle is the only option. But just a desire and hope, it does not solve the problem if it is not accompanied by the ability to recognize the waves of globalization characteristics and how to establish a new paradigm of education in the midst of the wave of globalization that is ready to swallow who and whatever, and know the opportunities that exist, as well as readiness and mentality to undergo this destiny with full optimism.

### 2. Globalization

The term "Globalization" has a very broad understanding. A number of definitions related to the term "Globalization" are provided by a number of experts. Wallerstein (1988) provides a definition of globalization as a world capitalist system. Deepak Nayyar (2006) defines the term globalization as a process of integrating the world economy. Giddens (2000) defines it as an increase in the interdependence of nations in the social, political aspects and Steger (2003) defines the term globalization as a multidimensional concept that describes a deep interdependence, while Harvey (2003) equates it with a neo-liberal philosophy. A summary of the definition can be seen in F. Maringe, "The Meanings of Globalization and Internationalization in HE: Findings from a World Survey" in Globalization and Internationalization in Higher Education: Theoretical, Strategic and Management Perspectives. (Arifin, 2015)

The era of globalization itself is marked by a shift in the concept of citizenship, namely from citizens, becoming citizens of the world (global citizenship). (Rosidin, 2016), besides that the 21st century is characterized by the birth of a mega-competition society, which is a society that is able to compete

well and have global awareness (global Consciousness). (Baihaqi & Ridhwan, 2018)

Although it is actually rather difficult to define the nature of globalization, is it a concept that flows by itself as a demand for an increasingly advanced life, or a concept imposed by a force of world civilization, to be used as a concept accepted by the world community. According to Stiglitz's observations in (Effendi, 2005) globalization faces market fundamentalism which in its manifestation takes the form of a free market with its various instruments, has been rejected by American society and policy makers during the Clinton Administration. However, such globalization is precisely what is "forced" on developing countries.

Apart from the debate above, globalization has now become a reality in world community life with its various negative positive aspects, which have been discussed and dissected by many studies of analysts and thinkers. Islam has provided a set of teachings in the face of various dynamics of change, and in our belief as a Muslim, Allah has affirmed that in the Qur'an. Therefore, Islam does not teach people to run away from the battlefield. In this connection we encounter the rule which reads *al-muhafadzah 'ala al-qadim alshalih wa al-akhdzu bi al-jadid al-ashlah* (maintaining old things that are still suitable and taking new things that are more suitable).

Although M. Hashim Kamali emphasized that in solving contemporary problems, returning to the literal meaning of the text (the Qur'an and Al Hadith) is something that is impossible to solve problems (problem solving), it can even be a separate problem (part of problem), namely the alienation of teachings Islam in the dynamics of life. The only right solution is to capture the basic principles, universal meanings, and the goals contained therein to be applied in a new face that is in accordance with the spirit of realizing the public benefit. This is what is called maqashid based ijtihad. (Rosidin, 2016)

And even the history of Islam has taught us, not just not running away from life's problems and challenges, but teaching us to expand the values of rahmatan lilalamin. Even in terms of the development of science and technology, in fact the Muslims are the pioneers of the internationalization of education in the form of a common conscious effort. In this case the west is left behind because the Arabs can interact with the high academic culture of Greece to then adopt their superiority. Whereas the West at that time did not have the same ability when they interacted with Greek academic culture. (Syukur, 2010)

Fathi Osman holds that the title as the best of the people (*khaira ummah*) is actually manifested in three things; first, Muslims can coexist with other people who are different from themselves, not living apart and closing themselves from a global life that is inevitable; secondly, the unity of the Muslims and Islamic solidarity should not lead to ethnocentric or material exploitation or acts of aggression, whereas Muslims must be cooperative in maintaining peace and promoting morality; third, Muslims should want to listen and learn from other people's experiences and then take good things (Rosidin, 2016)

### **Globalization and Internationalization of Education**

Internationalization, according to Stiglitz, is also fundamentalism globalization, which provides both opportunities and threats to achieve progress and deterioration. (Baihaqi & Ridhwan, 2018)

According to Knight, the internationalization of education, in the context of globalization, is a reaction to global power, but at the same time as an agent of

globalization itself. Thus, the internationalization of education and globalization is a unity like two sides of a coin that cannot be separated. (Arifin, 2015)

