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Religious and Academic Cultural in Technology Development on Islamic Higher Education of Indonesia

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Abstract

This article would like to review the concept of religious and academic cultural development strategy to generate Ulul Albab-characterized alumni of Islamic Colleges in Indonesia with a case study in Maulana Malik Ibrahim State Islamic University of Malang. Library research method and content analysis technique were applied. This article shows that the concept of religious and academic cultural development strategy can be established by arranging main variables are: 1) Compiling the philosophical concept of Tarbiyah Ulul Albab, (2) Setting the identity of the profile of Ulul Albab, (3) Determining the benchmark of the success of Tarbiyah Ulul Albab, (4) Tarbiyah Ulul Albab's orientation, (5) Tarbiyah Ulul Albab's approaches, (6) Developing academic culture in Tarbiyah Ulul Albab, (7) Building scientific culture which is integrating sciences and Islam with a metaphor of "the tree of science" as the basis of curriculum and learning concepts of Tarbiyah Ulul Albab. The research findings model is the concept of religious and academic cultural development strategy in Indonesia to generate Ulul Albab characterized alumni. Finally, this article discusses the element of technology in enhancing the higher education development.

Key Words: Religious and academic cultural, ulul albab, islamic higher education.

1. Introduction

Indonesian history has noted that the emergence of National Revival pioneered by Boedi Utomo on May 20, 1908, the occurrence of Youth Pledge on October 1928, moment of Indonesian Independence Proclamation August 17, 1945, the change of the Old Order into New Order on 1966 and the change of the New Order into Reformation Era on 1998 show the central role of students as change agents¹. Therefore, students and colleges with their idealism should continue their effort to guide reformation and the direction of development to realize Indonesian autonomy and competitiveness in the global era².

A college as place of learning and forging of intellectuals is not only required to manage inputs or its students to be strong graduates in their academic, but also, the more important thing, to be mankind with high level of potential, initiation, creativity and high dedication which in this review is called “*Ulul Albab*-characterized undergraduates”. The profile of *Ulul Albab* is being eminent, professional, religious and dignified person but able to be leader and having forward-looking perspective. A college should be able to guide its students to be mankind sensitive to problems convoluting the nation³.

Colleges are academic environments where the members will tend to question everything except the question itself. With this value, the scientific truths always change from time to time and encourage academics to make change continuously by doing searches and development. And it will push the innovation culture of college society⁴. That notwithstanding, the type of Islamic science we have in mind is that which immortalized the achievements of scientists in Islam’s Golden age. As such, Muslims in the field of sciences should rise to the task of making researches on aspects of their disciplines with a view to making breakthrough discoveries⁵.

A College maturity is not seen from how old it is, but from its capability of meeting and realizing in real its institutional responsibility to the society instead⁶. Good accreditation is not only determined by the National Accreditation Board for Higher Education, but also by the public or better known as public accountability. A college should be able to be an institution providing higher education and able to guide its students to be graduates having

¹ Nuraini Juliastuti. Whatever I want: media and youth in Indonesia before and after 1998, Journal of Inter-Asia Cultural Studies, 7(1)(2006).

²West, M. R. Education and Global Competitiveness. Global Lessons for Improving U.S. Education. Issues in Science & Technology Journal 3(2012) 37-44.

³Azyumardi Azra. Civic Education at Public Islamic Higher Education (PTKIN) and Pesantren. Tarbiya: Journal of Education in Muslim Society, 2(2)(2015) 167-177.

⁴Thomas Harnisch, The State College Role in Advancing Environmental Sustainability: Policies, Programs and Practices , AASCU Policy Matters, (2008).

⁵Rafiu Ibrahim Adebayo, From Islamicizing the Sciences to Strategizing for Muslims’ Scientific Breakthrough International Journal of Islamic, 7 (2015).

⁶Allan Cochrane and Ruth Williams. The role of higher education in social and cultural Transformation. Centre for Higher Education Research and Information. (2010).

capability acceptable by and contributing to the society⁷.

