

## The Impact of IAIN to UIN Conversion towards the Development of Islamic Sciences and University Management in Indonesia

**Abdul Chalik\* & Akh. Muzakki\*\***

\*Lecturer

Faculty Ushuluddin and Philosophy

\*\*Professor

Sociology of Education

The University of Islamic State Sunan Ampel Surabaya

Indonesia

achalik\_el@yahoo.co.id

### Abstract

*In the last one a half decade, there is a basic changing of the relation between religion and sciences construction. The appearance of the synergy between religious and secular knowledge's has caused many paradigm changes in developing Islamic knowledge's tradition. The emergence of 'Knowledges Tree' concept, 'integrative-interconnective' concept, Inter-discipliners study, and Integrated Twin-Tower are the new concepts of the development which have influenced the existence of IAIN/STAIN to UIN conversion. The most discussed issue is that Islamic sciences only focused on ortodoksi by empowering high traditions more than 'orto-praksi'. From the mentioned issue, the conversion of IAIN/STAIN to UIN has raised. In that changing reality, the scientific development of UIN becomes more enthusiastic. The enthusiasm can also be seen through the institutional development. This study describes many big changes in four UIN. Those are UIN Jakarta, UIN Yogyakarta, UIN Makasar and UIN Pekanbaru. Although the institutional changes transmits many problems such as a lack of devotees of Islamic scientific field which creates no significant distinction between UIN graduates and general university graduates. Those problems become a challenge for UIN development in the future.*

**Key Words:** UIN, IAIN, Conversion, Management

### 1. INTRODUCTION

In the last five years, the amount of IAIN (Institut Agama Islam Negeri/State Institute for Islamic Studies) that have been converted to UIN (Islamic State University) is getting much more than before. Nowadays, there have been 11 IAIN which have been converted to UIN. (Azra, 2015). It is possible that there will be a new UIN in the future by seeing the scientific enthusiasm incited by IAIN/STAIN (Azra, 2015), academic community.

The simple and classical question which always comes into people mind is whether the study programs developed in IAIN/STAIN may solve problems occurred in the community. Have knowledges developed in IAIN/STAIN answered Moslem hopes in which they entrusted their children in that campus in order to get job easily, or to solve many problems faced in their life?

Seeing the Moslem society nowadays, and the strict of the market demand, it is very hard for IAIN/STAIN to guarantee that their graduates will be easily accepted at a job market. Looking at scientific realities which have been developed, the IAIN/STAIN graduates will face difficulties to compete with other universities graduates, whom had been supplied with certain professional abilities.

The frequent and difficult question to answer by the graduates or even by society is what the graduates of *Akidah Filsafat*, Religion Comparison, Arabic literature, Tafsir Hadits and other faculties which are unrelated with societal needs will do. If that is not aimed to the scientific development, what is the function of those graduates in the society demand that become stronger and more competitive? Although there is no statistical data yet describing the absorption of less famous study program graduates, but most of them will choose to become teachers in madrasah/school and pesantren. This profession is not directly related with their previous knowledge they had studied before.

This study is aimed to see many changes, involving the scientifically changes, institutional changes and its impacts for institutions after the conversion from IAIN to UIN. Many case studies that elaborated are UIN Yogyakarta, UIN Makasar, UIN Pekanbaru and UIN Jakarta. The data were achieved through interview with stake-holders, and observation supported by documents from the mentioned universities.

As an organization, IAIN change drastically within the last fifteen years. As an Islamic state universities, such changes have broad impact on the development of Islamic scholarship organization development. To see the changes IAIN to UIN, will use the theory of organizational change. According to Grundy (2003), there are three models of organizational change, namely the *change incremental smooth*, *bumpy incremental change* and *discontinuous change*. Meanwhile, according to Burnes (2004), there are two theories of organizational change that is *incremental continuous* and *punctuated equilibrium*. In which direction changes IAIN to UIN walk, and how they impact organizational development? This is where you want to view models such changes.

Organizational changes are common. Organizational changes occur in institutional changes, changes in the structure and change of purpose. Many factors lead to organizational changes, including because of the demands of society, changes in science and technology, the adjustment to a changing world as well as the pressures and internal demands.

### **ISLAM AND SCIENCES SINERGY**

The last two decades, a wish to integrate religious and secular sciences has continuously reverberated among IAIN scientists circle. Many brilliant ideas appeared in seminar, panel discussion even in the class while lecturers delivered a lecture related with such topic and issue about Islamic scientific development. Public has expressed ideas continuously in developing Islamic sciences to find a knot between religious and general sciences that has always been considered as dichotomic to meet one another. (Barbour, 2000)

Long ago before the discourse of integrating religious and secular sciences became a debate arena among scientists' circle, Al-Ghozali, the great figure in Philosophy and Kalam, had created a discourse about that. According to him, both of religious and secular sciences are an inseparable unity because there is still no dichotomy concept between both of them. (Wiyono, 2014), (Salamah, 2015) Although Al -Ghozali and other figures after him had disposed the discourse and had tried to discussed again about it, it is still not found an operational idea on how religious and secular sciences can run together in a similar operational movement into institutional system.

Nowadays, PTAIN (Perguruan Tinggi Agama Islam/Islamic University) faces with many global challenges. The university development steps new stages by the presence of globalization era. This era is

signed by a lot of indications. *First*, the institutional mobility has become faster and faster among universities in the world. This movement has been done by a mount of universities as catalyst for innovations in science and technology field to create revenue for both of scientists and university where they affiliated. Consequently, this institutional mobility movement requires academic competency go hand in hand with the global market demand. Therefore, the change and the development of a university are aimed to fulfill of the suitable basic competencies of science and skill with the academic societal necessity. This means the institutional network among universities in the world will be colored by a barter and basic competency mobility of the science and skill needed by world society in the future.

*Secondly*, besides the basic competency mobility, the globalization era was signed by the competition among many universities demanded by a prime performance from each university. Consequently, those universities which do not have prime performances will be crushed by the wheels of global change. Only those with prime performance will survive the global competition map. The university prime is mostly determined by many pra-conditions, such as the financial health condition, a quantity of scientific products have been produced, a quantity of qualified human beings, high-low market prospects of the outputs, the high-low society trust of stakeholders for the existence of that university and so on. Based on these pra-conditions, a superior and competitive university can be created to competate in global level.

The various thoughts of Moslem community and global challenge faced by them raises a plenty of scientific development ideas among IAIN scientists circle. The occurance of 'integrative-inter-connective' concept made by Prof. Amin Abdullah as a branding of scientific development in IAIN Yogyakarta, and the 'pohon ilmu' scientific concept created by STAIN Malang as a foundation for UIN Malang development are parts of many variations to integrate religious and secular knowledges. The other concepts are applied in IAIN Alauddin Makasar, with inter-discipliner approach through the scientific synergy concept, while UIN Syarif Hidayatullah developed science integration. UIN Sunan Ampel Surabaya through Prof. Nur Syam idea, as the Rector at that time, thought up a new scientific concept of development called 'integrated twin towers' (UINSA Team, 2013). It is a new conception about integrating both of religious and secular sciences in order to decrease its weaknesses based on experiences done by many IAIN/UIN.

