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Reconstruction of Islamic Institution Education the 21st Hopes, Challenges, Paradigms, and Roles of Arabic

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Abstract: This research aims to describe the problems are how the position, condition, standardization, accusation, and protection of Islamic institutions higher education to services customer's or student in Indonesia and how is learning system and developing science in this age and challenges facing Islamic institution of higher education and the expectations and strategies to deal accretion. The method uses library research, observation to document, literature, discussion, and interview with experts about LPTI. The research finding is the 21st century is the age globalization. It takes to impact on interdependencies, competition, and advances in science, information and communication technology on institution of Islamic higher education. Interdependence describe the something happened in a country correlated with other country. This condition has to change of paradigm at management of institution higher education that the society make it is corporate has to protects and the best accusation and quickly services to customers. The conclusion are (1) the expectation that Islamic higher education must remain firm lying to the main foundations, the Qur'an and Hadith, and pay attention to and strengthen the teaching of Arabic and must be able to prove the truth of the foundation in human/community life and in addition to (2) Islamic higher educational must enter the official level of quality standards, and in the end (3) Islamic higher education make themselves as higher education research that aims to change the real (research to cange of emancipatory). It can be done from simple ways.

Keywords: Islamic higher education; paradigm; role Arabic.

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INTRODUCTION

Education is utopian something, which it hopes to achieve despite the many difficulties for it. However, human talk and efforts to build education never stop and always strive to achieve it, because man realizes that education concerns the future of human life and the development of civilization, the advancement of science, technology, economics and politics. Thus, education is inseparable from civilized human

life (Firman, 2017; Langgulung, 1986). A commendable civilization is built through human education and humanizing man. It is man who is the target of education, becomes an object and the subject of education (homo educandum). So that man becomes the best servant of God and his caliph. This is presumably what the prophet Muhammad SAW wanted that said " Innama buistu li utammima makarimal akhlaq, I was only sent to perfect his noble morals) and . Addabaniy rabby fa ahsana ta'dibiy (my Lord has

educated me, and educated me well (Saheeh Hadith) (Bilfaqih, 2018; Husin, 2016).

It is appropriate and true that the scholars designed and constructed that the implementation of Islamic education based on the Qur'an and Hadith as its main foundation and becomes a source of philosophy and inspiration that to practice it requires technical instructions and regulations and subsequent legislation that helps explain it and guide policy makers and practice the instructions (Ilham, 2020; Priatmoko, 2018). Recognizing this, classical scholars made science and technology as a medium of practice of the Qur'an and Sunnah rasul. In this effecti- veness, Islam and science are one whole entity. Islam can be considered as science and science can be considered as the teaching of Islam, Hezbollah. This is the Islamic civilization that makes The Islamic ummah respected in the world, West and East. Therefore, 21st century Islamic educational institutions need the right paradigm in the development of science and learning.

Islamic Higher Education that occurs today relates to policies that have been decided by policyholders in the past, both by government agencies, private sector and society. But the good circumstances of the past are not necessarily suitable and applicable to the present, especially the 21st century. Although a good past can be a lesson to set today's policies. From here it appears that taking the right policies for Islamic higher education institutions today requires the right paradigm, a broad and fundamental team so that it does not experience the fallacy of civilization. This means that the face of islamic higher education institutions of the 21st century, such as UIN, IAIN, STAIN, etc., was also shaped by the development and policies of the past that require adjustment in the present, as the demands of the times change, civilization and human lifestyle change. Moreover, education liberates people; not colonize students to do this and so. That makes students not independent in their education process.

Islamic Higher Education in Indonesia has changed rapidly to adapt to changing

society. They have reformed their curriculum and revised their visions to be modern educational institutions. Now the Ministry of Religious Affairs (MORA) introduces a new policy to (re)integrate a sharp dichotomy between religious and secular sciences by establishing Islamic state university. It attempts to create a model of education that is different from general state university, which does not integrate religion and science in their curricula. With the birth of Islamic state university, the concept of Islam as a complete and perfect religion can be achieved and realized (Rohman et al., 2018; Salahuddin, 2014).