Internationalization and globalization are like conjoined twins that are almost the same physical form but different in characters. Or it can also be considered as someone who has multiple personalities. The first is a good personality, and polite. The second, is an evil personality, brutal and greedy. The world of education, especially higher education, has long been, or even since the beginning of its birth has been well acquainted with internationalization, if you do not want to say that higher education is the results of the internationalization of science, art and culture. Realizing the great and positive benefits of internationalization, almost no country consciously wants to separate itself from the flow of internationalization. Even in the Preamble of the 1945 Constitution it was stated clearly that one of the goals of the establishment of the Republic of Indonesia was deeply imbued with the spirit of internationalism, namely "... carrying out world order based on independence, lasting peace and social justice ..." (Effendi, 2005).

In this case, the Government has provided foreign cooperation signs through Minister of Education and Culture regulations (Permendikbud) No. 14 of 2014 concerning College Cooperation. Cooperation must be balanced between the two parties. Do not let us (Indonesian researchers or academics) only suffer losses in cooperation with foreigners, be it universities or the business world. According to article 2 of regulation above = College cooperation aims to improve effectiveness, efficiency, productivity, creativity, innovation, quality, and relevance of the implementation of the "Tridharma" of Higher Education to improve the competitiveness of the nation.

The WTO has identified 4 modes of providing education services as follows: (1) Cross-border supply, overseas higher education institutions offer lectures through the internet and on-line degree programs; (2) Consumption abroad, is the most dominant form of providing higher education services, students studying in foreign universities; (3) Commercial presence, or the presence of foreign universities by establishing partnerships, subsidiaries, twinning arrangements with local universities, and (4) Presence of natural persons, foreign lecturers or lecturers teaching at local educational institutions. The liberalization of higher education towards the free trade in services promoted by the WTO is to encourage the governments of member countries not to impede the four modes of providing these services with interventionist policies. (Effendi, 2005).

### **Internationalization of Education and Free Markets**

In the typology used by economists business activities in society are divided into 3 sectors. The primary sector includes all mining and agricultural product extraction industries. The secondary sector includes industries to process basic materials into goods, buildings, manufacturing products and utilities. The tertiary sector includes industries to change physical forms, human services and information and communication services. In line with the view of economics, the WTO establishes education as one of the tertiary sector industries, because the main activity is to transform people who are not knowledgeable and people do not have the skills to become knowledgeable people and people who have skills. (Effendi, 2005)

That education has become a commodity of trade is a fact that in the end must change the new paradigm of education itself, while maintaining the national identity of each.

F. Maringe in his book "The Meanings of Globalization and Internationalization in HE: Findings from a World Survey" in *Globalization and Internationalization in Higher Education: Theoretical, Strategic and Management Perspectives* assert, that the form of cooperation and partnership is directed towards developing risk reduction, improving competitiveness, enhance the image and expand the base of science for research and education. To realize the international higher education system, a universal system is needed that can facilitate the exchange of information and students. (Arifin, 2015)

According to Millea in (Effendi, 2005) a secret publication entitled *Intelligent Exports* revealed that in 1994 the service sector had contributed 70 percent of Australia's GDP, absorbed 80 percent of the workforce and constituted 20 percent of the total Kangaroo country's exports. A survey conducted in 1993 shows that the service industry with the most prominent export orientation is computing, education and training services. The export of education and training services generated AUS \$ 1.2 billion in 1993. This fact can explain why the US, UK and Australia are very keen to demand the liberalization of the education services sector through the WTO.

In short, with free market instruments, internationalization will become a necessity that does not rule out the possibility of happening, including in higher education which is basically an embryo of the borderless higher education market. (Baihaqi & Ridhwan, 2018)

Free trade in higher education services if implemented in a condition of symmetrical interdependence between countries or educational institutions can indeed open the door to a global labor market, especially to the economies of developed countries that have been able to develop a knowledge based economy. But in conditions of asymmetric interdependence and especially if the provision of higher education services is based more on mere for-profit motives, other educational objectives will be sacrificed. (Effendi, 2005)

