

Public Policy on *Universitasisasi* of State Islamic Higher Education in Indonesia Based on the Perspective of Social Field Theory

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Abstract: This paper examines to study institutional transformation of the State Islamic Higher Education (SIHE/PTAIN) to the State Islamic University (SIU/UIN). By political economy approach and Bourdieu's the social sphere perspective, this study gets some summaries: *First*, that institutional transformation of SIHE become university indicates that social sphere of higher education colored with struggle for domination. Social sphere during the time was predominated by nationalists in public sector by collegiate of the State University. *Second*, in domain of such struggle interplay or intertwine among political and economic importance very coherent and inseparable. The power of labor market that need skilled or educated workers became important factor for changing of SIHE which during the time only as medium produce ritualistic persons that assumed not compatible with requirement of development which economic oriented. *Third*, importance of the state to lessen unemployment assumed ruined of its reputation and endanger political and social condition become one of important consideration for transformation.

Keywords: social sphere, State Islamic Higher Education (SIHE), *Universitasisasi*

A. Introduction

In the modern society context, education becomes something that cannot be refused. Education has become very important in human life. In fact, education has become a formula that is used as a prerequisite for a nation to be advanced (modern). Education has become an important icon in the development of globalization era. How advanced a nation in the world will always be measured by one of education level achievement that concerning primary education, secondary and higher education.

Yuen and Griffy-Brown states in his article *Trends and Issues in East Asia 2001 (2001: 3)* that the technology and globalization change of markets are continuously transforming the world economy into a *knowledge-based economic*. Thus, this transformation has consequences for the importance of human resource development (human capital) across the nation in the world. *Knowledge-based economic* requires every country to have qualified human resources in line with the development of existing knowledge. Education in this regard is the extremely precise medium to create the qualified human resources.

So the importance of education, it is not surprising that it became a powerful instrument to make the categorization in the society. A society can be called to be advanced, developing, and even poor. These classifications then create social classes between nations. That is why the context of currently modern society, the nations of the world especially countries that claimed undeveloped, trying desperately to improve its level by improving the quality of education.

One behalf of education, modernization and globalization then the sides of political economy has an influence. Education, therefore, has played as a means for the purposes of a particular political economy. Wrigley (2007) stated in his article *Rethinking Higher Education in an Era of Globalization* that education in reality cannot be separated from the interests of capitalism.

Education, therefore, to use the term of Bourdieu, has become a sphere and a social space in which to operate a wide range of interests. In this context, education is a field in which various economic and political interests of both championed. In the realm and social space of education occurs rivalries and struggles between the actors involved in it.

The chosen approach in reading these phenomena is a political economy approach. Why so? As explained by Wahab (1999) that as one of the alternative approaches in the social sciences, this approach offers an academic view is quite interesting. The appeal lies in the way of looking at the phenomenon of development or social change from two perspectives: first, the economy namely that relies on market forces (market mechanism) and second, the mechanism of state / power (political mechanism) that an analysis of state always done in a way seen as agency (actor) and structure (structure).

In this discussion context, the twisted relationship (Interconnection-interplay-intertwine) between economic and politic interest attempt to be seen in the phenomenon of institutional transformation from PTAIN into university. Economic interests and what kinds of political "play" in that occurrence. This usage is a necessity in order for us to see the "other reality" of the occurrence.

In a study of political economy, a country (state) is often used as the *unit of analysis*. Therefore, in the context like this, behavior state has always been concern. A policy made by the state is not something that is immune from its interconnection with the conditions around him. A policy is not made in a vacuum chamber. It is certainly loaded with the influence of values or way of life that is regulated by the authorities (the power holder) and also politic social conditions that are developing. That is reason when a policy is made he is not the origin of "sticking" without context. It is impossible thing. It was definitely linked to the socio-political contexts that exist.

In this discussion context, we want to try to see how the phenomenon of institutional transformation from PTAIN into a university within the framework of interwoven between economic forces (market) on the one hand and political interests that play or played in the constellation.

B. Public Policy, Social Space, Arena and Capital

Intentionally in the title of this article uses the term social spaces (social sphere) and not a public space (public sphere) as initiated by Hubermas. That term refers to what is reported by Bourdie. He explained that in the social world, we recognize social spaces (social field) and arena (sphere). Social space refers to the overall conception of the social world. This concept considers that social reality as a space (topology). Social space consists of many interconnected arena, but it has its own mode. Arena is a social world that is autonomous and works with its own laws. We know for instance the political arena, economics, art, religion and so forth. Every individual who is about to enter an arena, it is necessary to understand the "rules of the game" in it (Harker, et al., Nd: 12).