The above exposure is increasingly evident with the global crisis that has the effect of economic, social, moral, political, etc. crises. This crisis, according to Azyumardi, not only raises deep concerns about the increasing drop-out rate among students, but also the declining effectiveness and efficiency of higher education in producing reliable and resilient competitiveness in challenging globalization (Azra, 2016a, 2016b). Therefore, Islamic higher education institutions must establish themselves by sticking to its main foundation and can develop itself into a higher education that can provide competitive advantage to its students, its outcomes, and transparent management and accountable.

The above exposure raises many problems in Islamic educational institutions, among others, whether this 21st century Islamic educational institution is still consistent with its main foundations, the Qur'an and Hadith SAW, in carrying out its educational practices? Do Islamic higher education institutions (LPTI) want to take pride in a successful past without taking into account the circumstances and demands of today's society? does the change of the century make LPTI have to change completely? How is the LPTI paradigm in developing its sciences? What are the challenges facing LPTI?, and what are the alternative solutions?

The purpose of the research is to discuss the condition of universities in

Indonesia and strategies to build islamic universities that mangkus for the 21st century according to experts.

The question that will be answered by this research are two namely (1) how to build LPTI in present in Indonesia (2) how is the paradigm of science for LPTI to become a character college? To answer this problem, the authors presented some constructive thinking, namely understanding the condition of Islamic higher education in the 21st century throughreference studies, observation of the objective conditions of several ways universities develop their science, observations of experts' thinking about LPTI, and methods of analysis of criticism so that it is reflected in the conditions of today's times, the objective conditions of Islamic educational institutions of the 21st century and reflecting and providing constructive solutions to the ways that LPTI should be conducted in Indonesia.

METHOD

The research use library research with steps (1) collection of relevance documents and literature. So (2) reading literature and relevance of books and articles, (3) observation to documents and literature, and describe it so that it gets information and explanations about the problems studied, (4) discussion and investigation the problems with documents and relevant literature, (5) interview, discuss it and examine to experts who know about LPTI, and finally, data analysis use describe analysis to understand about hopes, challenges, paradigms, and roles of Arabic of LPTI in 21st.

RESULT AND DISCUSSION

Condision of Higher Education

The face of the 21st century world, according to Jacques Delors, has two faces that are (1) Scary because it can accelerate the poverty and resentfulness of poor countries towards rich countries. The most true of these conditions are the countries in the Southern hemisphere that are notabene most people are Muslims. (2) The face of the 21st century world can also be happy, especially for

developed, strong and efficacious countries because of their higher level of education and quality of life. This is felt by human societies located in northern hemisphere countries, namely European countries, America, etc. Although their natural resources are less promising, human resources are very supportive of achieving happiness in the world (Delors, 1998; Hanafi, 2016).

The two faces of the world above require islamic higher education institutions to adjust their paradigms, their standardization, both vision, mission, science development strategy, its cult and its research. Higher education in developed countries has changed from scientific university to research university, from higher education teaching to higher education reserch. This is because the needs of the people of the world are changing, people's lifestyles are becoming instant, pragmatic, and increasingly qualified in developed countries (generally northern hemisphere countries, such as America, England, etc.) and getting poorer in developing countries, generally in southern hemisphere countries, such as countries in Central Asia, middle east, Southeast Asia, etc. whose population is not majority Muslim.

The author's observations of several courses in Islamic universities that were once pride, primadonna, and characteristic of Islamic education, today are very upside down (reverse baskets), no longer in the interest of society to enter into it. Some of his faculties and courses at Islamic universities are no longer worth selling because they do not promise the real-world life he deserves. What they're going to get into if it doesn't become anything and doesn't promise jobs like other courses. The paradigm of society sees courses as many options that people ultimately choose that promise a decent (albeit very instant and temporary) life, and which are of a quality standard at national, international and prestigious level.

