

HISTORY OF ISLAMIC HIGHER EDUCATION IN INDONESIA AND ITS ROLE IN BUILDING HUMAN CIVILIZATION IN THE DIGITAL ERA

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Abstract: This research aims to analyze the historicity of Islamic higher education in Indonesia. The focus of this research includes aspects of the background to the birth of Islamic higher education in Indonesia, types of Islamic higher education, the dynamics of Islamic higher education and the role of Islamic higher education in building human civilization, as well as its impact in the digital era. This type of research uses a qualitative approach with a literature study method. Data sources are quoted from credible pages such as Google Scholar and SINTA. Next, the data was analyzed and checked for validity through data triangulation. The results of this research conclude that Islamic Higher Education in Indonesia has been going on since the opening of the Islamic High School in Jakarta in July 1945 before Indonesia's independence. Since then, there has been dynamics and development of Islamic higher education in Indonesia, starting with the birth of STI and then STI changing to UII. UII's religious faculty was nationalized into PTAIN, then IAIN and STAIN emerged, apart from that, private Islamic higher education also emerged in the form of universities, institutes and high schools. In the context of the history of the development of human civilization, it can be seen that Muslims are inclusive in the provision of Islamic higher education, and have contributed to civilization. Likewise, the significant impact on empowering digital sophistication is something that must be improved periodically, such as a digital-based world class university.

Keywords: Historical, Islamic Higher Education, Human Civilization.

A. INTRODUCTION

The Islamic world has known the tradition of higher education in the era of revival, the establishment of Bait Al Hikam in Baghdad by Harun Ar Rasyid as well as the birth of the Nizamiyah Madrasah in the same city during the Seljuq Turk period is one of the indications of the era of progress of Islamic education in the East (Asia). while the emergence of Dar Al Hikam in the Fathimiyah era and the Al-Azhar Mosque, as well as the emergence of the Qairawan and Az-Zaituniyah Mosques are indications of the era of progress of Islamic education on the African continent. The emergence of the Cordoba Academy, which is based in the Cordoba Mosque, is an indication of the progress of Islamic education in mainland Europe. All educational institutions are equivalent to universities (Minhaji, 2007).

The same effort was made by Sultan Mahmud II of Turkey to establish public educational institutions, open science schools such as medical schools, and so on (Pulungan, 2019). Likewise in India, because of Said Ahmad Khan's efforts, the MAOC (Muhammadden Anglo Oriental College) was opened, namely a religious-based general education institution (Pairin, 2012). In Indonesia, at the beginning of the twentieth century, on the initiative of Islamic students returning from the Middle East who had acquired a spirit of renewal, they also reformed Islamic education in Indonesia, by establishing madrasas, among their names

were Abdullah Ahmad in West Sumatra, Abdul Halim in Majalengka, West Java, Ahmad Dahlan in Yogyakarta, Hasyim Asyary in East Java. They have opened Islamic educational institutions that are imbued with the spirit of reform (Masruri, 2019).

The concern of Muslims and increasing attention in the world of higher education became increasingly intense after the first International Islamic Education Conference was held in 1977 in Mecca, which was then continued by several subsequent conferences (Aziz, 2011). At these conferences, Islamic education was laid out both at the philosophical level and its application (Salahuddin, 2014). At the philosophical level, the aims and objectives of Islamic education are formulated, as well as discussions about the curriculum and also the dangers of the dichotomous knowledge that has long occurred in the world of Islamic education (Alam, 2016).

At the applicative level, the concept of direct application in the form of higher education institutions is raised. In this regard, the International Islamic University (IIU) was born. This university model is spread throughout the Islamic world and one of them is in Kuala Lumpur, Malaysia with the International Islamic University. The application of the philosophy of objectives, as well as the curriculum and field of knowledge in Islam is implemented by the International Islamic University. So we found there faculties originating from the divine sciences, and faculties originating from the science of human acquisition, then in these science faculties Islamic values and an Islamic atmosphere were also provided (Indra, 2016).

IAIN branch faculties in the regions were given autonomous rights under the name STAIN (State Islamic College) (Bali, 2017; Indriya, *et.al.*, 2021). Then in the era of the 1990s the idea to develop IAIN into UIN had emerged among Islamic thinkers in Indonesia, so in 2002 IAIN Syarif Hidayatullah Jakarta changed, becoming UIN Syarif Hidayatullah Jakarta, then followed by several other IAINs and one STAIN. So that currently Islamic Higher Education is divided into three forms, namely high schools, institutes and universities (Wajdi, 2016; Amalia, *et.al.*, 2022).

