



PROCEEDINGS

INTERNATIONAL CONFERENCE OF ISLAMIC EDUCATION

Reforms, Prospects and Challenges

December 2 - 3, 2015

Foreword

Dr. H. Nur Ali, M.Pd

Editors

Prof. Dr. Raihani, M. Ed., Ph. D
Prof. Syed. Khairuddin Aljuneid, Ph. D
Dr. Muhammad Zahiri Awang Mat.
Jaz Cooper



TABLE OF CONTENTS

Cover page = i
Editor page = ii
Preface = iii
Table of Contents = iv

AIMS AND MODEL OF ISLAMIC EDUCATION

Construction *Qur'ani* Education: Concept and Implementation of Learner's *Fitrah* and *Qolbu* Potential in Islamic Education
Syahraini Tambak = 771 - 785

Application of Humanistic Values in Islamic Education: The Challenges of Human Potentials in Modern Era
Naufal Ahmad Rijalul Alam = 786 - 798

Tata Nilai Dan Kehidupan Islam: Tinjauan Metodologi Pembudayaan Nilai Islam Menembus Kebudayaan Modern
Samsul Susilawati = 799 - 809

Pendidikan Kepemimpinan Dalam Lingkungan Islam
Abd. Rahim Razaq = 810 - 826

TEACHING EXPERIENCES FROM CLASSROOM IN ISLAMIC EDUCATION ON ISLAMIC EDUCATION INSTITUTIONS

Introducing Islam to Children with Special Need
Rohmani Nur Indah = 827 - 836

Integrating Science with Internalizing Islamic Beliefs in Elementary School (Study in Islamic Elementary School Insan Mulia Malang)
Faridatul Qomariyah = 837 - 845

Efektifitas Pembelajaran Buku Fakultatif Arabiyah Li Agrad Khasah
Miftahul Huda = 846 - 861

مواصفات مادة قراءة الكتب باستخدام المواد التعليمية المطورة

على ضوء مدخل التعلم والتعليم السياقي

Mohammad Samsul Ulum = 862 - 876

REFORMING ISLAMIC INSTITUTION IN AN ERA OF GLOBALIZATION

Integration of Education: Lessons from Islamic Elementary Schools in Surakarta, Indonesia

M. Abdul Fattah Santoso = 877 - 884

Development of Madrasah in Regional Autonomy (Madrasah Aliyah Case Study in Yogyakarta)

Mustajab = 885 - 902

Improving Student Character of Grade IA of Anak Saleh Elementary School Malang
through Fun Cooking Activity
Noor Jehan= 903 - 919

Education Reforms in Indonesian State Islamic University (The Case of UIN Maulana
Malik Ibrahim Malang- East Java)
Akhmad Nurul Kawakip= 919-927

Intonation, Discourse And Critical Language Awareness: New Insight In Advance
Speaking Class
Putri Khumaeroh= 928-938

Improving Student Character of Grade IA of Anak Saleh Elementary School Malang
through Fun Cooking Activity
Noor Jehan= 903 - 919

Education Reforms in Indonesian State Islamic University (The Case of UIN Maulana
Malik Ibrahim Malang- East Java)
Akhmad Nurul Kawakip= 919-927

Intonation, Discourse And Critical Language Awareness: New Insight In Advance Efl
Speaking Class
Putri Khumaeroh= 928-938

**EDUCATION REFORMS IN INDONESIAN STATE ISLAMIC UNIVERSITY
(The Case of UIN Maulana Malik Ibrahim Malang- East Java)**

Akhmad Nurul Kawakip
UIN Maulana Malik Ibrahim Malang
kawakib.akhmad@gmail.com

Abstract

Previous literature shows that most Muslims in the world want moral values and religious teaching to develop character for their children. Therefore, the contents of curricula in Islamic educational system are merely focused on Islamic teaching or religious texts. In this sense, it was also known that the contribution of Indonesian Islamic educational institutions was restricted on the scope of the development of moral values. The changing era (i.e globalization age) contributes to the identity of higher Islamic educational system in terms of the efforts to transform into Islamic university. This article, explores the education reforms at Maulana Malik Ibrahim State Islamic University as a case study. Result shows the ways in which Islamic University has reformed the educational programs. Integration of knowledge has been chosen as a new paradigm at the University curricula, while at the same time the *pesantren* or *ma'had* (Islamic boarding school) system has been adopted to keep the identity of Islamic educational values. Using global cultural approach, it is argued that the University has created hybrid culture; this is because the Islamic University appreciates and opens to other academic cultures.