According to Nur Syam, the sciences classification has not completed yet. It is possible to be developed continuously in the future. According to him, there are a lot of foundation and variation of sciences classification that are made as standard or criterion to determine science scope, discipline and its sub-discipline. Parts of the classification are:

*First*, according to science objectives, it can be classified into theoretical, practical, pure or experimental sciences. But the sciences classification based on their function may have many weaknesses. Moreover, it is hard enough to do because the sciences sometimes have dual design. This means, in one side they seem to be theoretical basis and in other side they also show practical basis. It can overlap one another about this condition.

*Second*, sciences can be classified based on its objects (subject matter). Through its object matters, it will be clear about what kind of knowledge's are involved or what kind of field those sciences is learned. So, each science that has same object will be able to be classified into a same field (sector). As we know that the difference between a kind of knowledge from another always has been seen through their object form. Natural sciences, for example, have objects to study natural indications which occur continuously and has nomotetical pattern. Social sciences have object matters such as social symptom, ideografis. Cultural knowledge's have object matters such as humanity indications. It probably raises many kinds of disciplines because of its object matters.

*Third*, it is classified through an approach. It is an effort to integrate many scientific disciplines by placing one discipline as an approach and another as a studied object. Sciences will grow rapidly through the approach because the combination of two sciences will create a new kind of knowledge. This is commonly called as 'inter-disciplinarily' and cross-disciplinarily. This is also generally mentioned as 'multi-disciplinarity'. The growth of sciences creates religion sociology as the result of the integration between Sociology (a social science) and religion (culture and humanity). It is then called as cross-displinary. There are other cases such as Religion Antrophology, Religion Psychology, Social Philoshophy, Laws Philoshophy, Social History and so on. In other side, for example political sociology is inter-discipliner because it was an integration of Sosiology as part of social science scope and Politics was also part of social science. The same cases happen in Law Sosiology, Politics Antrophology, Social psychology etc. (Nur Syam, 2010)

In the context of scientific development and integration of religious and secular sciences, UIN also has changed institutionally. Although the *wider mandate* decision given by MORA (Ministry of Religious Affairs) to IAIN/STAIN in order to open general study programs (Prodi), but in fact, stakeholders have a different thought. They think that general study program graduates (products) are not different from others who had learned religious sciences deeply. There is an assumption that IAIN products are less competitive than others, although this assumption is actually not true.

The drum of an institutional change is then struck on, and it is also considered as a necessity. Since 2002, IAIN Syarif Hidayatullah has been converted into UIN. It is then followed by IAIN Yogyakarta, STAIN Malang, IAIN Gunung Jati Bandung, IAIN Susqa and IAIN Alauddin Makassar. There are six IAIN /STAIN that had been converted into UIN until now. Not only the six IAIN, but it was also predicted that many institutions are going to propose *face-off*, both from scientific side and institutional side in the future.

A plenty of critical question occurred. Has the conversion of IAIN to UIN given impacts for scientific development? Has the conversion given impacts to basic need of Islamic society in Indonesia? A study of UIN condition and its impact has often been done, especially in relation with the fulfillment of facilities and means. The scoring towards the impacts of UIN conversion, of course, can be measured physically because most of facilities and physical tools had changed. This cannot be separated from the fact that UIN had received a big enough help from Islamic Development Bank (IDB). With the presence of IDB, it can physically change the image of IAIN/UIN used to be considered as campus with kindergarten facilities become eligible campus which are able to compete with other general state universities physically. The critical question is whether the physical changes also give positive impact in developing its academician work ethos and productivity. Is there any relation between physical performance and good services to its stakeholders? Numbers of question still arise in accordance with the conversion of IAIN to UIN, or the wish of some IAIN to become UIN.

#### THE SCIENTIFIC REALITY OF IAIN/STAIN

Generally, the condition of Islamic higher education is still apprehensive. This fact can be seen from their low performance or institutional work in many PTAI in many aspects, such as competitiveness, graduate absorbability in the market as a result of their low output quality, the low quality of raw-input, the quality of contents or learning process, the quality of facilities, funding and other indicators as decided by National Education Standard Committee (BNSP). When numbers of general universities have prepared to go international, PTAI are still busy to identify, analyze, and search the solutions for many weaknesses and difficulties winded around them. The preparation of general universities in facing the competition among universities in global level can be understood through its advanced indicators which leave PTAI behind far enough.

The fact of PTAI low quality becomes more visible when we look at the competition map among universities globally in which there are still much grading indicators which have not been owned by most PTAI, such as a university capacity to produce a research and income generation as a result of property right of that research, international network with universities that have international reputation, etc.

In the meantime, the scientific reality has been developed by IAIN/STAIN based on KMA in 1985 that classified scientific into five faculties, namely Adab, Dakwah, Syariah, Tarbiyah dan Ushuluddin. This classification is based on scientific subject matter (studied object) that see religion (Islam) is commonly separated from secular sciences and places religion in another different object scope. The existence of specific object and separated placement creates the static specific classification in open and dynamic space of movement. (Abdullah, 1996). For example, Ushuluddin Faculty always relates with Islamic fundamental sciences such as Aqidah, Akhlak, Tafsir, Hadits or Islamic political thoughts. It is as same as Syariah Faculty. It is difficult for Syariah faculty to leave out from the scope of Islamic laws and enters the wider scope, the positive laws, or syariah laws only become sub-ordinat from positive laws study.

The effort to set free from narrow scope of scientific studies in IAIN/STAIN such as the expansion of studying development in Dakwah faculty seems to be forced and weakens the science concentration field which has been constructed beforehand, for example by adding the communication, psychology and sociology science in the field of Dakwah sciences. (Abdullah, 1996). If that forcing process is finally accepted, why is in other faculties such as Adab, Syariah, and Ushuluddin very hard to do the same thing? Dakwah Faculty is also a part of Islamic (religious) sciences developed in IAIN/STAIN, isn't it? This depicts the confusions and

blurred condition of IAIN/STAIN scientific development by seeing the reality of scientific development need that have to go hand in hand with the society changes.

It can not be denied that one of weakness points of scientific development in IAIN/STAIN that caused the changing of institutional nomen klatur because the absence of an agreement in seeing "Islam" as religion and knowledge and the relation between Islam and secular sciences. The impact makes each institution have its 'own way' in defining Islam, and pressure themselves to state the most right and absolute institutional status. One of proofs of the blurry condition is the existence of IAIN to UIN conversion. Each of them has a different epistemological foundation. It is not different from the appearance of a different service to one institution from another, although all of them existed in the same shelter, Ministry of Religious Affairs.