In providing education and learning activities, a college needs management capable to manage inputs to be outputs that are reliable^{8,9}. According to Freire, academics working in higher education institutions cannot escape from the following three things: (1) understanding relationship between higher education, authority and politics, (2) connecting curriculum with social reality. This is an urgent work since without connecting curriculum and social reality, higher education world will remain be a community separated from problems of the society which are, necessarily, being their concern¹⁰, (3) aware of having capability to be the dominant class which can popularize words which are often taken as slogans of revolutionary groups.

The concept of religious and academic cultural development strategy in Islamic Colleges which can generate graduates predicated as *Ulul Albab*, actually, is a continuously process, step by step, which is aimed to generate excellent outputs with behavioural patterns based on Islamic values. To strengthen the management of Islamic Colleges in generating *Ulul Albab*-characterized outputs needs a strategy to develop religious and academic development which is philosophic and theoretic based on religious and national cultural values. It also should be practical in order to be easy to apply in the field. Relating to this problem, this research is focusing on: how is the concept of religious and academic cultural development strategy in generating *Ulul Albab*-characterized outputs in Islamic Colleges in Indonesia. For this objective, the researcher performed a case study in Maulana Malik Ibrahim State Islamic University of Malang.

2. Method

Referring to the problem formulation and the objectives of this research, this research used library research. With library research, this research used descriptive-analytic method where the data obtained are in the forms of words, pictures and behaviours which are not described in numeral data or statistics, but still in quantitative data by giving description about the observed situation in narrative manner¹¹ (Margono, 2000:39). To sharpen the analysis of descriptive-qualitative method, the researcher used content analysis technique, that is, an analysis which emphasize on scientific analysis on messages

⁷Namita P.Patil. Role Of Education In Social Change. International Educational E-Journal, 1(2)(2012).

⁸Kochan, T., Gitell, J., & Lauth, B. Total quality management and human resource systems. The International Journal of Human Resource Management, 6(2)(1995).

⁹Bowen, D., Lawler, E. Total quality oriented human resource management. Organizational Dynamics, 20(4)(1992) 29-41.

¹⁰Dawn M. Francis, Stephanie L. Colbry, Campus Community Integration on a Mission: Transformative Learning for Social Change, in Laura A. Wankel, Charles Wankel (ed.) Integrating Curricular and Co-Curricular Endeavors to Enhance Student Outcomes, (2016) 289 – 319.

¹¹ A. Malliari, A. Togia. An analysis of research strategies of articles published in Library Science journals: the example of Library and Information Science Research. Journal of Qualitative and Quantitative Methods in Libraries (QQML), 5(2016)805-818,

contained in a communication (Moleong, 1990:163-164). Content analysis utilizes procedures which can draw true conclusion of a book or a document. The process of content analysis begins from messages contained by the community by sorting them and then categorizing similar data and finally analysing the data critically and objectively (Josep Bleicher, 1980:28).

Kind of data which is needed for this research are textual qualitative data. Data sources are divided into three kinds are primary, secondary and supporting data. Primary data are literature data which are the main sources in this research that are: (1) *Tarbiyah Uli al-albab: Dzikir, Fikr, dan Amal Shaleh – Konsep Pendidikan Universitas Islam Negeri Maulana Malik Ibrahim Malang, Universitas Islam Negeri Maulana Malik Ibrahim Malang, (Malang: UIN Maliki Malang, 2009)*; and (2) the book of *Tarbiyah Ulul Albab Melacak Tradisi Membentuk Pribadi* compiled by the study centre of *Tarbiyah Ulul Albab of Maulana Malik Ibrahim State Islamic University of Malang (Malang: UIN-Malang Press Malang, 2010)*. As for the secondary documents are books and documents provided in Maulana Malik Ibrahim State Islamic University of Malang and the Ministry of Religious Affairs which are in relation with the policy concerning Islamic Colleges in Indonesia. The supporting data are a number of other literature documents or data downloaded on the internet which support data an documents relating to the focused things of this research.

