Chapter 1

Opportunities and Challenges of University-Community Engagement

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Global-Local Context and Challenges of Academic Shifting Paradigm of Islamic Higher Education in Indonesia

ABD. RACHMAN ASSEGAF
UIN Sunan Kalijaga Yogyakarta, Indonesia
abdassegaf@yahoo.co.id

Abstract: The more intensified global demands and challenges toward education in Indonesia the more insisted Islamic higher education and universities (Perguruan Tinggi Agama Islam or PTAI) have to strive for and compete with the other universities in global as well as local context. Henceforth, PTAI have to be able to solve various internal and external challenges and barrier that are presumably stand for its competitive power. As long as concerned, the management system of these PTAI remained dualistic and dichotomy in their curriculum and trapped mainly on administrative and quantitative orientation. These circumstances urge to improve the development of academic, scientific and culture, professional capabilities, and fighting for quality assurance acknowledged by international standards. The backwardness of PTAI to responds the global and local (glocal) challenges were primarily due to the incapability of its rational based to solve the problems. PTAI that has existed since 1960s has to make academic rationales reorientations and reforms in developing its qualities within glocal context and challenges. Consequently, those challenges need to be responded positively by PTAI to re-shape the image as well as to re-modeling the rationale and operational aspects of Islamic university in Indonesia. This paper tries to elaborate further on how the glocal context and challenges blocking PTAIs have insisted their existence to develop its rationale and operational model for future betterment without altering their local wisdom. The main focus and goal of this study is to enrich the horizon to develop Islamic higher institutions in international forum, as well as founding the policy basis for developing university community engagement in contemporary Indonesia.

Keywords: Islamic Higher Education (PTAI), globalization, local wisdom, Indonesia

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Introduction

Major opinions of globalists considered the borderless world today has been intensified by the progress of multimedia and digital devices such as Information and Communication Technology (ICT). It is true that electronic infrastructures has contributed significantly towards interconnected world and made it easier to build joint cooperation in any field of development like social, politics, economy, trade, culture, and education. The growing needs to pin the educational cooperation between countries has intensified the traffic of exchange programs, study abroad, joint-research, and international scientific forums, etc, regionally or globally between universities in the scheme of mutual cooperation, University to University (U to U) and Government to Government (G to G) Memorandum of Understanding. The linked and intertwined world on education could be simply identified as global education.

Global education is the study of the world's current affairs relating to general knowledge. What is meant by general knowledge here is the common and current issues that preserved mankind such as human rights, justice, democracy, peace, ecology, health, international relationship, etc, which should be implemented as global curriculum. It consists of universal educational values that are acceptable to any human being. Institutionalization of global education is basically necessary to organize better the demand for materializing those core values in sustainable education.

From this point of view, globalization of education produces positive impact for increasing human awareness to handle and take care of world's common affairs. Huge Earthquake and tsunami that occurred in Indonesia and Japan some time ago has cultivated deep concerns amongst people of the world to take part in helping and assisting the other people. The better understanding of the world common issues caused deeper attention from people of the world co-existing together within global understanding framework. However, at the other side, globalization is marked with the intensifying of symbolic values of goods, even more increasing aesthetic values, and at the same time decreasing traditional values. This is some kind of paradox.

Discussing about its impact towards Islamic education, directly or not, globalization could bring paradox into the praxis values of Islamic education, such as the immorality phenomena of what should be idealized just happened

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in Islamic education world and what actually in reality. To give a slight example, what Islamic norms teach on harmonious relationship between people, peaceful co-existence, and helping each other are in state of contradiction with what often displayed in media news dispatching the anarchies behaviors, violence, and conflicts between groups of community. Islam represents as a religion which propagates peace, harmony and balance or the middle path[1]. Islamic values stressed on the importance of faith (*iman*), piety (*taqwa*), and observance of religious duties (*ibadah*) and morality (*akhlaq*) for Muslims to maintain their relations with God (*hablun min Allah*). All these would have to face many destructive values and immoralities contained tools of globalization.

The two power of *glocal* have reciprocal influences upon contemporary issues on education whenever we are appealing with competitive aspect of the two, and the most preferable and superior between them are turning back to its core values. Global education tends to present universal values, and likewise, local heritages perform traditional values, culture, and local wisdom.