With regard to this arena, Bourdieu asserts that in every arena in what is called the battle in order for domination. In this case important that we discuss what is called capital. Arena is like a market where more and more capital we have, the possibility of winning the fight domination becomes very likely. Equity capital can be referred to the economic, social, cultural, and symbolic. Those who do not have the capital will fall in dominance.

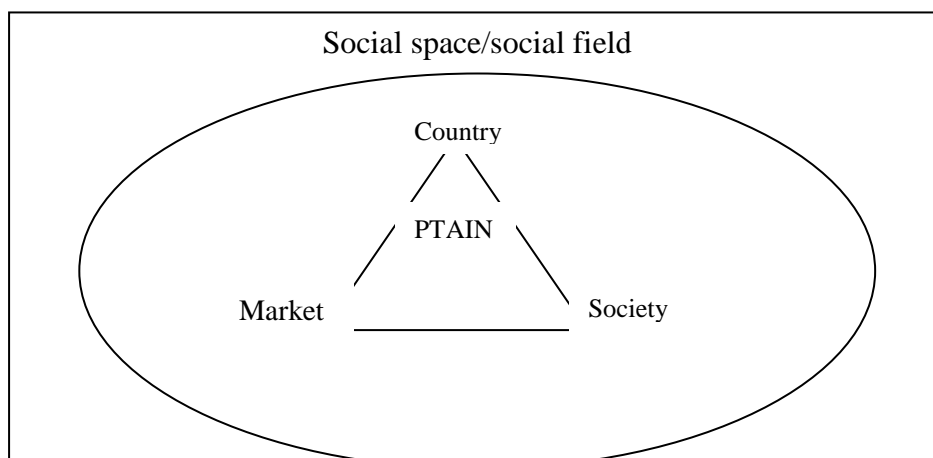
Capital is the only existing social energy and produce results in the fight at the arena where he produces and reproduces. Social capital is the connections and network of connections that is a useful resource in the determination and social position reproduction. Cultural capital can be in the form of a diploma, the knowledge that has been gained, cultural codes, ways of speaking, writing skills, how nature, manners, way of assort, and etcetera that have a role in determining and the reproduction of social position. Symbolic capital can be a wide office in an expensive area or for example a degree that is included in the card, the boss and his aide, and so on (Haryatmoko, 2003: 11-12).

As described above, that in Bourdieu's conception of social space or social field is essentially a struggle field in order to pass interests or in order to win certain dominance. In this context discussion, then education is a social field where the battle to win dominance is a necessity.

This example can we look for example in the context of higher education. In the current globalization era that is being controlled by the capitalism ideology with neo-liberalism, then the dominant classes who will be able to control the important sectors needed in the social field such as the job market, control over sectors of government, the business sector, as well as socio-political, and defense. In fact, for all this time, graduates PTAIN always feel in a state of "disadvantaged" and less competitive than those who graduated from PTN-based general.

In political context, actually the phenomenon of institutional transformation cannot be separated from spirit to realize the universality of Islam. The means, the *universitasisasi* policy of PTAIN is not necessarily only with respect to market competition (market), but there is an ideological space that comes into play in it. *Santrinisasi* of bureaucracy, for example, may be very closely with political colors, and this just like that cannot be released in reading the phenomenon.

In simple terms we can say that in the social field of education, PTN in which taught sciences "common" so that they are more compatible with the needs of the labor market is more dominant compared PTAIN. In addition, PTAIN is a representation of the Islamic community's interest to maintain the dominance of Islamic values in the reality of society. In order to the struggle to grab that domination, then PTAIN must have "attempts" or rogue-use capitals he had in winning the college in the social field. In this context, then, the chosen strategy to utilize the capitals of the actors in an arena of competition to win dominance becomes important.



Strategy is a pattern or plan that unites the goals, policies and arrangement of organization action into one cohesive whole. Strategy as plan form: manual or course of action in the future and as a pattern of behavior that shows consistency over time (Sunata, 2007: 13). The strategy, therefore, is the pattern of the action planning process an organization that implementation based on goals and policies that have been set. In this understanding, then the public policy became something that cannot be circumvented.

C. PTAIN and Challenges of Globalization

Talking about the current social change cannot be separated from global issues in various areas of life, commonly called globalization or world-wide era. One consequence is the survival of the nation with all its pattern will be faced with the interaction between the peoples of the world. Globalization engulfing the world today except opening huge opportunities for universities to develop their potential is also the challenge of how universities can exist into the world changing.