3. Findings

To know the concept of religious and academic cultural development strategy to generate *Ulul Albab*-characterized alumni which is called as *Tarbiyah Uli al-Albab* which is developed by Islamic College in Indonesia by studying a case in of Maulana Malik Ibrahim State Islamic University of Malang, we can refer to a document in the form of book titled *Tarbiyah Uli al-albab: Dzikir, Fikr, dan Amal Shaleh–Konsep Pendidikan Universitas Islam Negeri Maulana Malik Ibrahim Malang (UIN Maliki Malang, 2009)*. This book was compiled by the first rector of Maulana Malik Ibrahim State Islamic University of Malang, Prof. Dr. H. Imam Suprayogo, initially issued in 2002 and has been printed for several times.

This thin book explains the main and basic concept of how to establish religious and academic culture in Islamic College, mainly Maulana Malik Ibrahim State Islamic University of Malang to generate outputs which have characteristics of *Ulul Albab*. The main ideas of the concept of *Tarbiyah Ulul Albab* can be found as follows: 1) Preparing the draft of the philosophy of *Tarbiyah Ulul Albab*. The figure of *Ulul Albab* can be depicted as mankind which are prioritizing *dzikir*, *fikr* and good deeds, having extensive knowledge, strong views, smart brains, gentleness, enthusiasm and fighting spirit in the truly struggle (Jihad on the way of Allah). They are not ordinary people. Their existence on the earth is as the leaders of establishing the truth and destroying the falsehood. They are the believers (*tawhid*). 2) Determining profile identity of *Ulul Albab* is surely considered can be done through education process which is modeled in such a

way. The education model in question is education which can build an atmosphere allowing the growth and development of dzikir, fikr, and good deeds. Adjusting to the context of Indonesia-ness, the real form of education of Maulana Malik Ibrahim State Islamic University of Malang is formatted as combination of tradition of *pesantren* (*ma'had*) and tradition of colleges¹². *Pesantren* has long been known from as an institution having been successfully generating people prioritizing *dzikir*, while colleges have long been known as institutions being able to generate people prioritizing *fikr* and therefore, based on both excellences, the combined system can generate people with good morals and having willingness to do good deeds. 3) Determining the measure of the success of *Tarbiyah Ulul Albab*. The success of the life of people who are predicated as *Ulul Albab* is not on their richness, authority, number of friends and adulation, but on the life salvation and happiness in the world and the hereafter. In this world, there are many rich people who have authorities and be lauded by others, but they are not safe and feel unhappy. *Ulul Albab* are given halal sustenance by Allah SWT, or may be influential people on others but still be safe and feel happy. 4) *Tarbiyah Ulul Albab*'s orientation. The orientation of *Ulul Albab* education is formulated in imperative manners like *kunuu ulul `ilmi, kunuu ulun nuha, kunuu ulul abshar, kunuu ulul albab, wa jahidu fillahi haqqa jihadihi*. *Ulul Albab* education gives devices considered sturdy and strategic so that a person can play his role as khalifah upon the earth as signaled by Allah SWT through the Holy Book, Al Quran. 5) The approach of *Tarbiyah Ulul Albab*. *Dzikr, fikr* and good deeds are considered as a unified whole which is developed by *Tarbiyah Ulul Albab*. 6) Developing academic culture of *Tarbiyah Ulul Albab* to reach the goals of the education maximally, developing physical and spiritual cultures integrally, simultaneously and maximally according to the existing potentials and power. 7) Establishing scientific structure integrating sciences and Islam using the metaphor of "the tree of science" as the basis of the development curriculum and learning process in *Tarbiyah Ulul Albab*.

That concept was inspired by qur'an and hadith and give implication of mastering science and technology¹³. In the next it will build a curriculum of college¹⁴. In the perspective of learning and curriculum establishment, scientific knowledge developed by the State Islamic University uses a metaphor of a strong and shady tree which has branches as the development of knowledge fields according to the development of faculty, department and study program.