The main ideas being discussed about global education based on local wisdom lies upon the way in preserving both values so not to left far away from any progresses and consistently in line with modernization. We often conclude in a simple slogan: act locally think globally. In other words, although our schools may be locally funded, we must transform our thinking to include a global perspective. On the contrary, we should not conclude that the local wisdom has become something of the past and had no relevant with the present time and global context. The global education desired is not merely by internalizing universal values *per se* without considering the significance of local wisdom. The main focus and goal of this study is to enrich the horizon and to develop Islamic higher institutions in global context and international forum.

The Key Concept of Global Education

If you are now inside the campus and was seen by your friend from upstairs, you must be small. The campus also became smaller if we look at it

[1] Fatimah Abdullah, "Teaching Islamic Theology in the Era of Globalization" in *Proceeding of International Seminar on Religious Curricula in the Muslim World: Challenge & Prospect* (Malaysia: Jointly Organized by IIUM and Institute of Education IIUM, 6th to 8th September 2005), p.331.

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from airplane up in the sky. The earth itself will be much smaller than a marble and even not more than a dot if we observe it from a high space. We are not able to see the details of earth anymore but colors, blue of the ocean and black of the surface. As if the world is folded. It is a humble exemplary of global views.

Global connection has been intensified by the breakthrough of wireless world, cyber net and digital devices that have changed the style and model of teaching and learning. Accidentally in the middle of convention, a scientific meeting forum like seminar and lecturing in a classroom, we could hear soft sounds via a tiny phone cellular smaller than a pocket. The seminar itself could be conducted online through teleconference. Modern lifestyles were marked with hi-tech and the development of ICT and transportation. Distance is no more obstacles to communication and continuously becoming closer. If you are in Amsterdam and want to travel to neighboring countries in Europe such as London, Berlin, France or Rome, you just take an hour flight from International Airport from Amsterdam. Indeed, hi-tech has changed the lifestyles of individual.

If so, what is the key concept of global education? Let me initiate with the basic principles and definition. Global means world-wide systems and relationships or embracing the whole of a group of items[2]. In that way, globalization indicates widening, deepening and speeding up of world-wide interconnectedness, including language and communications, knowledge and information and ideas, finance and trade, people and cultures, international law and regulation. In Arabic, it derivates from *al-'alami* (world-wide), and *al-dunya* (world)[3]. It is interesting to note that Al-Qur'an indicates *al-dunya* as decoration[4]. This verse shows that life in the world is decorated by any kind of happiness and proud of treasures and offspring. However, the hedonistic life is vague and will tarnish. The opposite of good deeds that rewards will be given manifold to those of good morality. As long as concerned the scientific progress in the West has incepted spiritual drought whereas the role of human being is gradually reduced by hi-tech. According

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[2] AS Hornby, (*Oxford Advanced Dictionary of Current English*, Great Britain: University Press, 1986), p.365.

[3] Munir Al-Baalbaki, *Al-Mawrid: A Modern English-Arabic Dictionary* (Beirut: Dar al-'ilm li al-Malayin, 1969), p.390 and 1074.

[4] Departemen Agama R.I., *Alquran dan Terjemahnya*, Jakarta: Yayasan Penyelenggara Penerjemah/Penafsir Alquran 1971), Surat al-Kahfi: 46.

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to Gholam Ali Afrooz, ever-increasing expansion of electronic products, abundance of hypothetical communications; excessiveness in computer and internet interdependence; and the all inclusiveness of satellite networks in towns and villages have only served to weaken parents and teachers in their educational roles[5]. Beside, digital products have significant roles in helping the users to access various sources of knowledge, and could be very beneficial to enhance their learning process and capacities. In this context, Islamic universities should consider the modern development and digital progress to modernize its institutions and meet the global demands and challenges.

From *Bait al-Hikmah*, Al-Azhar to PTAI

Internationalization of PTAI is the process of integrating an international and cultural dimension into the teaching, research and service function of the institution. Internationalization of PTAI is one of the ways a country and institution responds to the impact of globalization. Internationalization of PTAI is also an agent of globalization. Coherently international mobility takes various patterns but all come to the shifting paradigms transformed from cooperation to competition. Studying abroad and academic mobility between universities across borders recently has more than mutual cooperation but redesigning its demands to meet to the international standard of education and at the same time compete with the university partners.