### **Internationalization of Education in PTKI**

PTKI is an Islamic religious higher education institution. It must determine the attitude towards the changes that are happening related to the spirit of internationalization of education in this era of globalization. Therefore, The Ministry of Religion continues to intensify Indonesia's Islamic moderation campaign, both at home and abroad. One of them is through the internationalization of the State Islamic Religious College (PTKIN). (<https://kemenag.go.id>, 2018)

Whereas this year is targeting to bring as many as 100 German professors outside of 50 German professors who have been distributed to various PTKIN in Indonesia and 3000 foreign students. To be asked by the chancellors to free the tuition fees for foreign students we have brought.

such efforts include establishing cooperation with the German Senior Experten Service (SES) institution, the form of cooperation whose memorandum of understanding was signed in 2015 by bringing in a Professor or professor from Germany and distributed to all State Islamic Universities (UIN).

Internationalization of education is basically caused by. First, a country's government attention to education is still low. Second, the limited funds

experienced by developing countries. Third, increasing the quality of higher education. Fourth, information technology advances. Therefore, it is understandable why Indonesia has become the target of exporters of education services, because Indonesia with a population of approximately 220 million is only able to have its population participation in higher education by 14% of the total population aged 19-24 years. (Baihaqi & Ridhwan, 2018)

### **Educational Goals in the Global Era**

According to Van Glinken in (Effendi, 2005), that education has 3 main tasks, namely to preserve, transfer and develop science, technology, art and culture. Education is also very vital in its role in transferring national values and identity.

One of the goals of modern education is to help individuals see the right role for them in the world. Awareness as part of the global community is also very necessary. In the era of global integration, the activities or actions of each individual will have an impact on others, the responsibility for these activities will also expand to the surrounding community or even the people outside their national boundaries. (Arifin, 2015)

As stated by Effendi (2005) that the task of higher education is not solely to produce educated labor, or the definition of services as a tertiary industry in the concept of economists, but he is also an institution to "preserve national identity", "To sustain and develop the intellectual and cultural base of the society", "to give inspiration and pride to citizens", and "to promote dialogue for the respect of cultural and social diversity".

### **Paradigm Shift In Education The Impact Of Globalization Flows**

The global trend that is affecting universities throughout the world, has resulted in a paradigm shift in higher education reform. This paradigm shift certainly has a major influence on the delivery of education in higher education institutions throughout the world, including educational institutions of Islamic Religious Higher Education in Indonesia. Without internal consciousness for improvement, it is impossible for PTKI in Indonesia to continue its strategic role in global competition, because the 21st century demands global awareness of a higher education institution on various global issues and trends and a global paradigm shift in education reform if it wants to survive in the this era mega-competition. (Arifin, 2015)

Reorganization of Islamic Higher Education is absolutely necessary. As stated in the document of the World Declaration on Higher Education for the Twenty-First Century: Vision and Action by UNESCO, which states that the change in the new vision and paradigm of higher education is absolutely necessary in the midst of rapid changes in global order. The arrangement requires guaranteeing the effectiveness of policies, transparency and accountability in the delivery of education. Through this effort, Islamic Universities are expected to be able to serve more diverse needs through the contents of education (contents), methods and delivery of education that are diverse and based on new types and forms of relations with society and sectors of the global community more broadly. and increasing the role and competitiveness of PTKI in the global community order. (Arifin, 2015)

### **Strategy for Facing Education Liberalization**



Some strategies face the reality of Education liberalization through the following steps: (1) Liberalization is carried out in a gradual manner (progressive liberalization) - short, medium and long term. (2) In accordance with national policy objectives, (3) Paying attention to the level of development of each country, (4) Flexibility for developing countries, (5) through a quality assurance and accreditation approach according to international standards, (6) improving the national accreditation system into a regional accreditation system with utilizing a network of regional universities, the Asean University Network (AUN) and the Association of Southeast Asian Institute of Higher Learning (ASAIHL) to develop a regional accreditation system. (Effendi, 2005) And added by Suzanne Grant Lewis, (7) emphasizes the importance of maintaining the local capacity of a country to support and develop local knowledge, culture and language in the face of induction of curriculum homogenization in the global era. (Arifin, 2015).