Lately Islamic higher education institutions prefer to play on the development of material fisik than its academic programs. For example, if the building of Islamic higher education institutions in Indonesia is much

better than higher education institutions in Sudan or Somalia (Setiawan & Lenawati, 2020; Wajdi, 2016). But in terms of programs and academic activities they are far superior to Indonesia. Their academic programs are already global and recognized by the world. As good as we are, the building is luxurious but the higher education ranking is still low. LPTIN ranking is based on data from the National Accreditation Board of Higher Education which is 8.1 % rated A, 46.8% =B, 25.7% =C and 19.4% =un accredited. Worse, private PTI quality rangkin is 31.7% un accredited, 26.8% =B, 39.8% =C and only 1.7% accredited A (Gunarto, 2016).

Meanwhile, existing regulations, such as Law No. 20 of 2003 on the National Education System, Law no. 14 of 2005 on Teachers and Lecturers, Government Regulation No. 19 of 2003 on National Standards of Education. All of them refer to academic quality standards, ideal standards, competency standards, content standards, process standards, and evaluations. Thus, the management of Islamic higher education is based not only on luxury facilities, but on its quality academic programs, which can be seen from its competency standards, content standards, process standards and cooperation

between educational institutions, and quality resources. Islamic education should be able to read the signs of the times by preparing to enter the territory of quality standards that develop at the national and international level. Traditional Islamic Educational Institutions; quality standards will be a class 2 institution that will sooner or later be abandoned by its customers. If you want to exist, the work of Islamic higher education institutions must enter the area of quality standards, professional, honest, and transparansi about existing programs and resources. But in reality, human resources in LPTI work not in the system, for example a head of major works without knowing which program he will achieve with his college visions. (Observation and discussion of performance of Stap LPTI, 2019).

In response to the above exposure, there are at least 2 challenges faced by LPTI

today, among others: First, The role of the Government of the Republic of Indonesia that continues to stick its fingernails so that entering the technical levels makes Islamic higher education not much to do, not autonomous in utilizing funds, and ultimately universities that are coveted by its vision and mission have difficulty achieving.

Second, In other aspects, the budget system, existing regulations and administration implemented by the Government of the Republic of Indonesia are also challenges or obstacles for the advance of Islamic higher education as well as National Education. According to Prayitno, (also governor of West Sumatra) in scientific oration (7-9-2013) said that "The Local Government supports all Islamic higher education programs as long as it complies with existing regulations", Here means there are Government regulations that can prevent local governments from helping vertical educational institutions, in this case Islamic universities". His opinion illustrates that existing regulations are an obstacle to local government cooperation with universities that are nonabine in the territory of local government.

Third, Low productivity, limited capacity, limited ability to develop, sluggish academic services, and disproportionate distribution in the development of science make Islamic educational institutions must re-evaluate themselves in order for this institution to become an institution where people study. As UNESCO declared, namely learning for all, science for science, science for peace and development, science in society and for society (Washington, 2001:267). The solution of all this is for Islamic universities to make changes that are agents of change that are smart in shaping the quality of the nation's children into professional Islamic scholars, noble, competitive, and national character.

Quality Educational Institution X Non-Standard

Higher education institutions in developed countries have enacted education

with world-recognized quality standards, such as International Standarization for Organization (ISO) 9000, British Standard (BS 5750), Asean University Network (AUN) Standard, etc. Each of these standards has its own accountability function and scope, and in Indonesia there is a National Education Standard (SPN) and the National Accreditation Board of Higher Education (BAN PT). Thus, Higher Education services must meet the prevailing legal and regulatory standards at the regional, national, and international level so that the products are accepted by the people of Indonesia and the world. This means that higher education institutions that do not clearly standardize the quality of their products will be sidelined by quality standards.