Who is responsible for increasing the faith and piety of the Indonesian people? When viewed from an educational perspective, those who are actually responsible are parents in their respective households, teachers at school and community leaders, both formal and non-formal (Kasman, *et.al.*, 2023; Budianto, *et.al.*, 2022). Thus, PTI as a higher education institution plays a role and is partly responsible for creating people who have faith and are devoted to Allah SWT. Where does its role as a university lie? Its roles and responsibilities are, firstly, as a source of ideas, next is through the Tri Dharma of Higher Education, namely first, through education and teaching; second, research; and third, community service.

B. METHOD

This research uses a qualitative approach with a literature study method. The focus of the problem studied is the historicity of Islamic higher education in Indonesia and its role in building human civilization. Sources of research data were obtained from credible websites including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings and final assignments (thesis or dissertation). Next, the data was analyzed and

the validity of the data was checked using research data triangulation techniques (Assingikily, 2021).

C. RESULTS AND DISCUSSION

Background to the Birth of Islamic Higher Education in Indonesia

The beginning of the twentieth century was the beginning of the century when the spirit of renewal of Islamic thought emerged in Indonesia. Reform movements emerged in the social, economic, political and educational fields. In the social sector, it was marked by the birth of a number of Islamic mass organizations, such as Jami'at Khair, Al Irsyad, Muhammadiyah, Islamic Union (Persis), Nahdatul Ulama (NU), Al Jam'iyatul Washliyah and Al Ittihadiyah, both of these organizations were born in Medan. In the economic field, the SDI (Syarikat Dagang Islam) organization was born, which later changed to Syarikat Islam. In the political field, the Islamic Syarikat changed into the Islamic Syarikat Party (Mastuki, 2017).

In the field of education, reform ideas emerged, such as the birth of madrasas, which were educational institutions that emerged in that era. Subsequently, changes occurred in the learning system, from non-classical to classical systems, general knowledge was taught in madrasas, and the emergence of modern Islamic boarding school educational institutions (Hefni, 2018). Especially in the field of higher education, in the 1930s the idea emerged to establish Islamic higher education. The desire of Muslims to establish higher education has been initiated since the Dutch colonial era, M. Natsir wrote in *Capita Selecta* that the desire to establish Islamic higher education has emerged in the hearts of Muslims (Sari, 2016; Wijaya, 2023).

M. Natsir, stated that Dr. Satiman had written an article in PM (Community Guide) Number 15 setting out his noble aspirations to establish an Islamic high school that would be centered in three places, namely in Jakarta, Solo and Surabaya. In Jakarta, a high school will be held as part of the Western Muhammadiyah Middle School (AMS). In Solo there will be a high school to educate preachers. In Surabaya there will be a high school that will accept Islamic boarding school students (Hanifah, 2018). Even though what was expressed was still in the form of an idea, not yet a reality, the enthusiasm to establish an Islamic university emerged in the 1930s.

Mahmud Yunus also stated that in Padang, West Sumatra, on December 9, 1940, an Islamic university was established which was studied by the Association of Islamic Religious Teachers (PGAI). According to Mahmud Yunus, this university is the first in West Sumatra and even in Indonesia. But when Japan entered West Sumatra in 1941, this higher education was closed because Japan only allowed elementary and secondary levels to be opened. This education is opened from two faculties: (1) Faculty of Shari'at (Religion); and (2) Faculty of Education and Arabic Language (Minhaji, 2007; Abrori, 2018).

Efforts to establish PTI continue to surge among Muslims. Masyumi (Indonesian Muslim Shura Council) is a combination of Islamic organizations, spearheading the establishment of PTI. For this reason, in April 1945 a meeting was held in Jakarta which was attended by figures from Islamic organizations who were members of Masyumi. At the

meeting a number of Islamic figures were present, such as: (1) PBNU attended by KH. Abdul Wahab, KH. Bisri Syamsuri, KH. Wahid Hasyim, KH. Masykur and Zainal Arifin. (2) PB Muhammadiyah was attended by Ki Bagus Hadikusumo, KH. Mas Mansur, KH. Hasyim, KH. Farid Ma'rif, KH. Mu'thi, KH. M. Yunus Anis, and Kerto Sudarmo. (3) PB POI attended by KH. A. Halim and H. Mansur. (4) PB PUII was attended by A. Sanusi and Sumoatmojo. (5) PB Al Islam attended by KH. Imam Ghazali. (6) Shumubu was attended by A. Kahar Muzakir, KH. A. Moh. Adnan, KH. Imam Zarkasi. (7) Scholar. Intellectuals attended by Dr. Sukiman Wirdjosandojo, Dr. Satiman Wirdjosandjojo, Wondoamiseno, Abukusno Tjokrosujoso, Muh. Rum, etc (Assingkily, 2020).