In general, globalization has three main areas, namely economic, political, and cultural. In the economic field the massive changes of the economic system "capitalism" towards the establishment of a system of "multinational corporation" and in the 21st century has shifted to the economic system "consumerism" in which global lifestyle became very prominent.

In the political field is clearly visible issues of democratization hit the world's largest countries. As proof, since 1972 the number of countries that adopting democratic political system increased to more than double, from 44 to 107 countries, So far there has been 58% of the approximately 187 countries of the world using democracy as the choice of political system legitimate with variations of each (Sparringa, 1999: 24). This trend strengthened, especially since the fall of communist rule in the late 1980s. Sociologically these changes are an extremely important development in the history of life and the modern human civilization by Huntington (1991) called the third wave of democratization.

In addition, it is also growing relations between nations that increasingly strengthened by the establishment of various institutions or international corporation. This trend will continue to be strong because of very rapid economic relations and as uniting the planet as a whole global economy. At the same time in what is called distatisasi process, namely the loosening of relations or nation-state bonds. As a result of this condition is the event of social, economic, and political in a country can have an impact on other countries, as has happened so far.

In the culture field (in the broadest sense), it occurs outstanding development especially driven by the rapid development of science and technology. According to Jacob (1993: 19) over 99% of the history, humans lived as hunters and gatherers with a slow cultural development. It was not until the agricultural revolution and after they live in large numbers and settled, and then with the advent of written language, the development of civilization began to accelerate the accumulation of information and interaction between its process during some the last century, spurred by the advent of the industrial revolution.

The development has continued and even in the 21st century is the case an important stepping in the development of science and technology. Discovery and scientific creation appeared one after another and more often, while the scientific information produced

quickly and often, doubling every five years, even in disciplines such as genetics happens every two years, giving rise to difficulties in deployment, storage, search, and absorption.

Data refer to Organization for Economic Cooperation and Development (OECD), Peter Russell (1992) tried to calculate the rate and acceleration of the growth of science and technology. If we grade the collective knowledge of the human unit for Year 1 Masehi, it reached humans for 50,000 years. By the year 1500, because humans have succeeded in developing a system of written language, experienced a doubling of the volume of knowledge is two times larger than before. The next doubling occurred in 1750. Until the early 1900s, the number of human's collective knowledge has reached 8 (eight) units.

Period doubling was increasingly short. For the next multiplication, the human only took 50 years, decreased again to 10 years. In 1960 the human race has 32 units of collective knowledge. Thirteen years later (1973) became 128 units. Now, doubling will occur every 18 months. Inevitably, heaps of human knowledge is now much greater than that collected for 7 millennia namely 7000 years.

In the other context cultures, how the last decade we have witnessed the emergence of ethnic culture in line with the growth of the nation state (nation state). According to Tilaar (1996: 33), in the 20th century, this cultural process toward a national culture is increasingly integrated. In the 21st century the world was born a new culture, a culture that idealize global culture in the form of various dominant culture as driven by global lifestyle and is supported by an increasingly fast communication links. Thus communication relationship has given birth to a new world order system and the so-called borderless society, where everyone can be with anyone, anytime and anywhere.

In the recent global era, human beings have become one community as mutually influence one another. There are several consequences which we must accept as part of this global community: (a) competition between countries and organizations in seizing the market (in its various aspects) more sharply; (b) attempt to generate performance and quality of the product and services that become increasingly higher quality (c) the high demands of a wide range of organizations to qualified human resources; (d) relating to the third point, each organization is required to improve the quality of human resources through various development programs.

In addition, global life requires mastering of information technology which is the most important factor for the existence of a nation. The existence of discoveries in the field of information technology (information technology), the power of a country in terms of territory is becoming increasingly blurred. Information technology can also be widely influential in the education field. Now, we are, for example, can teach themselves in a process of education that have the quality on virtual (virtual). This implies that our national education should be able to prepare this nation into an excellent community in the face of global life that increasingly relies on information technology. This condition eventually also have an impact on the life of the system that promotes a pattern of life based on the principle of interdependence.

As explained above, in the system of global life like today, mastery of information technology becomes a necessity for the existence and change a nation. An examination of the relevance, global era will have an impact on the rapid obsolescence of the hardware and software in education and the emergence of accelerating the development of science-new science. Thus the education sector must be empowered at any time, ongoing, planned and

systematic. This is all according to the willingness and the strong intention of the managers of education and government to always maintain the excellent level of high competitive from all of the educational output.