In this context, the quality of Islamic higher education institutions is experiencing a crisis of public trust, because society imposes higher education as a corporate, corporate, which must guarantee its quality and serve its customers quickly, appropriately, transparently, honestly, and satisfactorily. So in this day and time, a Higher Education service is said to be best and guaranteed quality, if it meets the criteria (1) transparent and honest in building its quality so that its customers know clearly the potential of existing resources, the process of working and expanding it, its supporting tools, and the results (outcomes) that will be produced. (2) his education ministry is able to turn students into scholars who have competence in the field of science that he is pursued with a period of 4 years (8 semesters), (3) morally commendable, (4) graduates are easy to get a job, and (5) able to compete at regional, national, and international level, (6) satisfy their customers (students and communities) and stakeholders (UI,2008), and (7) be able to prosper their academic staff (lecturers and employees).

Such demands lead to courses that do not want to change and are not of quality standards will be abandoned by their customers and will die. The authors' observations and experiences look at some of the study programs that existed in Islamic higher education that used to be the pride and

characteristic of Islamic higher education, now starting to dim and cendrung not in demand by some communities because of mis fostering, losing competitive ness and not wanting to change, both the planning and the implementation. Therefore, the change towards quality standards and quality management and competitive management becomes the right solution to convince the commu- nity of Islamic educational institutions.can no longer speak of the glory of the past (in classical times) without any attempt to build on the glory of the present. So how to build the quality of islamic educational institutions today, the 21st century?. The answer is to make a quality Islamic educational institution that is (1) able to form students into superior scholars and at the right time (4 years) with an average GPA of 3.1 as much as at least 51%; should not be under it. (2) morally commendable, (3) its graduates are easy to get a job, and (4) able to compete at regional, national, and international level, (5) satisfy their customers (students and communities) and stakeholders. According to Didi ” there are four categories to consider: human beings, structures, technologies, and or- ganizational processes.so that the out- put produced by Islamic Universi sities is expected to have an advantage in the development of science and moral or noble mo- rals.Islamic higher education institution (Didi, 2020; Sonia, 2021).

Research University X Learning University

As we know that the 21st century is the century of globalization, namely the century of interdependence, competition, and advancement of information and communication science and technology. The interdependence illustrates that something that happens to a country will be related and result in another country in a relatively short period of time. This situation requires a paradigm shift in the management of Islamic higher education. Otherwise, Islamic education will have difficulty facing the challenges of the 21st century that enact education like a corporate (company) that must be able to guarantee the best quality and service for its customers. Advances in science and

technology, in one sense do bring happiness, especially for developed countries that underpin the development of information technology and transportation. But on the other hand, its progress can bring misery and even accelerate the destruction of life for the poor and poor countries.

UNESCO's declaration on the vision and action of 21st century higher education confirms that the mission and fundamental value of higher education is to contribute to sustainable development and overall community development. In this context, higher education should educate students and citizens to meet the needs of all sectors of human activity by offering relevant qualifications, courses designed by combining between disciplines, and advancing science and technology through research that not only to know, but also to predict, to do, to change that can change people's lives from not knowing to knowing, from bullying to jobs, from poor to rich, etc (Aminuddin, 2019).

The above exposure recommends that the quality of Islamic higher education institutions be recognized and enjoyed by the public, so higher education changes its face from a learning university to an institution that produces science and technology (research university). This idea is not surprising if it starts from simple ways, such as the way student lectures require field observation and theortics of objects that develop into a research-minded study.

Islamic education should be able to read the signs of the times by preparing to enter the territory of quality standards that develop at the national level and internasional. Traditional Islamic Educational Institutions; quality standards will be a class 2 institution that will sooner or later be abandoned by its customers. If you want to exist, the work of Islamic higher education institutions must go into the area of quality standards, professional, honest, and transparency about existing programs and resources.

