

History and New Paradigm of Islamic Higher Education in Facing Global Competition

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Abstract - The presence of globalization that gave rise to fundamental changes in all sectors of people's lives requires adjustment, not least for the Islamic higher education in Indonesia. Islamic higher education is expected to be able to compete to create quality human resources capable of competing with other higher education graduates. Although this adjustment is not an easy thing for Islamic higher education generally to adjust to global demands and developments, because Islamic higher education experiences a difficult situation. Pinched in a conflict between maintaining the Islamic scientific tradition and the demands of the problem of modernity that requires competence and professionalism according to the needs of the modern system. So that inevitably Islamic higher education must carry out major reforms in its education system, in order to maintain the tradition of Islamic studies on the one hand and at the same time try to create competitive human resources.

Keywords: *Islamic universities, global competition, education reform*

1. Introduction

Globalization is believed to have given rise to fundamental changes in all sectors of society today. Changes that occur are increasingly include and adjust to global developments in the flow of modernization and globalization. Every organization, both private and public, is increasingly required to adapt to the culture of modernization and globalization. No exception is the existence of Islamic Higher Education (PTAI), in the midst of the current of modernization globalization which increasingly influences and fills the space in society (economic, political, social, cultural and other), must adapt to the demands and needs of the mechanism of globalization. Islamic universities must be able to color the process of change and take an important part by being a subject in the modern social system. The contribution of Islamic tertiary institutions is of course highly expected in guarding the building of modern systems, including in order to prepare professionals who have competency in their fields, including in the fulfillment of the labor sector, graduates of Islamic higher education institutions, which are in accordance with the competency standards. needed in the global era.

In addition to competence and professionalism, the role of Islamic Higher Education institutions in this era of globalization is very much needed, especially in maintaining moral values in addition to creating quality human resources

(competitive), as well as an effort to strengthen the identity and character building of society amid cultural influences. and global civilization. Islamic universities are required to prepare competitive human resources by having competence and expertise in a particular field, as well as equipping them with moral values, so that they will give birth to people who provide benefits in the community.

The purpose of establishing Islamic higher education institutions has noble ideals in order to contribute to building civilization in the community. The Indonesian nation in which its people have a belief in a strong religious system, as reflected in the first precepts of Pancasila (God Almighty), has ideal ideals that society must reflect a godly human personality in each of its behavior, both individual and behavioral in the realm social. The culture and civilization that is built is certainly inseparable from the orientation and values that base themselves on the spirit and values of divinity, such as the value of justice (al is), moderate (at tawasut), equality of rights and degrees with one another (at tasammuh), as well as tolerance (at tawazun) and prohibition of fraudulent behavior and detriment to others (dzalim). Islamic values certainly want to be planted in the practice of life in society, so that this nation can become a developed nation, a civilized nation.

This is very understood by Muslims in Indonesia, so that social endeavors are carried out in order to ground the spirit and values to Islam which are reflected in the practices of everyday life. One way is to establish Islamic education institutions, including Islamic universities.

The purpose of establishing Islamic higher education is at least encouraged by several objectives, namely: (1) to carry out the study and development of Islamic religious sciences at a higher level in a more systematic and directed manner; (2) to carry out the development and enhancement of Islamic da'wah; and (3) to reproduce and regenerate ulama and religious functionaries, both in the state bureaucracy and the private sector, as well as social institutions, da'wah, education and so on (Muhaimin 2003).

Of the three objectives above, it is expected that the community will truly get maturity in religion, so that behavior that reflects moral values can truly be applied in the practice of national and state life.

correction of Islamic higher education found its momentum with the monetary crisis in 1998, followed by economic, political and social crises. Where this crisis caused deep concern because it caused a prolonged economic shock which until now has not been fully resolved. As a result of the economic crisis, many private sectors collapsed which resulted in the mass termination of work by the company against workers.

From here the Islamic tertiary institutions began to study and think to produce students and graduates who have competitive advantages, who have reliable and resilient competitiveness in the face of challenging globalization (Azyumardi Azra 2002).

Thus, the development of Islamic higher education institutions must also be seen in the context of rapid changes in society, both at the level of the concept and the paradigm of higher education. Islamic universities must consider the changes that occur, both in social, economic and political transitions that occur rapidly in this global era.

2. History and Purpose of Establishing Islamic Higher Education

The existence of Islamic higher education in Indonesia began with the establishment of madrassas established by the community, the ulamas' in various regions before Indonesia became independent. Madrasas began to be established and developed in the early 20th century with the establishment of Islamic schools that ran a formal education system that emerged in several regions in Indonesia, such as several madrassas in Sumatra, among others: adabiyah madrasa in West Sumatra founded by Sheikh Abdullah Ahmad in 1909 M. In the course of this madrasa changed to HIS adabiyah in 1915 AD In 1910 M Madrasah School was founded in Batu Sangkar West Sumatra by Sheikh M. Taib Umar in 1918. Then Mahmud Yunus founded Diniyah School as an advanced Madrasah School. In Java the establishment of madrassas took place at the beginning of the 20th century, together with the establishment of the Tebu Ireng Jombang Islamic Boarding School by KH. Hasyim Asy'ari in 1899, then in 1919 a formal madrasah was founded which was initiated by KH. Ilyas (former Indonesian Minister of Religion) with a salafiyah system that combines religious knowledge and general knowledge (Zuhairini, 1997).