Based on the list of names that attended the trial, this was quite representative. Because it can be said that Indonesian Muslim figures were present at the meeting. The meeting decided to form a planning committee for STI (Islamic College), led by Moh. Hatta and his secretary M. Natsir. Finally, with the assistance of the Japanese government, STI was officially opened on 27 Rajab 1364 H to coincide with 8 July 1945 in Jakarta. The inauguration was held at the Gondangdia Central Immigration office building in Jakarta. The curriculum used is modeled after the Ushuluddin Faculty of Al-Azhar University in Cairo (Didi, 2020).

After Indonesia became independent on August 17, 1945, which coincided with that, the founding figures of STI were also directly involved in the Indonesian struggle for independence. And also in connection with the emergence of Dutch aggression against Indonesia to make Indonesia part of their colony again, the Republic of Indonesia's capital was moved from Jakarta to Yogyakarta. With the relocation of the Indonesian government to Yogyakarta, STI also moved too.

Dynamics of Islamic Higher Education in Indonesia

This discussion begins by distinguishing between high schools, institutes and universities. According to Government Regulation No. 60 of 1999, it is stated that an Institute is organizing academic and/or professional programs in a group of similar scientific, technological and/or artistic disciplines (Yahya, 2017). Whereas a high school is to organize academic and/or professional education programs within the scope of one particular scientific discipline, a university is to organize academic and/or professional education programs within the scope of a number of scientific disciplines (PP No. 60 of 1999, chapter II article 6 paragraphs 4 and 5) .

a. STI, PTKIN, ADIA and STAIN

Viewed from a scientific point of view, the four types of educational institutions that have existed and one still exists, namely STAIN, are programmed by one particular scientific discipline, thus grouped into high schools. STI was officially opened on 27 Rajab 1364 H coinciding with 8 July 1945 in Jakarta. The inauguration was held at the Gondangdia Central Immigration office building in Jakarta (Amiruddin, 2017).

Religious subjects are accompanied by general subjects, especially those related to majors. Students majoring in Tarbiyah need general knowledge about education, and similarly other majors are also given general knowledge according to their major. Prospective

students come from high schools or equivalent, such as SGHA (Standard Ground Handling Agreement), public high schools or the equivalent SGA History Vocational Schools, STM, and Higher Secondary Madrasas by first carrying out testing (Daulay, 2014).

b. IAIN (State Islamic Religious Institute)

The knowledge developed at the institute is wider than at the high school. If in high school the science that is developed is one scientific discipline, then in the science institute that is developed is a group of similar sciences. IAIN is a group of religious sciences: Adab, Da'wah, Sharia, Tarbiyah, and Ushuluddin.

c. UIN (State Islamic University)

The conversion of IAIN to UIN is related to scientific development, if at the institute a group of similar sciences is developed, then at the university a number of scientific disciplines are developed, including natural sciences, social sciences, humanities and religious sciences. The scope of his knowledge is expanding and more accommodating to scientific developments and the needs of the times (Indra, 2016; Latipah, *et.al.*, 2022). Due to the need for the development of knowledge in such a way, the scientific orientation developed at UIN is the integration of knowledge between perennial knowledge (knowledge that comes from revelation) and knowledge that comes from human acquisition (acquired knowledge).

The characteristics of the State Islamic University, which was built as early as possible, include: first, Scientific Integration. The science developed at UIN must be programmed into four main groups of science, namely natural sciences (natural sciences), social sciences (social sciences), humanities and religious sciences. This development will certainly have a big impact on the procurement of lecturers, facilities, management, finance and so on. It is necessary to program science with an Islamic perspective both in terms of ontology of science, epistemology of science and axiology (Sidabutar, *et.al.*, 2023; Pratiwi & Amini, 2023).