In addition to economic issues, politics and culture, as described above, another central issue in the last decade that should be of concern is the liberalization of education educational institutions. Today there has been a development of the fundamental meaning of education. If the first activity is only considered as domestic activities, it is now education is also seen as part of a service that plays an important role in trade and has even become one of the international transaction practices.

As part of a global community that is bound by global agreements, such as AFTA which has been running since 2003, the WTO in 2005 and APEC in 2020, Indonesian universities, including the State Islamic University (UIN) of Malang must be prepared for the liberalization of services education. According to the Coordinating Team of Services Fields of WTO (World Trade Organization) to date has been a demand of 6 WTO members, namely the United States, China, New Zealand, Australia, Japan and South Korea in order to Indonesia immediately liberalize the education sector. In addition to the six countries, there have been several foreign higher education institutions operating in Indonesia, such as the Swiss Polytechnic, Swiss German School and so on (Kompas, 26/7/2001).

The process of globalization that is so rapid and sustained by the development of industry demands discovery and new innovations for industrial products, the presence of laboratories for research findings technology to be marketed, the presence of the scientists who have the ability to think analytically and a scientific and research capabilities from the simple to the complex and the ability to continue to innovate clearly need concrete answers from higher education institution.

Observing the development of human civilization, as described above, where science and technology are the main driver of globalization, so if we do not want to become a victim of big wave world, the role that has to be performed by PTAIN is very clear, that is preparing its graduates to have the ability of science and technology that are reliable. Therefore, by continuing to follow closely the changes and trends as well as, the needs of today's society, PTAIN will graduate a reliable figure. it should be a major theme of PTAIN development vision.

PTAIN must reach out to the future, which should be able to prepare graduates who are able to live and assume the duties and responsibilities of the future which is very heavy. Therefore, the logic was simple, that is, a student will not live in the same atmosphere as the time they was in college. Higher education should prepare students to be able to live in the world of the future different from the past when he received an education. The quality of education should be able to reach into the future, because the progress of science and technology, the new felt today will not be new again in the future. Therefore, designing a curriculum that has future orientation is a daunting task that must be resolved immediately by PTAIN.

D. Universitas policy of PTAIN and Human Resources Development

To make these people have an important role in the context of the interdependence of life, both of which occurred in the local, national, regional, and global, there are at least two important things to note: *first*, the education system must be able to empower the

community at large. One characteristic of people who are empowered by its education system is having comparative and competitive advantages in a global context. These bring the consequence that education should be conceptualized as a business and the process of empowerment, which has to be realized collectively by individuals, families, communities, and governments in order to invest the nation's future.

Education, as an investment in the future, will be a reality in the policies and practices if society, family, and government have a high interest in finding a solution for all problems and educational challenges that we face today and future. Education must proactively follow the development trend of the world's workforce and the needs of the industry following the required qualifications. The industrialized world is one of the institutions of labor reservoir. To that end, to make the graduates can be accommodated by workplaces, they should be able to equip their students with the tools needed by industrial world.

Relevance with industry and educational institutions, Rosemann and Peresthu (Kompas; 03/10/2000) explain that there are several phenomena and social changes that have to be considered by higher education in the future, among others:

1. A transformation in the activities and industry (secondary sector) towards the tertiary sector. Transformation happens in industrial activity requires qualified manpower not only have the competence and skills are qualified, but must also be able to master a new technology system which is widely used in the professional world. Mastery, understanding, and technology skills are needed, especially to help speed up the decision-making process to improve services in various fields of new services (Rubenson & Schuetze, 2000).
2. Neo-liberalization has increased the mobility of qualified labor (*highly* educated). This symptom in fact has formed the symptoms of social polarization / spatial new one based on *brain* power. This process has also boost competition extraordinary phenomena (Sassen, 2000). Therefore, the higher education system continues the process of diversification and specialization in dealing with this new complexity.
3. A reality shows that many notions start to decrease as the major impact of globalization. Globalization has made neo-liberalization become a global reality which in turn will give consequence to reduced public investment in strategic sectors of the long-term (*welfare state* system), such as education, health, housing, and pension systems (Fukuyama, 1992; Ulrich Beck, 1999). Slowly, higher education institutions will enter the privatization process because of reduced state funding for the education sector. This process is called Beck as a fading public realm toward individualization process. Symptoms of this privatization had an impact on the restructuring of the higher education system, which continues towards the commodification process rather than retaining the essence that education is part of the public welfare system for the long term.