### THE ORIENTATION OF SCIENTIFIC DEVELOPMENT

In accordance with long restlessness faced constantly by Moslem community, there are a lot of thoughts and alternative analysis in developing Islamis sciences. This thought goes hand in and with many breakthrough done by Minister of Religious Affairs (Kemenag) in order to give a new chance for scientific and institutional development of IAIN/STAIN.

The thought towards Islamic scientific development has been begun by scientific classification mostly developed by Islamic higher educational institution. The scientific classification is based on an objective reality that one of undenied aspects in developing Islamic sciences is by placing sources of Islam teachings as a starting-point of its development.

There are kinds of foundation and variation of sciences classification. They have been used as a criterion to determine sciences scope, their discipline or sub-discipline. Those are:

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The classification of Islamic sciences also has been tried by categorizing what their objects are. Therefore, it was found a classification such as the Qur'an Science and its object was also The Holy Quran. The Hadith Science placed its objects at the prophet sayings, while Aqidah Science studied the faith dimensions to God, and everything related with that. Dakwah science had objects related with the spread of Islamic teachings. Tarbiyah Science placed its objects in Islamic education. Syariah science related with the law of Islam and its implications. Islamic Economy owned object such as practical economies and their implications. The Philosophy science studied about kind of deep thoughts design and variation about natural indications, social and humanistic. Tasawuf studied about deep dimension of esoterical teachings of Islam. History Science studied about humans' journey in relation with religion, social, culture, politic, law, economy, and so on.

Islamic social sciences studied about the interaction between one person and community in relation with religion, social, culture, politic, law, economy, and so on. The language science studied about languages which have been expressed by human beings and community during the interval of history, time and locality. Islamic sciences studied about natural symptom in relation with concepts of Islam. It is suggested to allocate objects form in order to differentiate one discipline from another, for example History of Islamic Civilization of course will be different from History of Islamic law. Religious Sociology will be different from religious Psychology. Sufistic Interpretation will be different from Dakwah Interpretation. History of Hadith will also be different from Philosophy of Hadits, etc. (Chalik, 2009)

The important thing is of course Islamic sciences development in the future. This is needed and urgent because the variation of development can be used as the basis of scientific development both substantially and institutionally. The substantial development is related with scientific development and lecturers' expertise so that it will produce scientific variations in PTAI. The institutional development, on the other hand, focuses on the development of study programs or study concentration needed in the future.

In the future, the direction of islamic sciences development is tried to follow the flow of its objects and approach. It means that the development is using two ways of classification according to the objects and the approach. Therefore, it will be found a development pattern namely the sciences integration between the object and the approach. For example, The Quran Interpretation and Hermeneutics, Quran Interpretation is the object and Hermeneutics is used as its approach. The Quran interpretation and Fenomenology are similar. The object is Quran Interpretaion and fenomenology is the approach. The Quran Interpretation and Structuralism, the object is Quran Interpretaion with Structualism approach. The Hadith Science is not different, when it has been integrated with other approaches, it will create Hadith Explanation and Local Culture, Hadits Explanation and Fenomenology and so on. The Tarbiyah (education) Science that has been integrated with Sosiology will create Sociology of Islamic Education, Islamic Education Technology, Islamic education Politics and so on. (Chalik, 2009)

Dakwah Science combined with Sosiology will create Sociology of Islamic Society development, a study of Populist Economy development, Islamic Institutional Management, Social counseling, etc. The Syariah Science integrated with a certain approach will produce Islamic Law renewal, Business and Islamic Management, Islamic Business Law etc.

When tasawuf was united with another approach, it will create new disciplines, such as Tarekat and Fenomenology, Tarekat and Local Culture, Tarekat and Modernity, etc. When history science is united with other approach, there will be Islamic arcitecture, Islamic Archeology and so on. Islamic social sciences united with another approach will produce Islam and Civil Religion, Islam and Local Culture, Islam and Local Politics, The Comparison of Islamic Local Politics. When natural sciences have been united by another approach, it will produce Islam and psychological health discipline.

The sciences classification therefore will produce not only a substance in Islamic sciences, but also a plenty of varied academicians that become the developer of islamic sciences. Thus, there will be two advantages through the sciences classification, islamic sciences variation and a variation of islamic sciences experts.

### **CHOOSING TO BECOME UNIVERSITY: A SHORT-CUT**

Hand in hand with the effort to develop Islamic sciences in Islamic higher educational institution, the integration of religion as holistic basis and modern science as secular basis is not simple thing to do. Many efforts are done by IAIN/STAIN scientists with Religious Department (Depag) in order to make both of the domains go hand in hand, by not placing one of them as ordinat thing and the other as sub-ordinate, high-low, in-out and another dichotomy form.

The problems of scientific and study programs development in IAIN/STAIN always appear in a procession with the demand to adapt as soon as possible with dynamics and society changes. The community demands IAIN/STAIN have more competitive mindset, so its graduates will have capability to adapt the society changes. Society also demands IAIN/STAIN to solve social problems optimally beyond religious area. Scientific model in one field, which is only Islamic studies, makes it very hard for IAIN/STAIN and other PTAI to play a role more dynamically. Their graduates will feel the same way because they can not respond all problems faced by the society easily.

An effort directed to study programs development has been done by IAIN/STAIN in order to widen the development area of PTAI. That effort is implemented by opening a new study program which is more marketable than just Islamic scientific nuance as it has been running till now. New study programs are like Islamic Psychology, Islamic Consultation and Guidance, Mathematics and English. But the market respond is not always in line with many efforts which have been done. The market always asks about the quality of IAIN/STAIN graduates that commonly considered as same as Islamic studies, and/or IAIN/STAI other products. They are not easily accepted by society because society still has perspective that education there was developed in traditional pattern. In one side, the previous study program development has experienced much obstacles, especially the existence of nomenklatur on paradigmatic study that the scientific development in IAIN/STAIN and PTAI has difficulties to differ between doctrines and scientific. It was caused by the existence of perception that religion cannot be integrated with sciences. Religion has an absolute truth that was sent by the sender of that religion. Sciences paradigm (especially sciences come from western), on the other hand, is free from values. They are always based on the scientific and objective thought.

The occurrence of the idea to change IAIN/STAIN become UIN (Islamic State University) is based on the obstacle to develop scientific paradigm in the form of study programs development which is suitable with the society change. (Diktis, 2016) The effort done by IAIN/STAIN was through constructing the scientific paradigm that integrates between normative variable (revelation) and secular science. This exertion has produced many scientific concepts by integrating between the two entities that has been claimed to be totally different.

The efforts done by Amin Abdullah through scientific paradigm of "Spider Web" that become a starting-point of IAIN Jogjakarta development into UIN Jogja are very remarkable efforts and must be appreciated. This also happens in UIN Malang. Through Imam Suprayogo's idea about "The Sciences Tree" which has become *avant garde* for STAIN Malang become UIN Malang needs to be appreciated. The existence of those ideas might be the alternative option and inspiration to other higher educational institutions while solving the problem for scientific development in IAIN/STAIN itself.