The madrasa education system at that time was considered capable of building public awareness and the spirit of nationalism, so that they opposed the colonial practices carried out by the western nations. In its development after the independent Indonesian nation, Islamic leaders considered the existence of Islamic higher education important, because the education established by the colonial government at that time was only oriented to intellectual aspects without looking at the spiritual being an important part of the education system. Then until now stood various Islamic universities in various regions in Indonesia, the State Islamic College (STAIN), the State Islamic Institute (IAIN) and among them in its development turned into a State Islamic University (UIN) managed by the government. And there are many more private Islamic universities spread in various regions in Indonesia. (1M. Atho Mudzhar, "Position of IAIN as a College", in Problem & Prospect of IAIN, (ed.) Komaruddin Hidayat and Hendro Prasetyo (Jakarta: Ditbinpertaiss, 2000).

Along with the times, demands for Islamic higher education to improve and prepare themselves to face global challenges while competing with institutions other higher education both domestically and abroad.

Although the existence of Islamic higher education has been long enough, it has not shown an optimal role. The existence of Islamic higher education that has become part of the national education system in the future is expected to play a maximum role in encouraging progress in society.

3. New Paradigm of Islamic Higher Education

Seeing the development of global changes that occur rapidly today requires new awareness for Islamic universities so that Islamic higher education can survive and be able to provide solutions to the system and challenges in the global era. This awareness can be realized in this new paradigm as said by Azyumardi Azra (Azra 2002) that, inevitably this change must involve major reforms that include policy changes that are more open, transparent and accountable.

In that context, the mission and function of Islamic higher education institutions is more specifically: First, educating students and citizens to meet the needs of all sectors of human activity, by offering the needs of all sectors of human

activity, by offering relevant qualifications, including education and training professional. Secondly, giving various opportunities (*espace ouvert*) to interested people to obtain higher education throughout the ages. Third, promote, create and disseminate knowledge through research; and provide expertise (*expertise*) that is relevant to helping the general public in cultural, social and economic development. Fourth, helping to understand, interpret, maintain, strengthen, develop, and disseminate national, regional and international historical cultures in pluralism and cultural diversity. Fifth, helping to protect and strengthen social values by instilling in young people values that form the basis of democratic citizenship (*democratic citizenship*). Sixth, contributing to the development and improvement of education at all levels, including teacher training (Azra 2002).

To carry out the framework of change, a clear vision and conceptual framework is needed, which will be reduced in the implementation mission in the field, and supported by skills, incentives, resources (physical and non-physical, including human resources), to be further realized in the plan clear work (Muhaimin 2005). Thus, there will be changes that are in line with the situation and demands of the times in this modern era.

4. Conceptual offer of Islamic Higher Education

The challenge of modernity and globalization has taken place in front of all of us, as ASEAN's free market is something that cannot be avoided and requires a response quickly and accurately. But on the other hand, efforts to rebuild Islamic colleges as educational institutions that are accountable and responsive to the times are certainly not simple and easy, because the existence of Islamic higher education is in a difficult situation between maintaining material and Islamic studies or adjusting to the demands of professionalism which is in line with the needs of the modern era. as said (Husain and Ashraf 1979), where Islamic education is generally in a difficult situation, sandwiched in conflict between tradition and the problem of modernity. So that to get out of such a situation of confinement requires the right concepts and efforts, in order to create quality human resources in the face of global competition.

Departing from the conditions above at least three models have been developed that are considered effective in producing quality human resources for Islamic higher education.

First, a model in which both scientific systems and substances are placed under one roof. In this model, "general sciences" are institutionalized in public faculties; while on the other hand, "religious sciences" are placed in one faculty (or faculties) religion. Among Islamic universities that take this model are Al-Azhar University (after 1961), Indonesian Islamic University (UII) Yogyakarta, Muhammadiyah University, Riau Islamic University (UIR) Bandung Islamic University (Unisba), Malang Islamic University (Unisma) and many other Islamic higher education.

Second, the model of the Inter-Islamic Islamic University (International Islamic University) such as in Islamabad, Pakistan, and in Kuala Lumpur, Malaysia. This model is basically based on the concept of the idea of "Islamization of science" as initiated by Ismail Al-Faruqi and Naquib Alatas. Based on the idea that the religious sciences and general sciences are united in an integrated domain, this model offers scientific institutions, then faculties and departments with the classification of faculty

(or faculties) of revealed knowledge; faculties of revelation and faculties of non-revealed knowledge, faculties of non-revelation sciences, such as law, economics, engineering, social sciences and so on.

Third, the IAIN model. In this IAIN model, religious sciences remain a central theme, which is the core of all scientific and academic process material. While the general sciences play a role as a material and point of view that complements Islamic studies that are fully integrated into the curriculum. So that the position of the general sciences here becomes an auxiliary science as a knife of analysis to understand and explain the normative framework of religion.

Now almost all UIN in Indonesia have made a draft on how to develop Islamic sciences at UIN. Like at UIN Malang, Prof. Imam Suprayogo, designed the development of Islamic science labeled "Tree of Science", while UIN Yogyakarta through UIN's rector at the time, Prof. Amin Abdullah developed an integrated and interconnected study of Islamic sciences, as well as others. UIN Sunan

Ampel during Prof. Nur Syam served as rector, drafting the development of multidisciplinary Islamic science labeled Twin Towers. That is the development of Islamic sciences that greet each other with the social sciences and humanities even science (Nur Syam 2010).

Why need to greet each other between Islamic science with social science, humanities and science, because according to the belief (Nur Syam 2010) that science will be able to develop quickly through an approach not to the aspect of the object of study. This is then referred to as multidisciplinary Islamic science which is described as interconnected twin towers.

So, twin towers as a model for describing the development of Islamic science are the development of three dimensions of science at once, namely descriptive science, normative science and multidisciplinary science.

5. Conclusion

Facing social challenges and processes that are so fast in the era of globalization, Islamic higher education is required to better adapt to global developments. Large educational reforms for Islamic higher education are answers and answers, so that Islamic higher education persists in the framework of a competitive human being.

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