The findings of this research can be discussed that the natures of main wealth of colleges are freedom, autonomy and academic culture. The research by Jalil

¹² Husniyatus Salamah Zainiyati, Model Kurikulum Integratif Pesantren Mahasiswa Dan Uin Maliki Malang. *Ulumuna-Jurnal Studi Keislaman*, (18)(1)2014.

¹³Khawaja Muhammad Saeed, Islamic Technology: An Appraisal On The Reciprocal Exchange Between The East And The West, *International Journal of Humanities and Social Science*, 2(3)(2012).

¹⁴Angela Maher. Learning Outcomes in Higher Education: Implications for Curriculum Design and Student Learning. *Journal of Hospitality, Leisure, Sport and Tourism Education*. 3(2)(2004).

et.al proof that academic culture has a big influence to the colleges¹⁵. In this term, colleges should have typical characteristics and should become role model for other parties. Academic culture as a subsystem of higher education plays important role in the effort of establishing and developing culture, civil society and the nation as a whole¹⁶. Indicators of quality of colleges of higher education in the past, present and future are determined by the quality of academicians to develop and build this academic culture^{6,33}. And also can indicated by its quality services¹⁷.

Academic culture, actually, is a universal culture. It means that it is owned by everyone involving him/herself in academic activities. Building academic culture is not an easy matter. It needs socialization about academic activities, so that there will be a custom amidst the academicians to perform those academic activities norms.

This academic culture ownership should become idol of all academicians of higher educations, that is, lectures and students¹⁸. The highest academic level for a lecture is achieving an academic ability, that is, to be a great lecturer (professor). On the other side, for students, it is when they are succeeding achieving the highest academic achievement.

Specifically for students, factors may lead to such academic achievement are learning activities programming, tips to search actual and sophisticating references, academic substantial discussion and so on. By performing these activities, it is expected that quality culture can be developed which can gradually become a custom in both academic personnel's and students' habits in learning process in higher education.

Therefore, without performing academic activities, it is impossible for an academician to obtain academic normative values. He may be able to speak about academic values and norms in front of the forum. But the norms could never be realized in daily lives without learning process and practice¹⁹. Even he may not hesitate to do violence in particular area - whether consciously or not.

Apparently, it can be realized easily that higher education has a role to actualize efforts to achieve such academic culture. A college is place of coaching intellectuality and morality underlying capability of mastering science and

¹⁵N. A. Akhtar, F. Jalil, M. S. Farooq, M. Afzal, and M.U. Awan. Effect Of Leadership And Academic Culture On Implementation Of Self Assessment Manual In Public Sector Universities Of Pakistan. *Journal of Quality and Technology Management*. 6(1)(2010). 135 – 152.

¹⁶Matthew Johnson, Developing College Students' Civic Identity: The Role of Social Perspective Taking and Sociocultural Issues Discussions. *Journal of College Student Development* 56(7)(2015)687-704.

¹⁷Geoffrey D. Doherty, "On quality in education", *Quality Assurance in Education*, 16(3) (2008) 255-265.

¹⁸Lind, G. Favorable learning environments for moral competence development. A multiple intervention study with 3.000 students in a higher education context. *International Journal of University Teaching and Faculty Development*, 4(4)(2015).

¹⁹Sandeep Kaur. Moral Values In Education. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* 20(3)(2015) 21-26.

technology²⁰ and culture in a broader meaning, besides itself which plays the role to the change.

A college, in fact, becomes a centre of activities of its community members to generate findings of cultivations like ideas/notions, mind sets, feeling patterns, behavioural patterns, norms, customs and humanitarian values, as well as other works which can be enjoyed, help the members reaching their maturity and empower them to be quality sources and more understand about the world and the life which is always accompanying it. And it will influenced by education quality²¹.

A college, when we are observing it more deeply, we will find that it is not only a means and tool to bequeathing knowledge, maturing activities nor empowering its community members (read: students, lectures and management), but also, more than those, a pool accommodating 'water' of cultures from many parties from all corners through the spread of people who became the members and a source of water of knowledge gushing and watering rice paddies and fields in and out of the college and even a *Candradimuka* (carter cooking up) and generating quality mankind which are civilized and cultured with particular characteristics and finally the college's community become the guider and supplier of cultures for the broader society²².