Keywords: education reform, integration of knowledge, Islamic boarding school, hybrid culture.

Abstrak

Kajian sebelumnya menunjukkan bahwa sebagian besar Muslim di dunia mendambakan nilai-nilai moral dan ajaran agama untuk mengembangkan karakter anak-anak mereka. Oleh karena itu, isi kurikulum dalam sistem pendidikan Islam semata-mata terfokus pada ajaran Islam atau teks-teks agama. Dalam hal ini telah diketahui bahwa kontribusi lembaga pendidikan Islam Indonesia dibatasi pada lingkup pengembangan nilai-nilai moral. Perubahan era (yaitu era globalisasi) berkontribusi terhadap identitas sistem pendidikan tinggi Islam dalam hal upaya untuk berubah menjadi universitas Islam. Artikel ini mengeksplorasi reformasi pendidikan di Universitas Islam Negeri Maulana Malik Ibrahim sebagai studi kasus. Hasilnya menunjukkan cara di mana Universitas Islam telah mereformasi program pendidikan. Integrasi pengetahuan telah dipilih sebagai paradigma baru di kurikulum universitas, sementara pada saat yang sama sistem pesantren atau *ma'had* (pesantren) telah diadopsi untuk menjaga identitas nilai-nilai pendidikan Islam. Menggunakan pendekatan budaya global, ia berpendapat bahwa universitas telah menciptakan budaya *hybrid* sebab universitas Islam menghargai dan terbuka untuk budaya akademik lainnya.

Kata kunci: reformasi pendidikan, integrasi pengetahuan, pesantren, budaya hybrid.

A. INTRODUCTION

Most Muslims in the world want moral values and religious teaching schooling for their children. For this purpose, the contents of curriculum in Islamic educational system are mainly focused on Islamic teaching or religious text. In the earlier period, the state Islamic Universities in

Indonesia is no exception. In this sense, it was common to say that the Indonesian Institute for Islamic studies or (IAIN) cannot trainee the role of professional such as engineer, lawyer, and doctor; in short, the role of Islamic Institute for Islamic studies was limited on the scope of the development of moral values not so far. Therefore, nowadays in Indonesia, state Islamic-run education systems are challenged to find an alternative balance between the demand for moral values and technical skill. Seen from the sociological perspective, the globalization age surely adds to this challenge for educational outcome and competitive people; while at the same time the Islamic educational institution should be able to keep the original function as centre of Islamic teaching or Islamic studies (*tafaquh fi al-din*).

In Indonesia, at the earlier time there are five State Islamic Universities, which are abbreviated as UIN (State of Islamic University). One Islamic university is located in Jakarta, another is located in Jogjakarta, another is located in Makasar, another is in Pekanbaru and the other one is located in -Malang-East Java.¹ For my purpose here, I would like to explore how globalization affects the way Maulana Malik Ibrahim State Islamic University of Malang-East Java governed and how the daily lives of academics are altered by the impacts of globalization. This paper explores the relationships between the process of globalization and the development of educational policies at the local level of educational Institution, namely State Islamic University of Malang (UIN)- East Java- Indonesia which is now transforming into Maulana Malik Ibrahim State Islamic University of Malang.