In line with what was said by Suzanne Grant Lewis, Cheng added that in addition to understanding global issues and trends, higher education also needs to pay attention to the problem of dimensions of localization and individualization, called it the tripilization process. According to him, sustainable education reform is one of the inevitable needs as a result of local challenges and goals that emerge from the rapid, complex, ambiguous changes in the educational environment and eliminate boundaries between institutions and education systems; by paying attention to the tripilization process comprehensively, it can be used as a foundation for building a new paradigm of modern higher education. (Arifin, 2015).

### **Tripilization Process**

What is meant by the tripilization process strategy is; first, Globalization refers to the transfer, adaptation, and development of values, knowledge, technology, and norms of behavior in countries and communities in various parts of the world. Second, Localization refers to transfer, adaptation, and development of related values, knowledge, technology, and behavioral norms from / to the local context. Third, individualization refers to transfer, adaptation and development related to values, knowledge, technology, and behavioral norms to meet individual needs and characteristics.

### **3. Challenges**

Indonesia, which is supported by PTKI that is so large, must prepare competitiveness tools for Islamic higher education as early as possible so that in the future PTKI in Indonesia has a good governance system of superior higher education so that it can compete at the international level without losing the Islamic Morality Character as the basis of its application. With more seatle (established) academic support, especially in the field of higher education infrastructure, the prospect of Islamic higher education in Indonesia, both private and state in the context of internationalization of education will be able to exist and survive in international competition in the current era of globalization. (Baihaqi & Ridhwan, 2018)

And he stressed that the increasing globalization of higher education even though it aims to improve the quality and access to higher education, must be a disruption to Indonesian sovereignty in regulating one of its independence goals, namely to educate the lives of the nation. The independence of this nation in the formulation of national policies to regulate the education sector must inevitably be

sacrificed so that commercial higher education providers from abroad can be more freely entered into Indonesia. (Effendi, 2005)

This reasoning is based on the phenomenon and the reality in the field that PTKI is always less competitive in producing an output that is ready to be used. The proof is that almost 43% of PTKI graduates each year are not able to be absorbed by the employment opportunities, both in the public and non-public sectors. Borrowing Mark Haynes Daniel's term, "scary but true". (Baihaqi & Ridhwan, 2018)

February 2008, "Globe Asia" Magazine released the survey results and ranking of the magazine's 10 Best Universities in Indonesia, and the results, for the private Universities (PTS) category, only the University of Muhammadiyah Malang (UMM) managed to crawl up to the 7th best PTS in Indonesia. Whereas for the best 10 State Universities (PTN) categories, none of the PTKIN entered the category. In 2017, based on data from the Ministry of Research Technology and Higher Education (Higher Education Research and Technology), the number of registered tertiary education units reached 4,504 units. This figure is dominated by private universities (PTS) which reached 3,136 units. While state universities (PTN) are the fewest units, namely 122 units. The rest are religious colleges and universities under state ministries or institutions with a service system.

However, this amount is still not comparable to the gross enrollment rate (Angka Partisipasi Kasar/APK) of universities in the country. APK Indonesia is in the range of 31.5 percent. This condition makes many PTS which have less than 500 students and make the PTS condition unhealthy. On the other hand, the high interest of prospective students in PTN which incidentally presents lectures at more affordable costs is still not able to be accommodated entirely because of the lack of state universities. (<https://databoks.katadata.co.id>, 2017).

PTKI in Indonesia still has a paradigm dualism, which is still separating the development of science and technology with religious knowledge. The demands of the 21st century society as a knowledge society requires every individual to master science without losing religious values. The phenomenon that occurs in the State Islamic Higher Education also occurs in the Private Islamic College. (Baihaqi & Ridhwan, 2018)

The quality of our Human Resources (HR) is still low. In the 2016 UNDP report the Indonesian Human Development Index (HDI) for 2015 was 0.689. This places Indonesia in the middle human development category, and ranks 113 of 188 countries and regions. The UNDP report contains the Human Development Index (HDI) quality index which includes 3 things: the level of education, health and the average economy of the community. (<http://www.id.undp.org>, 2017)