Historically speaking, Islamic education has crafted its noble achievements through the establishment of *Dar al-Hikmah* during Abbasid period of al-Ma'mun and Harun al-Rasyid sovereignty. *Dar al-Hikmah* is arguably considered as the first and one of the leading of higher institution with privileges more than library but international institution[6]. It has multiple collection of books not only consist of religious publication but also has many modern scientific journals ranging from astronomy, botany, psychology, mathematic, philosophy, ethics, chemistry, biology, beside plenty of collections on Quranic exegesis (*tafsir*), hadith, Islamic jurisprudence

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[5] Ghulam Ali Afrooz, "Goals and Directions in Educational Programmes of Muslim States in Globalization and Cultural Challenge" in *Proceeding of International Seminar on Religious Curricula in the Muslim World: Challenge & Prospect* (Malaysia: Jointly Organized by IIUM and Institute of Education IIUM, 6th to 8th September 2005), p.136.

[6] Abdurachman Assegaf. (2003), *Internasionalisasi Pendidikan: Skesta Perbandingan Pendidikan di Negara-Negara Islam dan Barat*, Yogyakarta: Gama Media, pp.5-7.

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(*fiqh*), theology (*ilm al-kalam*)[7], etc. Ahmad Syalabi states that *Bait al-Hikmah* is the first Muslim educational establishment which al-Ma'mun strongly supported and generously endowed the Arabic language was enriched by the translation of Persian and Greek books[8]. H.A.R. Gibb admitted that Islam is indeed more than a system of theology but a complete civilization.

After the fall period of Abbasid in Baghdad in 1258 AD, Islamic education experienced slow development in terms of scientific and modern knowledge not long standing with decision to split and made single entities between religious sciences and modern sciences, and that was the new phase in dichotomy of knowledge. *Madrasah Nidhamiyah* and *Ayyubiyah* were the appropriate institution in developing religious sciences, while modern sciences belittled due to the polarization symptom of political segregation between *Syi'ah* and *Sunni* fractions[9].

Another Islamic higher education system that runs in parallel with the public education is Al-Azhar. Al-Azhar formerly has integrated curriculum and syllabi because Al-Azhar was introducing modern sciences like mathematic, philosophy and astronomy, etc, but then drawn into religious sciences, and re-integrated after Muhammad Abduh speak for curriculum reforms at Al-Azhar[10]. The rise of Islamic higher education in Indonesia may not be separated to the role of STI (SekolahTinggi Islam or Islamic College) that was built before Independence Day in 1945. STI was initiated by Middle-Eastern alumni, Mekka and al-Azhar, Egypt, and basically developed the college into Islamic studies for Muslims students who want to continue their study from *madrasah* (Islamic school) or *pesantren* (Islamic boarding school).

Al-Azhar University concerns itself with the religious syllabus, which pays special attention to the Quranic sciences and traditions of the Prophet Muhammad, on the one hand, while on the other hand the university teaches all the modern fields of science. Thus, the university has not only fulfilled its

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[7] Mehdi Nakosteen. (1964), *History of Islamic Origins of Westyern Education*, Colorado: University of Colorado Press.

[8] Ahmad Syalabi. (1954), *History of Muslim Education*, Beirut: Dar al-Kashsyaf, p.205.

[9] Abdurachman Mas'ud. (2002), *Menggagas Format Pendidikan Nondikotomik*, Yogyakarta: Gama Media, pp.99-109.

[10]Arbiyah Lubis, *Pemikiran Muhammadiyah dan Muhammad Abduh: Suatu Studi Perbandingan*, (Jakarta: Bulan Bintang 1993), p.159.

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obligations in these two fields of study but also fulfilled its obligations towards the Arabic language, which is the language of the Quran. In 1961, according to Al-Azhar University's legislation law No. 103, new colleges of applied sciences, such as the faculties of medicine and engineering, were introduced to Al-Azhar University. These newly introduced faculties are not duplicates of their counterparts in other universities because they combine the empirical sciences (*al-ulum al-dunyawiyah*) with the religious sciences (*al-ulum al-diniyah*). Alongside the Egyptian students who are studying at Al-Azhar university, there are also many other students from various Islamic and European countries. These foreign Muslim students have exactly the same rights as the Egyptian students. It is appropriate to mention here that PTAI is formerly "institutionally al-Azharized" but practically decreased in now days. PTAI have dualistic tendencies; some regard al-Azhar University as supreme and others regard al-Azhar as strategic resource.