A college which is dwelled by the chosen people, when be observed, it has two cultures are: universal/general culture of college and special culture. The universal culture of college containing: (1) culture of intellectuality, which means that a college is always colored by creativities and activities of logical/rational and critical thinking, scientific attitude and atmosphere or scientific activities²³, (2) culture of morality, which means that a college should always be colored by thoughts, attitudes and behaviors with high moral standards and always uphold values of morals^{24,25}, (3) culture of quality improvement, which means that a college is always colored by activities towards advancement and towards better quality, based on intellectuality and morality, (4) culture of research and development, which means that a college should be colored by researches, reviews and experiments which are developed for the benefits of college's society and the wider community. Whereas the special culture of college is a culture generated in accordance with the vision,

²⁰Ommaya, Ayub K. Requirements for a Renaissance of Science in Islamic Polity: A Muslim Neuroscientist's Perspective. *Journal of Islamic Thought and Scientific* (1995).

²¹Geoffrey D. Doherty, "On quality in education", *Quality Assurance in Education*, 16(3) (2008) 255-265.

²²Jennie C. Stephens, Maria E. Hernandez, Mikael Román, Amanda C. Graham, Roland W. Scholz, "Higher education as a change agent for sustainability in different cultures and contexts", *International Journal of Sustainability in Higher Education*, 9(3)(2008).

²³T. Dary Erwin. Intellectual College Development Related to Alumni Perceptions of Personal Growth. *Journal of Research & Practice in Assessment*, 7(2012).

²⁴Fawziah K. Al-Ammar, Ismaiel H. Ahmed and Mohamad Sahari. Nordin3Moral Character of Muslim Personality: Scale Validation. *Journal of Education and Practice*. 3(16)(2012).

²⁵Fr. Damianus Abun. The Effect of Religion toward Moral Values of College Students in locos Sur, Philippines. *E-International Scientific Research Journal*, 6(3)2012.

mission²⁶ and characteristics of the struggled college.

From the overall findings and discussion in this research, a finding model of the concept of religious and academic cultural development strategy to generate *Ulul Albab*-characterized alumni of Islamic Colleges. The phrase *Ulul Albab*-characterized alumni means graduates of Islamic Colleges who are able to integrate both academic and religious competencies²⁷. Maulana Malik Ibrahim State Islamic University of Malang popularized a term to depict this meaning, that is, professional intellect scholar or intellect professional which is worthy to be called as scholar (the Profile of *Ulul Albab*). The idea of the paralleled semi-extension rule based algorithm is as follows. Firstly, the algorithm decomposes the maximum terms space of the clause set into several partial maximum terms spaces, which convert the SAT problem of the clause set into the SAT problem of the partial maximum terms spaces. If there is a certain partial maximum terms space that is satisfiable, then the clause set is satisfiable. If all the partial maximum terms spaces are unsatisfiable, then the clause set is unsatisfiable. In other words, the clause set is unsatisfiable. In the following, the concept of the partial maximum terms space will be given.

The finding model can be charted as follows:

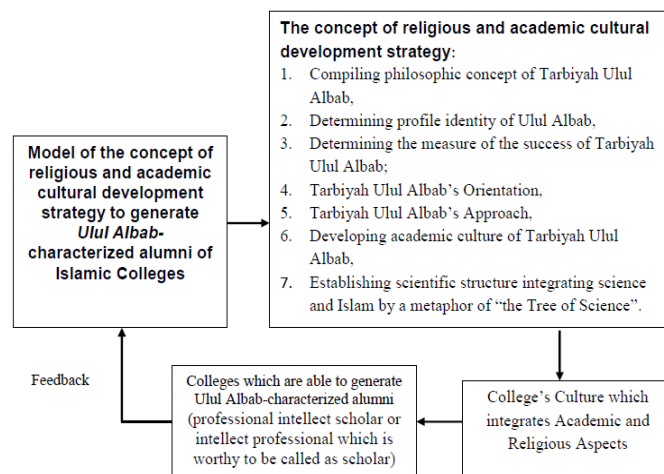


Figure 1: Model of the Concept of Religious and Academic Cultural Development Strategy to generate *Ulul Albab*-characterized Alumni of Islamic Colleges