### INTEGRATING SCIENCES AND RELIGION

The Anxiety about IAIN to UIN conversion emerges from one of Muslim intellectuals, Nurcholis Madjid. Cak Nur actually worried about that plan. She said that he was afraid people would only have interested in enrolling at general faculties, while the faculties of religious sciences would have less devotees. It would be more dangerous if people did not pass on the general faculties' acceptance test, they would enter religious faculties as their last choice to take. As a result of this, we would have the unremarkable clergy! Those are Cak Nur's statements that he said in the limited forum. (Mujiburrahman, 2014)

On the other hand, two other Muslim leaders, Harun Nasution, the Director of the postgraduates programs, and M. Quraish Shihab, the Rector of IAIN Syahid, see the transformation IAIN to UIN is a reasonable action because the separation of religious science and secular sciences is not relevant with the Islamic view that integrates both. Harun Nasution often describes the glory of Muslims in the middle Ages, as a concrete manifestation of the integration of those sciences. While M. Quraish Shihab, in a seminar attended by B.J. Habibie (Minister of Research and Technology at that time) at IAIN Shahid, describes the various interpretations of the verses of the Qur'an and the Hadith to support the idea of integration of sciences, which of course is supported Habibie. (Mujiburrahman, 2014)

As public know, Nurcholis Majid disagree with the notion of IAIN to UIN conversion at the beginning of its development. He argued that graduate from general sciences produced by UIN will face the same problems as Al Azhar University. What he means is that they cannot compete well in seeking job because they are still considered to have low quality. Besides, the Islamic scientific development in UIN institutional scope will decrease because they only focused towards the secular sciences. This will cause the disappearance of their characteristic and vitality.

After seeing the historical development of UIN Syarif Hidayatullah, Nurcholis Majid urgently felt to correct and to change his previous conviction. Then, he created a new attitude and statement about UIN in Indonesia. He then affirmed and supported UIN existence as reflected in his statement above. The existence of UIN can continuously empower the self-development in developing Islamic higher education institutions in Indonesia.

As presented by Jamhari, the vice rector of UIN Syahid, the conversion of IAIN to UIN is not simple matter. There are a lot of internal and external challenges to face and to pass. Problems also come from the decision maker in Ministry of Religious Affairs. Those challenges must be passed because it was the one and only way to develop Islamic sciences through a short-cut by converting IAIN to UIN.

The challenges to take a short-cut in UIN conversion also occurred in other places, such as in UIN Suska Riau and UIN Alauddin Makasar. The leader in IAIN Suska showed a big enthusiasm about the conversion, although some academicians did not really accept the idea. The academicians doubted the idea after seeing the facts of IAIN Suska that IAIN Suska is still far enough from excellence conditions according to university measurement. Moreover, IAIN Suska is the last IAIN in this country. But, well-prepared concepts and the necessity to develop Islamic higher educational institution in Riau make the conversion become the best way to take. The steps of becoming UIN have finally found its pace with big struggle and full concentration.

According to HM Nizar, the struggle to convince IAIN Suska internal stake-holders is more difficult than the citizens of Riau and Provincial Government. During interview with researcher, Prof. Nizar said, "Our struggle is probably the most difficult that other UIN. We, ourselves are not sure with this conversion. The physical condition of our institutional building is very apprehensive which looks like the building of elementary school. Besides, the central government does not really pay attention to us." <sup>1</sup>

An effort to make internal IAIN agree with the conversion is done continuously. The scientific and rational approach such as data and facts is always discussed especially the challenges of Islamic higher educational institutions in the future. Dialogues and discussions about the chance to become UIN have been done since 1996 till 1998. The socialization is also done through 'Talk-Show' program in local TV. After gaining the supports from internal academicians, dialogues and discussions about the conversion are held beyond internal campus which involve many societal figures, religious figures and Riau provincial government. In 1999, a dialogue about the preparation of IAIN Suska converting to UIN Suska reached its culmination point. The recommendation to convert IAIN Suska to UIN Suska has been agreed and accepted. <sup>2</sup>

These two basic reasons are effective enough to bring many people awareness. The first fundamental reason is effectively stimulate some religion figures. The lecturers' experiences of IAIN Suska in many international seminars about Islamic world are very helpful to open religious figures mind-set, for example, international conference of Islamic intellectual at Jeddah in 1977 attended by Prof. Nizar (he was even a local committee). That conference produced many important decisions of scientific paradigm changes in Islamic world.

The second reason is social-demographic reason. It effectively persuade Riau provincial government to join and to support the big plan of IAIN to UIN conversion. A word often said by Prof. Nizar to Riau provincial government is nationalism. He means that gaining the prestige of national identity is by building a good educational systems. He said to officials of Riau provincial government whether they wanted to see Riau young generation and cadets studying abroad, and when they came back here they did not want to join to develop their region, they, on the other hand, insulted us because of our poverty and stupidity."<sup>3</sup>

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<sup>1</sup> Interview with Prof. Nizar, 10 March 2011

<sup>2</sup> Supplied with that recommendation, IAIN Suska leaders make socialization massively to the society and all sides related with it. There are many basic reasons related with the conversion of IAIN Suska to UIN which were delivered at those socialization. *The first* is philosophical reason. This reason occurred based on the understanding towards the holy Qur'an. According to Prof. Nizar, the society even Islamic academicians were often framed to the dichotomy thinking pattern while understanding sciences development. Whereas Islam never gives any dichotomous explanation between general sciences and religious sciences. One of Prof. Nizar's sayings while he was interviewed "try to understand the holy quran, why is there al-Hadid surah, why must be al-Baqarah, especially in al-fusilat, 53, it was clearer that we were ordered to study more about that thing. Why should a western people who thought about the iron, about agriculture and animal husbandry..." The second *reason* is a sociological-demographic reason. The island of Riau position which was near with both of neighbour countries, Malaysia and Singapore is the main reason for this context. The simple access, communications and transportation to these two countries has been worried to attract Riau youngman and learners interest migrating and studying there. The problems added, when those who studied in the foreign countries are not interested anymore to go home and join to build and develop their mother-land, but they lived and worked in neighbouring countries. HM. Hatta, Interview in 6 December 2014.

<sup>3</sup> Interview with Prof. Nizar, 11 March 2011



But the success of the socialization program done by IAIN Suska leaders in many areas cannot really decrease the anxieties of the conversion. Many religious figures express their anxiety about the implication of the new general faculties to the existed religious faculties. That general faculties will directly erode the existence of religious faculties. This anxiety is not denied by IAIN Suska leaders at that time. The leader has just given many datas about the importance of inviting and persuading people as much as possible to learn in Islamic University. Thus, the Dakwah chance is getting wider and wider beyond those who had basic Islamic education.