It is argued that the relationship between globalization and Islamic educational purpose is not simple or direct but it is mediated by a range of complex factors that are specified to the character of Indonesian Islamic universities; particularly in the past which was called as the state Institute for Islamic studies (IAINs) as centers for Islamic studies or Islamic state college. In this point of view, Indonesian State Islamic Universities have been opened to global customer demand, in other words the nature of knowledge and learning is also developing and changing.²

The analysis of this paper is based on a case study on the ways in which Maulana Malik Ibrahim State Islamic University of Malang has responded to globalization. Here, I will explore the consequences of globalization for social identity and the socialization of future generations of Islamic university graduates. Using global culture approach, it is argued that Maulana Malik Ibrahim State Islamic University of Malang created 'hybrid culture'; this is because the Islamic university appreciates and opens to other cultures. In other word, globalization is seen as an opportunity to create a new generation to answer toward society needs. Wiseman (1998) has shown that the globalization of culture has also given rise to heightened localized resistance and the remixing of cultural flows and identities often referred to as 'hybridization'. While, using global polity and society approach; it explains that the transformation from an Islamic studies Institute to Islamic University is a proof that Indonesian Islamic university system has been able to respond to a modern educational system. It is an obvious example of the development of Islamic teaching and also exemplifies the Indonesian Islamic university interplay with universal ideas. Meanwhile, in the perspective of global capitalism viewpoint, Indonesian Islamic universities are now required to

¹ The trend to transform IAIN into State Islamic university is expected to increase, at least until 2015 the number of UIN's are about 11 State Islamic Universities.

² Now it is easy to find some foreign students at UIN Maulana Maliki Malang. they come from various countries such as Sudan, Somalia, Srilanka, Libya, Russia, Thailand, Malaysia, and Singapore.

become more competitive and to develop new educational products or graduates who are capable in their capacities to competing within the global marketplace or simply called as globally accepted.

Indication of development toward a global university: Maulana Malik Ibrahim State Islamic University of Malang in a nutshell

Historically, the Indonesian national educational system was much influenced by the Dutch educational system. This means that the Indonesian government has continuously formed a dual system, namely secular and religious (Islamic) education system. In this case, the Ministry of National Education is responsible for teaching secular sciences such as physic, mathematics, and biology. Whereas, the Ministry of religious affairs is responsible for teaching religious science and it hopes to trainee religious graduates without mastery in a science and modern technology.

In Indonesia, Islamic higher education consists of 33 State Islamic colleges (*Sekolah Tinggi Agama Islam Negeri/STAIN*) which were established in 1997 in different cities throughout Indonesia. These institutions apply national curricula approved by the Minister of religious affairs (MORA). There are also 13 State Institutes for Islamic Studies (*Institut Agama Islam Negeri/IAINs*) established in the 1960s and early 1970s.

To some degree, Indonesian Islamic higher education has been recognized for a special role as *dakwah* (Islamic preaching) and academic institutions. The changing era (i.e globalization age) - to some degree- contributes to the identity of higher Islamic educational system in terms of the efforts to transform into Islamic university. As the impact of the transformation the teaching in Islamic university not only focused on religious text but also on all branches of knowledge; such as humanities, social science and natural science, computer science, architects and medical sciences, however, for medical sciences department at UIN Malang still on-the process to offer medical sciences program for student.

In the past, Indonesian Islamic higher institution develop five kinds of faculty as fallows; *Shari'a* (Islamic Law), *Tarbiya* (Education), *Ushuluddin* (Islamic Theology), *Adab* (Language and Letter), and *Da'wa* (Islamic Communication). Each of which had their own variety of deparements that reflect different skills and expertise within the scope of Islamic studies.

In 2004, the Indonesian government gave a *wider mandate to IAIN* that all faculties are allowed to open non-Islamic studies' departments and studies program. Now, at UIN Maulana Malik Ibrahim Malang, there are new studies program such as mathematics, architects, informatics, biology, physics, chemistry, psychology, and economy. Therefore, we can find new names of faculties and departments such as: *Tarbiyah* (education), Science and technology, Computers, *Adab and Humanities*, *Shari'a (Law)*, *Psychology*, and *Economics* (Suprayogo 2003). With this new model, it is hoped that Maulana Malik Ibrahim State Islamic University students become religious and professional and at the same time a professional religious person, an uneasy goal.