The transformations of Islamic higher education in Indonesia have occurred since the establishment of STI to PTAIN (*Perguruan Tinggi Agama Islam Negeri* or National Islamic Higher Education). PTAIN was basically formed by the amalgamation of the Faculty of Religion at Indonesia Islamic University (*Universitas Islam Indonesia*, UII) in Yogyakarta and Official Academy of Religious Science (*Akademi Dinas Ilmu Agama* or ADIA) in Jakarta based on Government Regulation Num.034/14 August 1950 and Ministry of Religious Affairs Decree Number 1 year 1957/ 1 January 1957. This transformation leads to state administration and management of Islamic higher education as a sub-system of national education. From inception, PTAIN tries to follow al-Azhar style of Islamic studies as could be seen by the formation of faculties and program of studies. PTAIN then renamed into IAIN (*Institut Agama Islam Negeri* or State Institute for Islamic Studies) which offered Islamic studies in 5 faculties, namely: Faculty of *Tarbiyah* (Islamic Education), Faculty of *Syari'ah* (Islamic Jurisprudence), Faculty of *Dakwa* (Islamic Propagation), Faculty of *Ushuluddin* (Islamic Theology), and Faculty of *Adab* (Islamic Letters). In case of UIN Sunan Kalijaga Yogyakarta, recent development indicates that this Islamic university is implementing new paradigm on three pillars of Islamic studies: civilization of text (*hadharah al-nash*), civilization of science (*hadharah al-'ilm*), and civilization of philosophy and ethics (*hadharah al-falsafah wa al-akhlaq*).

IAIN has spread throughout the country and plays a decisive role as Santri's major choice of higher education. The first IAIN established by the Government is IAIN Sunan Kalijaga Yogyakarta in 1960, and soon followed

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by 14 IAINs a year later. Formerly, IAIN was intended to be a counterpart of general higher education under surveillance of the Ministry of Education and Culture that offered modern sciences such as medicine, chemistry, engineering, economy, politics, etc. The bipolar of such higher education in contemporary Indonesia has brought upon difference administration and management and sometimes discrepancies.

PTAI in Indonesia represents the highest educational institution for Muslims and is under control of the Ministry of Religious Affairs of the Republic of Indonesia. It has spread throughout the country and played a decisive role as Santri's major choice of higher education. During the Soeharto Regime, under the influence of these policies and agenda, PTAI transformed its structure from being dogmatically oriented to adopting approaches towards western-oriented methodologies through the effort of western graduate. Consequently, PTAI today provides non-scriptualistic characters; it features not only Islamic doctoral studies, such as theology, law, and Arabic, but also subjects that are integrated with a wide spectrum of learning, which can accommodate modern Indonesian society with a religion-oriented methodology.

In addition, since the first world conference on Islamic education was held in Mecca in 1977, countries like Pakistan and Malaysia have established international Islamic university which accommodate the conference recommendations and results. It is worth noting here to quote some basic recommendations from the fourth world conference on Islamic education that universities in all Muslim countries should be encourage to devise and draw up curricula on Islam and Islamic civilization complementary to curricula on the contemporary Muslim world at college level[11]. Unfortunately, recent development indicates that Islamic curriculum in some Islamic universities, and not to say all universities, remains unable to pursue global demand, international standard, and modernize their system of education. It seems that conventional orientation of Islamic higher education requires new orientation for internationalization of PTAI towards academic rationales.

PTAI in *Glocal* Context

Globalization tends to open the gate widely for world to connect peoples and institutions. Globalization thus is not a friend nor enemy

[11] Niaz Erfan & Zahid A Valie, *Education and the Muslim World: Challenge and Response* (Pakistan: Institute of Policy Studies, The Islamic Foundation 1995), p.38.

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towards Islamic education, but something like "a machine" to move the propeller of what I call "Islamic education". Whenever Islamic education stands for anti-global actions, then that machine will not stationary and the process of education itself will in state of intellectual shutdown[12]. Otherwise, whenever Islamic education is drawn by globalization, the Islamic identity could be stamped by that machine. Assumedly, Islamic education standing in between and at the same time alter the appropriate and inappropriate impact of globalization flows, not receiving the inappropriate elements of globalization to preserve and protect core values and local wisdom, while synthesizing the appropriate and contributive aspect of it. Mastuhu argues that shutting the door of globalization or exclusively denies it, will make Islamic education more left behind, and then out of date. On the contrary, opening loosely to globalization will risk losing Islamic identity, basic tenets and characters.[13]

The turbulence of globalization takes place whenever function and social system changed. Mark Haynes Daniel states that it occurs where there is dramatic change in the environment, critical variables, or functions within a system. Unavoidably, Islamic education trapped into global flows. Turbulence could be understood as violence, disorderly, and uncontrolled condition. From inception, this turbulence is used to describe turbo machine in aircraft with its rotation until it flies. But then, this turbulence could be used to analyze social disorder and uncontrolled condition, why? Social disorder can be explained within global context and modernization factors, industrialization, media, and communication devices. Direct impact of globalization scattered in all aspect of life, including education.