The success of IAIN leaders to convince the internal side, society, Riau religious figures and the government of Riau Province does not mean the conversion run smoothly. The following problem occurs from the negative respond of the central government. Ministry of religious Affairs at that time, represented by Pro.Malik Fajar had denied the planning of IAIN conversion to UIN. According to Prof. Nizar's story, the proposal of UIN establishment was sent to the Ministry of religious Affairs office not only by IAIN leaders, but also the supporters of the conversion. They were Riau deputy governor as the representative of the government of Riau Province, head of MUI Riau as religion institution, deputy head of DPRD Riau as representative the legislative and Riau citizens, many regents in Riau province and many chiefs of tribal council in Riau. "At that time we were standing in line to meet Prof. Malik Fajar. It took long time. We caught an impression that he was less pleased with our presence. He might predict that we would make a demonstration because we involved a lot of persons. After meeting, we could clearly see that he had been unpleased. It could be seen from his sitting position. It was not like welcoming the visitors, and he said that we needed to improve that IAIN. We just need to manage it in order to be better....." said Prof. Nizar.

The briefing and advices from Prof. Malik Fajar that "denied" the UIN conversion then have been reported to Riau governor which at that time was led by Brigjend (Pur.) Saleh Yazid. After reviewing the report presented by deputy governor and IAIN Suska rector, governor had reacted and responded by commanding the conversion of UIN. He did not want the UIN conversion become a failure. Although the central government did not give any ministerial decree of the conversion, governor had initiated to make out regional decree of UIN conversion with the assumption that governor was the representative of the central government. The governor said, "It did not matter if there was no ministerial decree from the central government. I myself would make the decree. I was representative of the central government. Just hurry and make a decree concept." This governor command not only startled IAIN Suska rector and deputy governor, but also confused the laws bureau officers of the government of Riau province. They wondered about governor authority to establish a university, and what kind of the law to use as the references. The head of the Riau law bureau asked to governor himself about the law which will be used in the decree. He got no answers, but the anger of the governor. The governor said angrily, "It has no use to find a fundamental law reference now, just make it true. We seek it later on."

After doing a lot of discussion, the Government of Riau Province and IAIN Suska finally had succeed in finishing the concept of the governor decree about the establishment of UIN. But some new anxieties appear again. The absence of the ministerial decree makes many people doubt about the future of the UIN and its graduates. The governor has made another decision in order to avoid this anxiety. According to Prof Nizar, one day the governor had IAIN Suska leaders gather and assemble all university students, workers and lecturers in the campus square. At that time, the governor has given a speech, this is part of his speech contents, "..... don't worry about your destiny. If you cannot work because of the legality of this campus, I will give job to all of you in the governor office..". The governor statement makes the students' many people doubt about UIN Suska legality disappear.

A brave decision taken by Riau Governor is not only about the decree, but also all of the needs that are needed as the implication of UIN Suska establishment. The infrastructure needs such as physical building, office equipment until the availability of the teachers has been totally fulfilled. According to Prof. Munzir, the government of Riau province paid the salary of more than 200 contracted lecturers in UIN Suska. Later in 2006, after all the contracted lecturers had been state civil worker (PNS), the aid for lecturers salary payment was stopped. Besides from the Riau provincial government, the aids also come from many regencial governments (Pemkab) and many corporations in Riau. According to Prof. Nizar, some luxurious buildings existed now in UIN Suska campus were given as bequest from Government of Province, Government of regency and corporations.

The struggle to make IAIN become UIN has been continuing. The effort to get legality from the central government is continuously done. In 2004, UIN Suska leader had succeeded to communicate with the President of Indonesia at that time, Megawati Soekarno Putri. The first meeting was held in Megawati House, and the second meeting was in PDIP office. Megawati agreed with the establishment of UIN Suska. A support given by Megawati suddenly disappeared when she was not elected as the President of Indonesia anymore. According to Prof. Nizar that condition surely created many difficulties for UIN Suska academicians. The hope right in front of their eyes suddenly disappeared. "...we had gotten the information that the presidential decree was already on Megawati desk, but because of national politic problems she might not take care of us..." said Prof. Nizar.

The presidential decree about the conversion of IAIN Suska to UIN Suska was successfully got on 2<sup>nd</sup> January 2005. The spirit and confidence of UIN Suska leaders and academicians is getting thicker and thicker to develop their campus after getting the presidential decree. The central trust has been paid with more optimal work. Realizing with unperfect competence and capacity, the alternative to make a good corporation with other qualified universities has been taken, for example the cooperation with UI in developing Faculty of Psychology, with ITB and ITS for developing Engineering and Technology, with IPB to develop Faculty of Agriculture and Animal husbandry, and Unpad Bandung to develop Communication Study Program.

The internal and eksternal recistency has also been experienced by UIN Alauddin Makasar. In the beginning, it had little support toward IAIN to UIN conversion. But the spirit of change among leaders at that time was really glowing. All of the problems could be solved after they had realized its advantages. According to the Rector of UIN Alauddin, Prof. A. Kadir Gassing M.S, obstacles will always appear and they are going to be very hard to pass. He said, "If I can not stand with many critics from all the academicians, it was very impossible IAIN become UIN Alaudin just like now"<sup>4</sup>. According to him, all of critics have been perceived not more than as flavors. He had proved with the concrete work through a plenty of discussions and seminars by inviting UIN rector that had experienced the conversion before them.

### SEEING POSITIVE IMPACTS

The discussion about positive impacts of IAIN conversion to UIN must be done by placing it with a popular perception developed strongly in Indonesia Moslem society. Therefore, the discussion pattern about these positive impacts should be started by decreasing the public perception. The answer then will come from the experiences of UIN Jakarta, UIN Riau, UIN Yogyakarta and UIN Makasar. These factual experiences can become real datas to test and prove the correctness level of the public perception. Technically, the public perception is used as a subheading from the discussion about the conversion impacts. In that subheading, UIN factual experiences have been explained as the test materials for the public perception.

#### *Public Perception: UIN motivate to Secularism*

This public perception has been getting stronger among society because of anxieties or fearness of the strong separation between Islamic scientific with others after the conversion. The secularization process is considered as unhelpful way to solve Islamic problems faced by Indonesian people. The public perception has grown not only in the beginning of UIN development, especially toward UIN Jakarta and Jogjakarta, but also in later time.

But the fact has proved that the conversion to UIN does not tend to secularism development. It, on the contrary, becomes the most effective institutional strategy to deny secularism. In cognitive construction of UIN Syarif Hidayatullah Jakarta for example, presented by Jamharu Ma`ruf, the instutional developments of UIN precisely deny secularism in one side, and in other side it strengthen and speeds up a scientific integration among religious, humanistic, science and technology. According to Jamhari Ma`ruf, the institutional development of UIN precisely become a victory of Islam, because Islam is not a partial science anymore.<sup>5</sup>

This means that Islamic sciences are partially understood and developed into small parts as secularism spirit, but they are united to complete one another. The united development like this precisely gives many adventages to Islam because Islamic teachings can be reflected in those various sciences. UIN

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<sup>4</sup> Interview with Prof.A.Kadir Gassing M.S 10 March 2011

<sup>5</sup> Interview with Jamhari Ma`ruf, UIN Syarif Hidayatullah, Jakarta, 8 March 2011

Syarif Hidayatullah Jakarta experiences were the proof for this case. Islamic science was not only developed partially in religious faculties, but also in general faculties through Islamic values within. The integration process is getting stronger and stronger than secularism.