Second, prioritizing morals. State Islamic Universities everywhere must prioritize morals. The empowerment of moral education and its practice in everyday life must be reflected and become the main characteristic of the entire academic community. Third, display an Islamic atmosphere, dress, socialize (socially), worship, and so on. Fourth, presenting UIN as a scientific institution, with a traditional scientific climate. Fifth, live with the flourishing of Islamic studies and produce productivity in Islamic fields, both those directly related to discussions in the field of religious sciences and the relationship between Islam and science and technology. Sixth, building intellectual traits and behavior for all campus residents, so that UIN's existence is felt by the wider community. Applying Islamic values in its management: sincerity, loyalty to duty, discipline, intelligence, pious and responsible (Amini, 2023).

Islamic Higher Education in Building Human Civilization

Dimiyati (2018) argues that the emergence of higher education institutions in the 12th century in Europe occurred successively with the translation of Islamic intellectual and scientific works into Latin and their spread to Italy and France. The spread of the Islamic educational tradition had occurred before 1100 AD, the real (science) flood only occurred in the 12th century, which receded again in the 13th century. Furthermore, Dacholfany (2017) explains the influence of translating the works of Muslims into European language. The contribution of Islam in theology and philosophy was extraordinary to the teachings of Augustine, which dominated this field until the 12th century, with the addition of a large number of translation works from the Islamic world, especially from Spain.

At the beginning of the 11th century, mathematics as it was known in Europe, was still so basic that it had no direction to develop except in a few respects. Adelard from Bath Jon Seville and Robert from Chester all translated Al Khwarizmi's work on algebra, and it was through their translations that mathematics was introduced into the curriculum. These copies became the main text into the 17th and 18th centuries. In astronomy, Gerard's gift to Europe was his translation of Ptolemy's *Almagest*, which he himself credits as his first beloved work. New texts for geology and zoology lessons, depending on the book *The history of Animals*, by Aristotle translated by Michael and Gerard (Rahim, 2018).

Al-Haithami's theory of optical research stimulated the emergence of a spirit of scientific inquiry in the 13th century. Robert Grosseteste and his student Roger Bacon, began their experiments on lenses based on al-Haitham's basic theories and observations. Al-Haitham's scientific methodology still had a continuing impact on scientific endeavors in Europe throughout the 13th and 14th centuries. Chemistry emerged as a new study after the translation of *Al-kami* by Robert Chester and the copying of the *Emerald tables* by Hugh Seville (Hermawan, 2020).

The founding of the first European universities coincided with a huge influx of translations, adaptations and reviews of Muslim works in the fields of science, technology, philosophy and theology. Indeed, these universities had resulted from a massive influx of income, by means of which not only Muslim creative works, but also Greco-Hellenistic, Syriac-Zoroastrian and Hindu materials had reached the Latin world of the West, through translations, commentaries, Arabic adaptations (Arifin & Muslim, 2020).

From the previous descriptions, it is clear that Islam has contributed to building civilization in Europe, and one of the institutions that made this contribution is Islamic higher education. The impact of the entry of civilization built by Muslims into Europe, the era of renaissance (enlightenment) emerged in Europe. The Muslim Ummah has experienced a glorious era and during that glorious era it was driven by the triumph of science. The advancement of science has a big role in advancing Islamic civilization, it can even make a contribution to world civilization, when science declines in the Islamic world at the same time Islamic civilization also declines. Therefore, the progress of science is very significant with the progress of Islamic civilization (Minhaji, 2007). In the context of the history of the development of human civilization, it can be seen that inclusive Muslims in whom Islamic higher education has contributed to civilization.

Furthermore, developments in technological sophistication and informatics have not left Islamic higher education institutions, both public and private, behind. This is because the Islamic-based religious campus is an institution that teaches Islamic material and science in an integral digital-based manner. Apart from that, the use of digital is also starting to be integrated through collaboration between universities which provides learning based on artificial intelligence and metaverse. Of course, this is the forerunner to the realization of a world class university at the PTKIN institution in Indonesia.

D. CONCLUSION

Based on the description above, it is concluded that Islamic Higher Education in Indonesia has been going on since the opening of the Islamic High School in Jakarta in July 1945 before Indonesia's independence. Since then, there has been dynamics and development of Islamic higher education in Indonesia, starting with the birth of STI and then STI changing to UII. UII's religious faculty was nationalized into PTAIN, then IAIN and STAIN emerged, apart from that, private Islamic higher education also emerged in the form of universities, institutes and high schools. In the context of the history of the development of human civilization, it can be seen that Muslims are inclusive in the provision of Islamic higher education, and have contributed to civilization. Likewise, the significant impact on empowering digital sophistication is something that must be improved periodically, such as a digital-based world class university.

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