In response to the above exposure, the challenges faced by Islamic educational

institutions, among others, (1) the role of the Government of the Republic of Indonesia that continues to stick its fingernails so that entering the technical levels make Islamic higher education less do, not autonomous in utilizing funds, and ultimately universities coveted by its vision and mission have difficulty achieving. The budget and administration system implemented by the Government of the Republic of Indonesia is also a challenge or obstacle to the advance of National Education and islamic high education institutions that are organizationally vertika institutions to the Ministry of Foreign Affairs. (2) Low productivity, limited capacity, limited ability to develop, sluggish academic services, and disproportionate distribution in the development of science make Islamic educational institutions must re-evaluate themselves in order for this institution to become an institution where people study. As UNESCO declared, namely learning for all, science for science, science for development and development, science in society and for society (Napitupulu, 2001).

Lectures at Islamic higher education institutions are appropriate through a research approach that brings together the theories of Islamic experts, western experts and facts in the field. With this approach Islamic college students and scholars will get a complete source of knowledge, namely the theory of experts and facts that occur in the field. Otherwise, students will only gain knowledge of unclear uses; which according to Sadino (Rich Entrepreneur in Indonesia) that the college gave garbage to mahasis wanya because the theory he gave was long and could not be used in completing his future life. The science is for human welfare; not science for science. Therefore, being a research college that produces science is the demand of the times and the needs of today's society.

Paradigm of Science Development in Islamic Educational Institions

If in previous centuries science developed in the theoretic state, science for science, science as if standing at the top of an ivory tower and less touching human real life. Thus in the 21st century, science enters a

highly advanced theoretic and pragmatic level. Science no longer moves in rational and theorized areas alone, but in human real life. Thus, the benefits of science are not for science alone, but to solve the problems of human life comprehensively and integratedly. Islamic higher education institutions should make their knowledge and research results to solve problems that occur in society; it is not necessarily the direction of the destination and what it will solve.

In this context, the policy of the Ministry of Religious Affairs to synergize between research and community service is very appropriate so that science and research is not just to understand, to explain, and to predict, but also to change of emancipatory, a liberating change. Although in practice, thesis, thesis and dissertation of students in Islamic universities still revolve around the development of science for science; from books to books that do not touch in real life and human problems today and will come. Therefore, the problems he examined were irrelevant to the development of the science of the present century and the demands of his time. The results of his research are only stored in library shelves that are not communicated to the real world. Until when is the paradigm of science development in Islamic universities done like this?. *a'lam wallahu*. This policy is not well understood by Islamic higher education institutions in Indonesia. The evidence is still a lot of scientific papers of students and lecturers whose research methodology is not paradigmatic still roaming in UIN, IAIN, and STAIN.

The paradigm of Islamic higher education institutions in the development of its disciplines in the 21st century must be synonymous with the demands of the century. This means that islamic sciences must be used to solve the problems of human life, the scientific way of working used must correspond to anatomy and life problems that refer to the values and rules of life or the needs of a very complex human ummah. This means that the integration of "science and Islam" and the interdisciplinary of various islamic disciplines is required in the

implementation of tridarma in Islamic higher education institutions. Researches of Islamic higher education institutions should be able to prove the truth of the revelations of the Qur'an and hadith saw as a source of inspiration for science and apply it to knowledge, peace and development of ummah.

Islamic educational institutions should not be trapped by new ideas that seem to bring progress. But if noticed it will eliminate its characteristics. This can lead to the lack of charismatic Islamic educational institutions in the eyes of the community.

At the AICIS 11 event in 2011 in Bangka Belitung presented about Islam in a public space described there is still a lot that can not be answered, as if there is a gap that does not connect between the text of the Qur'an and hadith of the prophet SAW with the real condition of society in public spaces. Both issues concerning statehood, social society, economy, politics, etc. (AICIS, 2011 and The Views of Islamic Experts). This means that the paradigm of science development in Islamic universities still revolves between text and past thinking. The paradigm of science development is still science for science; it is not science for humans that directly touches the real life of man.