In addition, UIN existence is able to become catalisator for dakwah development in Indonesia. Based on UIN Syarif Hidayatullah Jakarta experiences, this means that the institutional change with large quantity of students and more various scientific disciplines will give wider segment of dakwah. It is then not limited for *santri* scope or those academically interested in Islamic studies. Again, the dakwah activity can be done widely with big quantities adherents through higher educational sector. Instead of supporting secularism, UIN Jakarta precisely has contributed in developing and strengthening scientific integration. Those who studied in general sciences have been supplied well with a strenuous effort of Islamic sciences.

Long ago before the prediction of the scientific secularization prediction, UIN has prepared many steps to defend that problem. One of the steps is integrative-interconnective scientific concept that has become the icon for UIN Sunan Kalijaga Yogyakarta. It was an effort to make religious sciences integrate with general sciences. Thus, there is not superior or inferior, ordinate or subordinate concept anymore. UIN Yogyakarta has been carefully designed in order to strengthen Islamic studies position by integrating with general sciences, or general sciences integrated with Islamic studies.<sup>6</sup>

There are a lot of efforts done by some UIN to anticipate the problems of the integration. For example, UIN Alauddin Makasar has trained Islamic sciences field to new students who have general educational background, or those come from general study-programs or faculty. The perception unity of this scientific field is done in the beginning of the year or during the orientation program for new students.

According to Drs. Ghozali, M.Ag<sup>7</sup>, the Vice Rektor of student field in UIN Alauddin, this process is done in order to strengthen the student scientific and religious faith. It was also done in order to create a view that the religious and general sciences are unity and can not be separated to one another.

#### *Public Perception: By Becoming UIN Religion Faculties will be at the edge*

The Public Perception that by becoming UIN Religious Faculties will be put at edge has widely spread in the society. The reason is by becoming UIN general faculties will be opened. The educational focus will be stressed more to develop these general faculties while religious faculties will not get better attentions or they are abandoned. So they will be soon considered uninteresting, and they will be leaved.

But UIN Syarif Hidayatullah Jakarta experiences have proved that the public perception above is exactly wrong. After the conversion to UIN, the existence of religious faculties even tends to increase better than their existence when it was IAIN. To measure this increase level, the most important thing to do is by comparing those mentioned religious faculties with themselves when it was in IAIN scope and when it has been conversed into UIN. The result shows that religious faculties tend to increase better and higher in the side of students input, on the average 10 till 20 %.<sup>8</sup>

In Jamhari Ma`ruf perspective as the fourth Vice Rector and Sahid as the head of LPJM (Institute of Quality Assurance) of UIN Syarif Hidayatullah, the measuring of religious and general faculties development should not occur like what might be done by a part of society. The reason is the measuring like this tends to be unfair because their scientific and institutional characters are different. The measuring with comparison should be done in religious faculties when they were under IAIN institution and when they have been under the new institution, UIN. By that the development of religious faculties from time to time and from a kind of institutional model to another kind can be seen and observed deeply and clearly. Of course, the result shows the increase of the development in religion faculties in the UIN institution.

There is a perception that by becoming UIN, the development fund for religious faculty will be smaller and smaller or become lower and lower. The reason is that general faculties in fact need big fund. The financial calculation accepted by UIN will be much absorbed by the general faculties. This absorption will cause financial disproportion because the allocated fund for religious faculties is also absorbed for developing new general faculties.

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<sup>6</sup> Interview with Prof. Nizar, M,Ag, UIN Sunan Kalijaga Yogyakarta, 9 March 2011

<sup>7</sup> Interview with HA. Ghazali, UIN Alauddin Makasar, 11 March 2011

<sup>8</sup> Interview with Jamhari Ma`ruf, UIN Syarif Hidayatullah, Jakarta, 8 March 2011; Sahid, UIN Syarif Hidayatullah, Jakarta, 9 March 2011.

This public perception cannot be proven in UIN Syarif Hidayatullah, UIN Suska or UIN Alauddin. UIN syarif Hidayatullah experiences, on the contrary, gave many proofs that religious faculties will get much *cross-subsidi* fund from general faculties through institutional conversion into UIN. When religious faculties are still under IAIN institution, they only rely on students' payment to educational operational finance. But now, through conversion to UIN general faculties give much income for them more than faculty sectoral needs.

This thing is closely related with a policy that general study programs opened in general faculties are marketable study program with job world and high factual needs of the society. This policy is aimed to gain incomes as much as possible for developing UIN. This surplus income makes the general faculties actually give cross-substitution for religious faculties.

This condition also occurred in other UIN, such as UIN Yogyakarta, UIN Riau and UIN Alauddin. The existence of UIN precisely gives all university students to have same chance in gaining services, without seeing their faculty or study program background. According to the Head of Planning and Information System of UIN Alauddin, Dra. Lina Sandol,<sup>9</sup> there is no difference in financing, giving services and giving counseling to students between those come from general faculties and those from religious ones. "You can see the student school payment of religious faculties between 400-600 thousand/semester, while in general faculties it was more expensive. The amount is between 800-1.3 million/semester. There is only a difference from the spending of student school payment side, but services, facilities availability and so forth are similar", said Linda. That condition probably causes the occurrence of cross-subsidi between those who have to pay lower student school payment and those who have to pay higher.

The same matter was expressed by the third vice Rector of UIN Alauddin, HA.Ghazali. The amount of fund for student activities reached 1.2 billion/semester, which is three times bigger as compared with many years before IAIN converted to UIN. That fund can be used to give funding for Student Activities Unit to support students' interest, skills and achievement. This condition shows that the conversion to UIN gives wider chances for university students to upgrade and optimize students' interests, skills, talents and their academic achievements, because it was guaranteed with sufficient funding.

Generally, the IAIN to UIN conversion showed trend and change to positive direction. Many indicators were found in four UIN which have become this research concentration, they are:

*First, The Growth of the Student Quantity.* Since the general study programs have been opened in UIN, the quantity of those who interested in that has developed significantly. In all UIN which become this research concentration, the quantity of students has increased till 300% since the conversion. For example, the raw numbers of university students of UIN Jakarta are 28 thousands of students, UIN Makasar has 14.000 students, UIN Yogya has 15.000 and UIN Riau has 18.500 students. That quantity has raised 300-400% from the quantity when IAIN has not been converted into UIN. In interview with Prof.Kadir Gassing, M.S., UIN Makasar Rector, he stated that during very short time, UIN devotees were as same as state universities devotees that used to be IKIP. The UIN devotee will become similar as Unhas (Hasanudin University), Unair (Airlangga University), UGM (Gadjah Mada University) and the other remarkable universities in the next ten years. According to him, just for comparison, the latest condition of student quantity of IAIN Alauddin has just reached 3000, and now when it has been converted into UIN the student quantity has become 14.000. This is actually a very sharp increase as he explained.