Global paradox and turbulence also induced towards contra-morality behaviors, if we are talking pertinently with religious education. As if the two sides of moral conduct run diametrically or opposed views. Say it, a teacher facilitated student to crossing the street politely, but they see drivers run their vehicles mischievously. In schools, a teacher campaigned to say no to drugs to students, but the drug sellers served free for beginners. A teacher advised students not to indulge in gangs, but displays on TV shown them full of violence. At this point, I would like to testify that globalization must be

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[12] Abdurachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif,* (Jakarta: PT RadjaGrafindo Persada 2011), p.328.

[13] Mastuhu, *Menata Ulang Pemikiran Sistem Pendidikan Nasional dalam Abad 21* (Yogyakarta: Safiria Insani Press 2003), pp.10-12.

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smartly selected while preserving local values and wisdom. Local wisdom is available in every local area of a country and should be preserved and instilled in educational process. If these local wisdom are well looked after and promoted, they can be very good sources of knowledge, information and guidelines for quality of life development of people.

PTAI in *glocal* context faces an increasing unmet demand because of demographic trends, where distance is no longer a problem, and lifelong learning has become life demand besides formal education. Also, growth in numbers and types of new providers to build corporate universities, non-profit private institutions especially religious based foundations, and media companies, has grown rapidly. Concerning with educational strategies, PTAI is now challenged to enrich innovative delivery methods pertaining to distance learning, and e-learning, mobile learning, franchises, satellite campuses and joint-degree programs.

Some prerequisites relevant to develop PTAI in local context consist of curriculum improvements, programs implementation, self-awareness and actions in line with local values, and trans-cultural understanding. These preconditions are assumedly important to tighten joint-cooperation between institutions and movements in Islamic education. Curriculum improvement should be stressed on integrated curriculum by combining Islamic values, classical sciences, and Muslim tradition, with universal values, modern sciences and global demands. In developing PTAI, academic programs should be implemented throughout all dimensions by professional human resources, including academic and administrative staffs that involved in policy implementation. Meanwhile, self-awareness and trans-cultural understanding may not be built upon self-interests and prejudices, since all of these preconditions may hinder the openness to broaden the networks and joint-cooperation between institutions.

PTAI need to response positively towards globalization. Globalization should be accepted without leaving local wisdom. Global education is an opportunity as well as a threat. Then, where is PTAI standing? The position is open-minded, critical, and inclusive. Shutting down or open the gate widely for globalization implies many risks. PTAI, then, should be back to its authentic local wisdom and basic resources in Islamic values while expanding the academic horizon in front of modernity and not to start from zero again.

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Shifting Paradigm in Islamic Studies

Previous researches on Indonesia have shown us that PTAI is the most open and innovative educational systems in the world, now it reformed to offer not only religious studies but also general sciences and various marketable 'secular' skills. In fact, the continuing process of reform of Islamic schooling in Indonesia has paved the way for significant advances in Muslim education, intellectualism and activism.[14] This happened since the key persons and reformers of PTAI in Indonesia had begun to modernize Islamic studies with more open-minded horizon. Among the reformers of Islamic universities are Mukti Ali, Amin Abdullah, Imam Suprayogo, Azyumardi Azra, etc.

In 1970s, Mukti Ali, a former Minister of Religious Affairs, introduced new approach to Islamic studies through his specific method: "scientific cum doctrinaire", which means that Islam should not merely studied by traditional and normative doctrine approaches and theological perspectives, but Islam could be explained by scientific approaches as the modern sciences did. According to him, religion can be viewed from different perspectives. It is esoterically a matter of metaphysical sacred doctrines which is based on belief or faith and acceptance. But at the same time it can also be studied objectively and scientifically from its exoteric dimensions such as in social performance and individuals' behaviors of religious.[15] He found the phenomena that the methodology of Islamic studies at Islamic higher education in Indonesia was too traditional (in serious backwardness) and separated (unfamiliar, isolated) from modern social and natural sciences and humanities.