The Role of Arabic

Islamic educational institutions everywhere can not leave and make arabic as a course, as the language of the Qur'an, hadith of the Prophet SAW, the language of Islam and the Islamic world. Therefore, the role of Arabic is very important and characterizes Islamic educational institutions. Advancing the teaching of Arabic is an effective way to develop Islamic educational institutions and play its part in the world. Arabic functions for learners / students are an important need, because it has become a religious language, official communication language between nations (UN), Islamic world language, trade language, economic language and Islamic conversion, cultural language, science and technology language, legal language, slang, etc. Therefore, from time to time, there are

hardly any countries and universities in the world, in developed countries, that do not open majors or Arabic studies or studies that are nuanced in Arabic language and civilization.

The rapid growth of the economy, science, civilization, and association of Arabic speech society caused Arabic to no longer be in the Middle East, but to expand into the world. The world community feels how important it is to learn Arabic and Middle Eastern studies. Since the old days, Arabic has been studied by the world community and there are hardly any universities in developed countries that do not open Arabic majors, for example, in the West, since the XI century, some Europeans have studied Arabic, because of scientific books, such as medicine, IPA, mathematics, etc. in Toledo, Seville, and Cordova, many of which are written in Arabic, hence the kings, for example Frederick II and Alfonso X, having all his people learn Arabic, because being able to speak Arabic was, at the time, prestige and pride for some Europeans.

In Indonesia, for example there is UI, UGM, UNJ, IPB, UPI, USU, UM, PTAI, etc. At the Universities of ASEAN countries, the University of Rome in Italy, the University of Bologna, Rome, and Siena, the universities of Oxford, Cambridge, London, Durham, Andrews, etc. in the UK, in Canada there are McGill and Ottawa Universities, in Australia, in the Netherlands there is Leiden University, University of Amsterdam, etc. in Germany there are Universities Heidelberg, Munich, Berlin, etc. in Russia there is a University of Moscow, Kharkov, etc., in the US there are Harvard University, Califormia, California, etc. Everyone learns and studies Arabic very seriously. Therefore, Islamic educational institutions in Indonesia must seriously advance Arabic if they want to be respected by other higher education institutions.

According to the authors' observations, since Islamic universities, such as UIN, IAIN, and STAIN became open universities with many courses, there are several courses that were once idols and the

characteristics of Islamic universities are now shrinking and less in demand because they have many options. Arabic language courses and hadiths, Islamic thought, become less chosen by prospective students because they are afraid of Arabic courses and less prospecting jobs, etc. Therefore it is only natural that this happens because Islamic universities do not seriously expand and conduct their arrest programs. Policymakers at Islamic universities talk more about the importance of Arabic but the source of its funding and rallies for it does not exist. The Ministry of Foreign Affairs is busy with a number of programs but which are coaching, science development and research programs that provide opportunities for teachers and lecturers of Arabic. It's very minimal. The role of Arabic is so important to understand the sciences of Arabic and Islam as if it existed only in lip speech but not in the program. Weird.

CONCLUSION AND RECOMMENDATION

Among the solutions to the above problems are (1) the expectation that Islamic higher education institutions must remain firm lying to the main foundations, the Qur'an and Hadith, and pay attention to and strengthen the teaching of Arabic with which Islamic educational institutions must be able to prove the truth of the foundation in human/community life and in addition to (2) Islamic educational institutions must enter the official level of quality standards, such as BAN PT standards, AUN Standards, etc. Otherwise, the products of Islamic higher education institutions will lose competition and give birth to many bullies that will afflict many learned people as a result of un quality products. and in the end (3) Islamic educational institutions make themselves as higher education research that aims to change the real (research to change of emancipatory). It can be done from simple ways.

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