²⁶Giustina Secundo, Alessandro Margherita, Gianluca Elia, Giuseppina Passiante. Intangible assets in higher education and research: mission, performance or both?, Journal of Intellectual Capital, 11(2)(2010) 140-157.

²⁷Muhammad Walid. Model Pendidikan Karakter Di Perguruan Tinggi Agama Islam. (Studi tentang Pendidikan Karakter Berbasis Ulul albab di Universitas Islam Negeri Maulana Malik Ibrahim Malang). Jurnal eL-QUDWAH, 1(5)2011.

Gazalba stated that space and time are determining a culture. Different space makes different culture. Different time makes different culture^{28,29}. Thus, a college which has different vision, mission, characteristics and environment from other colleges will generate different culture, since spatial difference makes cultural difference. For instance, a college which has religious vision, mission, characteristics and environment will have a culture different with another campus which has scientific and technological or artistic vision, mission and characteristics. Each college has its own intention, stand point and goal. Therefore, it becomes a natural and usual view when a college has different culture from others since they have different stand points and goals, but it cannot be ignored that they have similar cultural point that is in universal culture including intellectuality, morality and quality improvement, as well as culture of research and development.

College's culture, basically, is a part of world's cultures which are continuously changing in line with the current development and being media guiding mankind to understand themselves and their world, making them civilized and cultured and becoming a golden bridge leading human beings to reach hoped future based on humanitarian values and godliness^{30,31} (Mansur, 2009).

4. Conclusion

According to the focus of the research suggested, it can be concluded that the concept of religious and academic cultures development strategy to generate *Ulul Albab*-characterized graduations in Islamic Colleges in Indonesia by studying a case in Maulana Malik Ibrahim State Islamic University of Malang can be established by arranging some main variables are: 1) Compiling the philosophical concept of *Tarbiyah Ulul Albab*, (2) Setting the identity of the profile of *Ulul Albab*, (3) Determining the benchmark of the success of *Tarbiyah Ulul Albab*, (4) *Tarbiyah Ulul Albab*'s orientation, (5) *Tarbiyah Ulul Albab*'s approaches, (6) Developing academic culture in *Tarbiyah Ulul Albab*, (7) Building scientific culture which is integrating sciences and Islam with a metaphor of "the tree of science" as the basis of curriculum and learning concepts of *Tarbiyah Ulul Albab*. The research findings model is the concept of religious and academic cultural development strategy in Indonesia to generate *Ulul Albab*-characterized alumni.

²⁸Raju Uprety and Sabina Baniya Chhetri. College Culture and Student Satisfaction. *Journal of Education and Research*, 4(1)(2014)77-92.

²⁹William G. Tierney Source. *Organizational Culture in Higher Education: Defining the Essentials: The Journal of Higher Education*, 59(1)(1988) 2-21.

³⁰Perna, L. W., Harkavy, I., & Bowman, C. Understanding the Role of Research Universities in Improving College Preparation and Access at Local Urban High Schools. *Metropolitan Universities*, 22(3)(2012).63-82

³¹Sele Sylvester Ebisine. Academic Quality Assurance in the Colleges of Education: Challenges and Ways Forward for Future Development. *Journal of International Letters of Social and Humanistic Sciences*, 13(2)(2014) 1-9.

The researcher suggests managements of Islamic colleges in Indonesia, Malaysia and other Islamic countries to take this research's findings as reference of that the concept of religious and academic cultures development strategy to generate *Ulul Albab*-characterized graduations as a capital to build and realize Muslim's competitiveness in globalization area.

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