Since then, an epistemological change in Islamic studies is moving from isolated scientific paradigm and separated curriculum into integrated and correlated paradigm of Islamic studies. Amin Abdullah responds positively the post-modernism discourse in 1990s which exposes some new ideas, such as deconstruction of grand theories, relativism and pluralism (then expands to multiculturalism and inclusivism). As response to these ideas, he has campaigned his great ideas of Islamic epistemology in the form

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[14] Dina Afriyanti, "Women and Islamic Higher Education in Indonesia" in *Reseach Seminar*, Melbourne: Center for Indonesian Law, Islam and Society, 12 February 2014.

[15] See Sa'adi, "A Survey on the Development of Islamic Higher Education in Indonesia: an Epistemological Review". In *Indonesian Journal of Islam and Muslim Societies*. Salatiga: STAIN Salatiga, , Volume 1, Number 1, June 2011.

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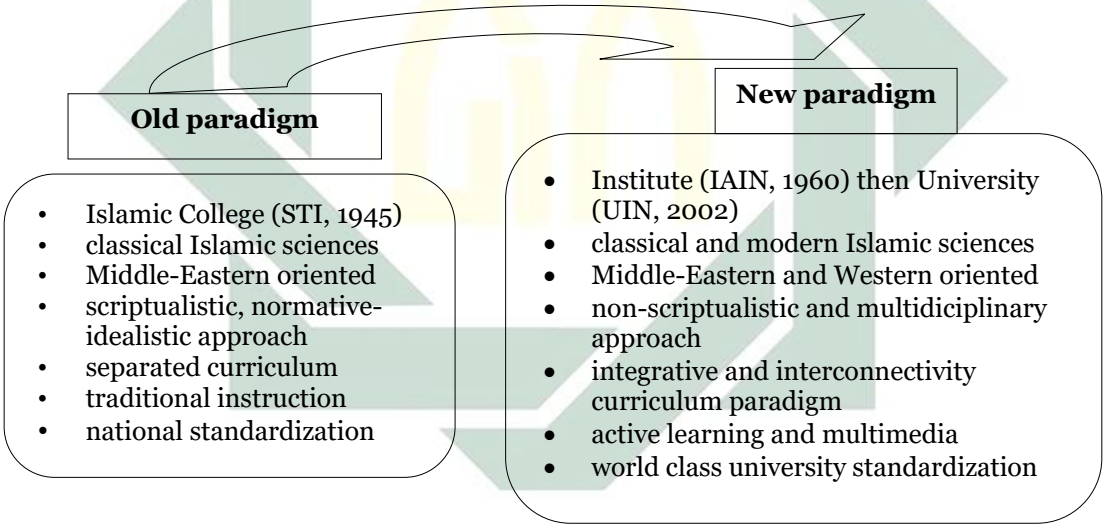
of interconnection and integration of sciences in Islamic studies. He then promotes his epistemological formulation namely 'spider web theory'. This was institutionally realized by opening the interdisciplinary Islamic studies in social works for post graduate program, launching the campaign of inter-religious dialogues and later up graded the status of his institution to become State Islamic University (UIN).

In line with conversion to UIN and epistemological debates, Imam Suprayogo from Malang states that revelation (the holy Quran and Prophet tradition) is the root of all knowledge and sciences, from which it grows different religious, natural, technical, medical, social and humanities sciences, what he then called "science tree". Realizing his project, he cooperates with the IDB (Islamic Development Bank) to finance the development of the university campus. He was invited by many universities to deliver his Islamic epistemological ideas and successful experiences to lead his university.[16]

Figure 1: Shifting Paradigm of Islamic Higher Education in Indonesia



It seems that Islamic higher education in the latest development in Indonesia apts to reintegrate Islamic classical knowledge such as Qur'anic exegesis (*tafsir*), Prophet tradition (*hadis*), theology (*'ilm kalam*), Islamic jurisprudence (*syari'ah*), Islamic propagation (*dakwa*), etc. or Islamic studies (revealed knowledge, *al-'ulum al-diniyah*) with modern sciences (acquired knowledge, *al-'ulum al-dunyawiyah*) such as medicine, astronomy, chemistry, physic, economy, politics, law, philosophy, social, education, etc. Here, social and natural sciences as well as humanities are

[16] Ibid., p.15.

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tightening together along with Islamic sciences and become holistic and comprehensive knowledge. The impact is observable through the establishment of new faculties and programs of studies in many IAINs, especially UINs. UIN Sunan Kalijaga Yogyakarta, for instance, now has 8 faculties combining the five old faculties in Islamic studies with the three new faculties in modern sciences which comprise of Faculty of Science and Technology (*Fakultas Saintek*), Faculty of Social and Humanities (*Fakultas Soshum*), and Faculty of Islamic Economy and Business (*Fakultas Febi*).