These three things described by Rusemann and Peresthu above is their observation of the phenomena that occur in Europe. I deliberately take their thinking in this case based on an argument that the reality of the world that is increasingly global and by using the *distatisasi* theory, what happens in Europe will impact the higher education institution in Indonesia, including PTAIN, even we may have been able to feel the effect at this time. In

this regard, higher education in Indonesia must be able to respond in the framework of its development in the future.

Second, interdependence of life requires mutual trust between people. National education, therefore, must be able to instill the values to the whole society in order to have a tolerant attitude to life, trust each other, so that ultimately our communities have the ability to live in various forms of plurality of life.

One of the PTAIN founding commitments is that this institution has space for more flexibility in implementing the teachings of Islam as *rahmatan lil Alamin* (red: universal), as it can be observed in the history of the PTAIN founding. The idea of the founding of Islamic Universities (PTI) in Indonesia can be said to be in line with the rise of the national revival movement in Indonesia.

Along with the Ethical politics that runs with Dutch East Indies government until 1930 in Indonesia, three higher education institutions belonging to the Dutch government were established, namely *Technische Hoogeschool* (College of Engineering) - now known as Technology Institute of Bandung (ITB) - standing in Bandung in 1920, *Rechts Hoogeschool* (College of Law) which was established in Jakarta in 1924, and *Geneeskundige Hoogeschool* (College of Medicine) in Jakarta in 1927. The high school is only for the elite gentry only. The opportunity to enjoy this education for the general public is very difficult, moreover for the Muslims (Abdullah, 2006: 6).

The facts, then, pushed the idea of establishing the institutions of Islamic higher educational. Some articles that appear linked to the idea of which is the writings of Dr. Satiman Wirjosandjojo in *Pedomas Masjarakat* Magazine Number 15 Year IV (1938), which suggests the idea of the establishment of Islamic Higher School (*Pesantren Luhur*) as a place to educate preachers that are capable and knowledgeable. This article is responded by M. Natsir in the *Pandji Islam* with the article entitled "Towards Islamic institutions Coordination". This point of this paper is that there are needs to be coordinated between Islamic universities and secondary level colleges will be established to unify the vision and mission. Finally, the idea of the establishment of the Islamic universities have increasingly narrowed when the agenda of the second Islamic congress of *Majlis Islam A'la Indonesia* (MIAI) in 1939. In July 8, 1945, the Islamic Collage (STI) has been established that is sponsored by Majelis Syuro Muslimin Indonesia (Masjumi) which is a metamorphosis of MIAI since it was disbanded by the Japanese government in Indonesia (Ibid, 8).

STI establishment was preceded by the formation of the STI Planning Committee led by Moh. Hatta. This committee who compiled a general rule, rule the household, waqaf body composition, board and senate of STI. For administrators, Moh. Hatta was appointed as chairman and M. Natsir as secretary. For senan STI, A. Kahar Muzakir appointed as Rector of the members: Mas Mansur, Dr. Slamet Imam Santoso, Moh. Yamin, Kasman Singodimejo, Mr. Soenardjo, and Zain Djambek (Abdullah, 2002).

In 1947, precisely in November 1947, STI turned into the Islamic University of Indonesia (UII) whose inauguration was held on March 10, 1948 in *Ndalem Kepatihan* (The House of Kepatihan) *Yogyakarta*. Changes from STI to UII based on the idea to improve the effectiveness and functionality of STI. At this time, STI opened four faculties: Religion, Law, Economics, and Education (Mudzhar, 2001: 3).

In 1950, UII got an offer from the government to change the UII to be State University. However, the offer would be accepted long as it remained under the Ministry of Religion.

Therefore, nationalization can only be done at the Faculty of Religion UII, while others are still managed by UII. Nationalization of Religion Faculty became PTAIN (State Islamic University) was stipulated in Presidential Decree No. 34 of 1950 dated August 14, 1950, signed by Assaat. PTAIN inauguration was held on 26 September 1951 was attended by the Minister of Religious Affairs, A. Wahid Hasyim (Abdullah, 2006: 14).