One manifestation of globalization of higher education is the development of a borderless higher education market. The widespread funding experienced by developing countries, the increasing demand for quality higher education, and the advancement of information technology are the three factors that drive the growth of "borderless" markets in higher education. Universities in developed countries, especially United States, Britain and Australia are very aggressive in utilizing the new market by increasing the provision of higher education services, not entirely with philanthropic motives, but based on for-profit considerations by accepting as many foreign students as possible full of tuition fees, establishing branch

campuses in other countries, educational franchises or twinning agreements with local universities, providing distance education or e-learning. (Effendi, 2005)

Therefore, PTKI through its Islamic higher education is the time to make serious improvements if it wants to make a significant contribution to this country, as well as reinforcing its existence as one of the best alternative national universities in Indonesia that are also able to compete in various levels of competition, both nationally and international. (Baihaqi & Ridhwan, 2018)

### **Leadership Mentality**

PTKIS brought the message of Islam which *rahmatan lil alamin*. This means that the spirit is not just surrendering to reality and adapting not to be too left behind with developed countries. Follower's of Muhammad's mentality must be returned that the character of Islamic teachings is the character of the caliph (leader). So much as great as this globalization movement is, Islamic universities must show their characteristics as universities built on Islamic teachings, while understanding and mastering and regulating strategies in the face of the swift currents of globalization and the necessity of internationalizing Islamic universities. The spirit of Islam is to take all the wisdom and knowledge that is born by other nations.

Mentality in the face of globalization that is increasingly 'crazy', not to be stuttered, let alone drifting in the black currents of education globalization, or in Alfin Tofler's term, "culture shock" on the negative implications of globalization and liberalization of education and at the expense of national interests, but also to ensure the it went well, which eventually PTKI in Indonesia could also be expected to contribute to the Indonesian state as achieved countries developed, including in this case improving the competitiveness of Indonesian workers at foreign levels to become more competitive. (Baihaqi & Ridhwan, 2018)

The Indonesian Minister of Religion Lukman Saifuddin said that we are not only seen and watched by the world community but is expected to contribute to managing world civilization. The context is that the world is not only just Indonesia. (<https://kemenag.go.id>, 2018)

The discussion of the internationalization of higher education, must not be separated from the context of free and active foreign policy. This means that the power of the Indonesian international diplomacy is very important in building a leadership mentality. Weak in bargaining power of Indonesian international politics will directly affect the mentality of the nation. And to be a nation that has a leader mentality, there needs to be a strong national leadership, capable of managing natural resources and human resources well.

One of the things that is exciting for us, in terms of adapting to the wave of globalization and the demands of internationalization of higher education, we have taken the right role, positioning ourselves as a sovereign nation, in the sense of maintaining national characteristics and identity. Plus that we position ourselves as a nation that is ready and will make a positive contribution to the progress of Islamic civilization and the world at the same time. In this case, for example, the Director of the Islamic Religious College of the Directorate General of Islamic Education of the Ministry of Religion, Arskal Salim, revealed that currently we are trying to make Islamic universities in Indonesia a reference to Islamic world science. (Sasongko, 2015)

One of the programs is by internalizing the curriculum. For example, all the books studied at Al-Azhar University and in the West universities, must also be



studied in Indonesia. On another occasion Minister of Religion Republic of Indonesia, Mr. Lukman Saifuddin said: "In the future we hope PTKIN truly becomes one of the goals or references of Islamic universities in the World.. According to him, this is because public expectations for PTKI are getting bigger. Because, PTKI has the authority to talk about Islam in an academic point of view. Now there has been a shift in the perspective of some of the world community towards the existence of PTKI in Indonesia. (<https://kemenag.go.id>, 2018)

#### 4. Conclusion

As a result of the existence of a big wave called globalization, in fact has dragged the world community, to talk about the Internationalization of Education in its various forms. Even education services have been incorporated into a series of commodities traded by the WTO as one of the tertiary sector industries. This forces the world community to make a change in the educational paradigm, and this paradigm shift needs to be acknowledged, has had a major influence on the delivery of education in higher education institutions throughout the world, including PTKIS in Indonesia. This is where the mentality as a large nation with a majority Muslim population is tested, whether PTKIS will become a obedient and follower, or they will appear as a great nation that has a global leadership mentality that will provide its role and contribution to world peace and the advancement of Islamic civilization and bring the message of Islam *rahmatan lil alalmin*, then the answer is with PTKIS mentality leadership to be able to participate in surfing at the vehicle of the wave of globalization.

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