As a consequence, UINs must provide new subject matters; syllabus, references and materials applicable to the demand of integrated and interconnected curriculum. Students were introduced to modern theories in comprehending normative aspects of Islam with text-books written in Arabic, English and Indonesian languages. The interesting point is the rising tendencies to translated text-books into Bahasa Indonesia as could be seen in many bookshops and libraries. Arabic text-books are commonly found among lectures and students, because most of them are graduated from *madrasah* or *pesantren* that prevalently acquainted with Arabic language. Moreover, the laboratory of language in most Islamic higher education had already supplied their ability to master Arabic as a second language. For lectures graduated from Middle East, especially al-Azhar, the ability to communicate with Arabic language in classroom teaching and learning process are rife. However, as Hiroko Kinoshita argues, that the older generation regards al-Azhar University as all-knowing regarding Islam and as contributing to the development of Indonesian Islam over the long term and up to the present day. While the younger generation considers a degree from al-Azhar University as a resource, incorporating it into their careers. PTAI have dualistic tendencies; some regards al-Azhar University as supreme, and other regard al-Azhar University as a strategic resource.[17] In the contrary, Western oriented alumni lectures usually perform better understanding in English language and it has a direct impact on the methodology and the way of teaching.

Beside language proficiency, the instruction process in classrooms is alterable in more active learning. The Ministry of Religious Affairs has promoted Training of Trainers (ToT) for lectures to apply active learning strategies since 2005. Until now, the classrooms design is adjusted to the need to active learning process of instruction.

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[17] Hiroko Kinoshita, *Islamic Higher Education in Contemporary Indonesia,* p.21-22.

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Some Ideas towards Academic Shifting Paradigm of PTAI

Recently Indonesia is becoming one of the fastest-growing tertiary education systems in the world. Hal Hill and Thee Kian Wie argued that in 2010, about 5.2 million students were enrolled in some sort of institute of higher education, including universities, academies, polytechnics and advanced school (*Sekolah Tinggi*), with almost three times as many enrolled in private as in public institutions.[18] According to recent statistical data year 2012 provided by the Ministry of Religious Affairs (MORA), Public Islamic Higher Education has 287.849 students while private institution has 329.351 students. The number of its students has increased every year, indication that Islamic higher education is in demand in the country. The data also show us the larger number of female students rather than male students. The female active students enrolled in 2012 nationally came out at 339.436 students (55.00%) than male students 277.764 or 45%.[19]

It is worth noting here to analyze why female student numbers are larger than their counterparts, male students? Women participation in all level of Islamic institutional education from elementary, junior and high school are beyond average, and to be more specific in villages and suburb area outside downtown. In many villages, *madrasas* become alternative institution to gain formal education, and likewise the *madrasas* offer Islamic studies more intensive than public schools, and so within the mindset of villagers to educate their son and daughters in more religious way of life, they give priority to send their daughters to *madrasas*. Since the major numbers of students in Islamic higher institutions came out from *madrasas*, then the female students commonly larger than male students. The number of tertiary Islamic education institutions also increased significantly. Figure 2 below explains the recent number of Islamic higher institutions.

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[18] Hal Hill and Thee Kian Wie, "Indonesian Universities: Rapid Growth,Major Challenges" in Daniel Suryadarma and Gavin W. Jones (Ed.), *Education in Indonesia* (Singapore: Institute of Southeast Asian Studies (ISEAS), 2013), p.160.

[19] Kamarudin Amin, *Buku Analisis Statistik Pendidikan Islam Tahun 2011-2012* (Jakarta: Directorate General of Islamic Education Ministry of Religious Affairs, 2013), pp. 1-10.

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Figure 2: Islamic Higher Education Institutions in Indonesia by Type, 2014

	Public	Private	Total
University (UIN)	7	93	99
Institute (IAIN)	18	28	44
Advanced School (STAIN)	28	472	502
Academy	0	0	0
Polytechnic	0	0	0
	53	593	645

Source: www.diktis.kemenag.go.id

Academic shifting paradigm at PTAI occurs with the new mindset of Islamic studies and reorientation of rationales for integrating an international and intercultural dimension of Islamic higher education and curriculum. These new paradigm and rationales address the "why" and how to internationalize PTAI. There are several categories of rationales, namely political rationales, economic, social, cultural and academic rationales. The academic rational will be in priority here to explain the new orientation of PTAI in Indonesia. *First,* in previous description on PTAI showed us that the problem of dichotomy with the emphases on religious sciences still dominate many part of PTAIs without capability to alter into integrated structure of knowledge. This assumedly makes a deep influence towards hi-tech backwardness and the Muslim dependency to the Western products of modernization. The shifting paradigm and academic rationale should pay serious attention to solving these circumstances by integrated curriculum orientation. Factual, that several PTAIs have tried to combine and bridge the gap of such dichotomy, but many of them failed to internalize Islamic values inside the curriculum.