In further developments, precisely on June 1, 1957, beside of PTAIN, in Jakarta there was Academy Department of Religious Studies (ADIA) that were established. Observing the developments and willing to combine PTAIN and ADIA into an "Institute", finally, on May 9, 1960 was published the Presidential Decree Number 11 Year 1960 on the Establishment of the State Islamic Institute (IAIN) in the name of *al-Jami'ah al-Islamiyya al-Hukumiyyah*. Presidential Regulation is published thanks to an agreement between the Minister of Education and Culture (PP & K), and the Minister of Religious Affairs. Then, the Ministry of Religion had the independent authority to supervise and administer IAIN (Ibid, 15).

IAIN which is fused from the PTAIN of Yogyakarta and ADIA of Jakarta finally inaugurated on August 24, 1960 by the Minister of Religion in Building of Kepatihan, Wahib Wahab at Yogyakarta. IAIN at that time consisted of the Faculty of Islamic Theology, the Faculty of Sharia (in Yogyakarta), Faculty of MT, and the Faculty of Adab (in Jakarta) (Ibid: 16-17). At this time Rector chaired by Prof. KH. R. Moh. Adnan.

IAIN, from these two places, rapidly has growth in parts of the archipelago and its faculties branches located in the surrounding cities to serve and meet the needs of society toward Islamic higher education. The rapidly development of IAIN, it was led to the issuance of Presidential Decree No. 27 of 1963, which allowed the establishment of IAIN that separates from the center. As the result, the second IAIN Jakarta was founded. Later, there were various IAIN established across the country amounted to 14 with the opening IAIN as the youngest in North Sumatra in 1970 (Lopez, 2002: 2).

Entering the beginning of the 21st century has changed of some IAIN in Indonesia. In 2002, IAIN Syarif Hidayatullah Jakarta turned into UIN Syarif Hidayatullah and followed in 2004 IAIN Sunan Kalidjaga Yogyakarta and Malang STAIN turned into UIN Sunan Kalijaga of Yogyakarta and UIN Malang. Until now, it has also changed some IAIN in Indonesia became UIN, those are IAIN Syarif Qasim of Riau, UIN Sunan Gunung Jati of , and UIN Alauddin of Makassar.

The phenomena of institutional change of some PTI become the State Islamic University (UIN) is an exciting reality. The beginning of the establishment of PTAIN in 1950, when the agreement between the Minister of PP & K and the Minister of Religious Affairs in 1960, the Ministry of Religion should establish an Islamic colleges with the provision of not naming 'University'. As already described in the previous section, it was published Presidential Decree No. 11 of 1960 dated May 9, 1960 on the establishment of the State Islamic Institute (IAIN) under the Ministry of Religion.

Institutional transformation that occurred in PTAIN cannot be separated from the initial spectrum of the ideals founding, namely: to produce the figure of the "green" intellectual and compatible with the spirit of the age. The conditions of the global community and political climate in Indonesia, institutional transformation into something is inevitable. It seems like a greenish passion that had emerged at the beginning of the country founding through the Medina Charter (Piagam Madinah) still has strong affects in the life of Muslim communities in Indonesia.

The passion to practice the universality of Islam simply cannot be separated from the *universitatisasi* phenomenon of PTAIN. It is a deep concern if the teachings of Islam are interpreted and then taught with very limited as it takes place during this time that gave graduates who lack the insight and unable to respond to the challenges and increasingly complex humanitarian agenda

In fact, Islam is believed to be the views and way of life that governs all movement and humanitarian activities of most major issues such as state political issues and inter-state relations to things that are very small such as individual issues, cleanliness, neatness, order, and so forth. In the context of science, from the perspective of Islamic history has proven spawned civilization noble and able to influence the civilizations on other worlds. No exaggeration to say that Islam is not merely a religion that teaches human behavior patterns but also a civilization.

E. Conclusion

Based on the explanation above, then, at least we can conclude the following: first, the institutional transformation of PTAIN into university or can be referred as *universitatisasi* of PTAIN by using the theoretical framework of social sphere of Bourdieu suggests that the social sphere of higher education is loaded with struggles in gaining dominance. Second, that in the realm of those struggles interplay-intertwine between economic and political interests becomes very closely and cannot be separated. The power of the labor market that demands skilled labor has required the importance of changes of PTAIN that, so far, is only as a means of production of theologians who are considered less compatible with the development needs based on the economic oriented. In addition, the interests of the entrepreneurs to reduce unemployment which is considered to damage their reputation and endanger the social and political conditions became one of the important considerations. Third, institutional transformation cannot be separated from the spirit of the Muslims in developing a vision for the future of Indonesian society. Universalization spirit of Islam cannot be separated from events that encourage *universitatisasi* of PTAIN at the beginning of the 21st century. []

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