Has the increase of student quantity only occurred in general study programs? According to Prof.Gassing, M.S, if there is an assumption that student quantity increase only occurred in general study programs, he said that it was false. The religious study program has also increased or it was at least as same as it has not been converted into UIN yet. Actually, the condition like this also has occurred in UIN Riau, UIN Jakarta, and UIN Yogyakarta. The raise of the anxieties for the decrease in the number of general study program devotee is considered exaggerating because the fact is on the contrary. The existence of study programs which had less devotees had occurred before IAIN was converted into UIN, for example AF (Akidah and Philosophy) and PA (Comparative Religion) in Ushuluddin faculty, or SKI (Islamic History) and BSA (Arabic Literature) in Adab faculty.

In UIN Riau, on the contrary, the devotees of religious study programs have increased rapidly. According to Prof.Mundzir Hitami,<sup>10</sup> one of the proud things is the increase in number of foreign students

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<sup>9</sup> Interview with Dra.Lina Sandol, 11 March 2013

<sup>10</sup> Interview with Prof. Mundzir, 10 March 2012

studying in these religious faculties. By the end of 2010, it has been registered about 300 foreign students studying in UIN Suska, and all of them were registered in Religious faculties. The development of students quantity for religious faculties was also caused by many factors. One of them is students prestige because they could be a part of UIN Suska which is fully support by government of Riau province. One of the actual support from the Government of Riau province is the chance for religious bachelor in regional development in Riau. As presented by Prof. Nizar, the fear of the lack of job opportunity for religious bachelors has been answered with the regional regulations which have given a lot of easy thing for religious bachelor so that they are able to get the jobs, such as spiritual consulting rule and islamic mental in each district of Riau province.

During the last five years, the increase in number of students has occurred in many UIN, especially those who come from Malaysia, Thailand, Singapore, China, Brunei and Bangladesh. In addition, there were many students from Papua New Guinea in UIN Yogyakarta in 2010. The question was whether the increase of foreign student has a significant relation with the UIN conversion. According to Prof. Nizar, M.Ag, the second vice rector of UIN Yogyakarta, the increase of university student did not indirectly relate with the conversion of IAIN to UIN, but UIN publications have been done intensively and in big portion through website, or UIN officials visits to many countries, even special team to publish the university in many countries in the last several years. Therefore, it is very reasonable if many foreign students come to study in UIN.

The disappearance of a direct correlation between the conversion and the increase number of foreign students has been proved by the decision to study in religious study programs. Most foreign students have preferred religious study programs than general study programs.

While the students spread since the conversion to UIN also increase. According to Prof. Nizar M.Ag<sup>11</sup> the vice rector of general administration field of UIN Yogyakarta, the quantity of registrar in UIN Yogyakarta during the last three years spread widely enough. The university students spread almost in every place of Yogya and Central Java province, also in other provinces of Java Island.

*Second, PNBPN has increased significantly.* When the students total has increased three times, the university income also increases itself. The funding managed and controlled by the university from its own earn has increased many times. Especially all UIN have practiced financial open management system (BLU/Public Service model), so the universities have been given the chance to open kinds of services that are able to increase the university earning in the last three years. There were Training Center or education hotels that have been rent for public society in almost all UIN, and many kinds of businesses are open to financially give advantages.

The Kinds of bussiness and services were done by UIN themselves could increase PNBPN nominal. Just for description, in the last two years, PNBPN (Penerimaan Negara Bukan Pajak/Non-tax income) of UIN Yogyakarta<sup>12</sup> and Jakarta exceed number 100 billions Rupiahs, while UIN Alauddin was in about 35 billions Rupiahs. If it was compared with the funding when they have not been UIN, the total of 35 billion Rupiahs has increased many times from before. "Try to compare, when it was IAIN our PNBPN just about 1 billion Rupiahs" the head of UIN Makassar Cansi, Dra. Lina Sandol explained.

*Third, Education Facilities.* UIN educational facilities, especially four UIN that have become the study concentration had increased rapidly. UIN Riau had educational facilities, including 150 Ha wide lands, UIN Makassar 40 Ha wide land. The same things also happens in UIN Jakarta and Yogyakarta because they also has luxurious facilities with modern and sophisticated tools to support the activities of three pillars of higher education. If we compare IAIN and UIN facilities now, it is like to compare between the sky and the earth. It is too naive to be compared one another.

Although the UIN facilities come from the third side, namely Islamic development Bank (IDB), but that can not be separated from the history of the UIN establishment. So, the only one way to fulfill the education facilities standard is relying on the third side. Rector of IAIN Sunan Ampel, Prof. Nur Syam, he has ever presented that without the aid from IDB it will take 30-40 years for IAIN to have the same facilities like UIN, including building and other supporting facilities.

*Fourth, The Development of Academical Millieu and Work-ethos.* The academic atmosphere is built better with the conversion to UIN. Lecturers and workers productivity also has increased higher. This productivity development is closely related with the comfortable environment, completed educational

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<sup>11</sup> Interview with Prof. Nizar M.Ag, 9 March 2012

<sup>12</sup> Interview with Prof. Nizar M.Ag, 9 March 2012

facilities and numbers of activity as a result of the conversion. Although there has not been a study about it yet, if the existence UIN goes hand in hand with the development of lecturers, university students and workers productivity, but as acknowledged by UIN leaders that during 3-4 last years the academic atmosphere has been getting better. The lecturers and workers work spirit has developed sharply as well. That was acknowledged by lecturers and university student themselves. "IAIN used to well-versed to demo, no day without demonstration. But now, it has totally changed. All IAIN members are busy with academic affairs. The entrance of exact sciences into IAIN perhaps make university students critical thought decrease." said Ghaffar, a university student of UIN Alauddin.

*Fifth, The Cooperation with Thrird-Side Grow up.* One of the positive aspects from IAIN to UIN conversion is the fact that numbers of institutions need UIN merits. The UIN leaders made much cooperation with many third sides in order to develop Tri-Dharma. This situation is actually different when UIN was still IAIN because it took only few problems faced by the society. The more cooperation UIN make, the more increasing of PNPB UIN will get. UIN will get the society trust as good higher educational institution.

### THE UIN CHALLENGES

Like in a marathon competition where all contestants tried as hard as possible to arrive at finish line first, the same efforts also happened in UIN. All UIN administrators tried hard to reach finish line and win the competition. The competition means to get a chance and symphaty of society. This becomes very important to do because UIN is relatively considered as new institution in its existence. UIN is less famous than IAIN which its name has been rooted strongly among society.

One of the challenges faced by UIN now is the socialization. It must be done in order to give an understanding to the society that in many places IAIN has been changed into UIN and UIN is as same as other general state universities recognized well for a long time by the society. The socialization about UIN existence needs to change the image of UIN that only belongs to people with Islamic background such as Islamic Shool (Madrasah) or boarding school (pesantren), so many people, government officers even graduates of SMA/SMK (Senior High School) think that they may get difficulties to study in UIN.