Second, PTAI should extend the academic horizon rather than administrative duties in such a way that competent to develop new disciplines in many branches of knowledge. These accomplishments will absolutely assured the spread of various disciplines in every subject matters taught in faculties and program of studies. In Islamic Medieval Ages, religious sciences like *tafsir,* to say some of it, had disseminated into numerous branches of study such as *asbab an-nuzul, munasabat, al-qasm fi al-Quran, qishash al-Anbiya,* etc, and in methodology: *tafsir bi al-ra'yi, tahlili,* and *maudhu'i.* In Hadith: *asbab al-wurud, jarh wa ta'dil, sanad wa al-matan, naqd al-Hadith*, etc. All proved us clearly that academic based orientation in religious sciences caused great results in education. Likewise, whenever the Western civilization in the period of renaissance had attained

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tremendous achievements in natural sciences and discovered such a huge development of branches of knowledge. It seems that PTAI pays more attention to do administrative works than expanding new academic horizon.

Third, providing an international and intercultural dimension to research and teaching in the framework of research based knowledge. Believed it or not, deductive way of thinking is still prevailing in Muslim mind, while inductive and empirical studies with a research based knowledge were neglected or at least unconsidered seriously. Although many Islamic institutions has been equipped with research centers and scholarships but the works itself unimplemented in the classrooms and piled away with books in shelves or libraries. Research expo as well as joint-research should be in top agenda of PTAI. Research cooperation, faculty mobility, and development of joint and double degrees are other elements of the international strategy.

Fourth, developing international academic standard accredited by international organizations. Internationalization at least consists of two components: internal internationalization, namely: activities that help students develop international understanding and intercultural skills, and external internationalization abroad that enforce all forms of education to crossing borders, mobility of students, teachers, scholars, programmers, courses, and curriculum. International standard of curriculum should include: international studies, global studies, multicultural education, intercultural education, peace education, etc. The benchmarking academic standard offers an opportunity for participating universities to compare their key management processes with those of other universities. This helps to identify areas for change and assists in setting targets for continuous improvement.

Fifth, enhancing the quality of PTAI based on recent data downloaded from www.webometrics.info, showed us that among 50 top world rank universities 40 universities were in the United States and none of it represent Islamic universities. Only limited numbers of PTAI ranked in top 100 Southeast Asian universities. In national level, PTAIs are not among the best ten qualified universities.[20] The quality of Islamic institutions was far left behind from those universities. It challenges the enhancement of quality from within and it must be done in all aspects of education beginning from human resources, management, organization, curriculum, status, profile of university, programs and activities, infrastructures, process of teaching and

[20] See www.webometrics.info, January 2016.

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learning and others: so over whole improvements. Furthermore, software dimension of education such as vision and mission, goals and objectives, materials and methods, and others, should be dealt in the wisest way not to be fallen into duplication of secular institutions. As Fatimah Abdullah said that secularism is the mayor threat to the Muslim, understood correctly as disenchantment of nature; the desacralization of politics and the deconsecrating of values.[21] The specific characteristic of Islamic education mostly exists inside the core values of revelation (*hadharah al-nash*) combining with rational (*hadharah al-'ilm*) and philosophical civilization (*hadharah al-falsafah*).

Conclusion

Local wisdom is not merely something in the past and hampers the movements of modernization and globalization, since it is a product of cultures and values from a specific area of the world. PTAI should guarantee towards persisting and maintaining its core values and wisdom as manifested in Islamic tenets through the process of education. To meet the global challenges, PTAI should design the subject of learning with contents of world-class curriculum. Some suggestions below are beneficial to internationalize Islamic universities in contemporary Indonesia: *first*, to be expert in both local and international academic affairs; *second*, to take responsibility for the well-being and development of the world; *third*, to support creative innovation in Islamic studies; *fourth*, to strengthen the capabilities of thinking and communication, and *fifth,* the university's curriculum and management should emphasize the development of learners to be valuable in the world's context. []

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[21] Fatimah Abdullah, p.328.

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