One of the socialization examples is when researcher was riding taxi from Hasanuddin Airport Makasar to UIN Alauddin campus.<sup>13</sup> Researcher had to be brought only to UIN campus in Gowa that had long distance from the airport. The taxi driver had not understood at all what the researcher meant. What was in his mind is only IAIN. In a dialogue in the taxi the driver had explained that Makasar society had recognized IAIN as others, namely university to study about Islam. Not UIN as Unhas, UMI, UPN that were recognized well by the local society. That similar case also has been experienced by the writer when he was in Yogyakarta. When the writer want to check in a hotel that is not so far from UIN campus, the receptionist always mentioned IAIN not UIN. <sup>14</sup> When the writer asked him why he always mentioned IAIN not UIN, he answered that its name had been more popular and it was easier to remember than the name of UIN. The writer asked him again, "Did you know that IAIN and UIN are not same?" He answered that what he had known was IAIN, namely a place to study Islam religion.

The two stories above are one of basical problems faced by UIN now, because the socialization is not yet finished to do in the society. The people view that UIN is still IAIN as public perception showed the existence of unfinished socialization to society although UIN has been 8 years old, as experienced by UIN Jakarta.

The second challenge is the quality of graduates. Can UIN graduates compete with other remarkable universities graduates di the job fair? Can UIN graduates penetrate a very competitive job market? According to Badrus Soleh, a doctoral program student of UIN Yogyakarta, one of the biggest challenges faced by UIN graduates is the quality. He said that although they came from the same faculty of Economy, the corporation would prefer those who graduated from popular and remarkable university such as UGM (Gadjah Mada University) and UI (University of Indonesia) than UIN. Moreover, UIN graduates had not been considered yet having an established *track record*. They would see the word 'Islam' which adhered into those graduates. <sup>15</sup>

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<sup>13</sup> This event has occurred in 10 March 2011

<sup>14</sup> This event has occurred in 8th March 201

<sup>15</sup> Interview with Badrus Soleh, 19 March 2013. Badrus is S2 UIN Yogya graduate that has been studying Doctoral Program in that campus.

This condition is felt and experienced by UIN graduates. According to one of UIN graduates, Hilyatul Aliyah,<sup>16</sup> in birocration level a discriminate and different treatment has occurred between UIN and general universities graduates in CPNS (Calon Pegawai Negeri Sipil/Candidates of Government Employee) recruitment. The birocrats seem to place UIN graduates limited in Ministry of Religious Affairs office. If they accept the presence of CPNS registrars from UIN, they must pass a difficult struggle in the administration selection.

According to her, the quality of UIN graduates will be seen by next 10 or 20 years later. Will they be accepted well by the market or not? This will cause the society acceptance to UIN graduates as well. "Now people still see and observe about UIN graduates. A Simply saying, people will prefer to choose UNY (State University Yogyakarta) or Unesa (State University Surabaya) to entrust their children in mathematic field rather than UIN. In economy and politics they will prefer UGM than UIN, or they will prefer Unair and UI rather than UIN Jakarta in choosing school of medicine. They also will choose UIN as the second alternative", she explained. "Except the UIN graduates play a role in rural area, villages and hinterland, while in town area has been lead by remarkable universities", she added.

The third challenge is a demand to take care of both sciences together, between religious sciences and general sciences. In one side UIN must work hard to fasten the quality of general study programs development. In other side UIN has to take care religious programs as well that have been an icon for UIN or IAIN. This is not simple because it will be faced with limited competencies and supporting sources, such as facilities and funding. It was assumed that UIN made general study programs more important than religious study programs by giving more porsion in the financial allocation in developing general study programs. "A perception that the university paid more attentions to general study program students more than those who were in religious study programs has increased among university students." as explained by Hilyatul.

The condition like this is reasonable because the presence of new 'baby' tends to disobey other children development. This feeling often becomes dialogues and discussing object among student of university, and the UIN leader has been considered exaggerating in taking care and looking after to the new baby. According to Abdul Ghaffar observation,<sup>17</sup> student of Tafsir Hadits of UIN Alauddin, since the establishment of UIN has increased psychologically an inferior feeling for those who had studied in religion direction including him. The main factor of the condition happens according to him because rectorat leaders always feel proud of general faculties such as the Faculty of Health sciences more than religious study progam. "Taking care two scientific branches is not simple thing. But university should give full attention to religious study program because if they don't pay attention to religious study programs, they just wait for its death time", Ghaffar explained.

The fourth challenge which was complex enough is financial support that is relatively small from government. The conversion or the development of UIN needed enough financial support from the government. The governments with DPR have been considered very important to give big attentions to this financial problem. Comparing with financial support to institutional developing from IKIP to University in general campus, the same support accepted by UIN was very small. UIN Syarif Hidayatullah experience has shown the small of financial support by the government for it.

The fifth challenge is regulation to supply workers by the government that was considered to still be very limited. UIN Syarif Hidayatullah experiences have given lessons that the institutional developing design of UIN has made as good as possible, both in academic field, tools and facilities. But the developing design has not reached an optimal support from Ministry for State Apparatus Reforms (Menpan) for supplying teacher. The academic and institutional developing design of UIN Syarif Hidayatullah has been approved by Ministry of Religious Affairs (Kemenag) and Ministry of National Education (Kemendiknas) RI. But all of those were collided by Ministry for State Apparatus Reforms policy which has been seen as less supporting the supply of teachers needed by the new design of academic and institutional development of UIN Syarif Hidayatullah. The change or the development of UIN based on the experience needs policy support with all related Ministries.

Considering positive or negative impacts from institutional development, the conversion to UIN need a strong and visionary leadership. With this relation, UIN Syarif Hidayatullah Jakarta, UIN Alauddin and UIN

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<sup>16</sup> Interview with Hilyatul Auliyah 19 March 2015. Hilyatul is Religion Comparison graduate of UIN Yogyakarta the year of 2005.

<sup>17</sup> Interview with Abdul Ghaffar, 20 March 2013

Yogyakarta experiences have given a lesson that the conversion to UIN had needed not only a strong vision, but also a strong leader to do many negotiations with both internal and external sides. This internal side pointed UIN academic officers themselves. While the external side referred to the institutions, institutions, even individuals who have a strong influence toward the importance of the conversion and development of UIN itself. A vision power has been needed to develop sciences and institutions, while strong leadership has been needed for the birth of innovations, if it was needed, they might break through the bureaucratic fences.

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### **THEORETICAL IMPACT**

IAIN to UIN changes can be categorized as a smooth change of incremental change, that change slowly, systematically and predictably. Grundy call (2003) model of the changes as change is constant. Known for smooth incremental changes that occur walked slowly up into the organization it is today. Such as might occur in UIN Malang, institutional change starts from the change Tarbiyah be STAIN, then the era of the Reformation transformed into UIIS (University of Islam Indonesia-Sudan) and in 2003 turned into a UIN. While that happened at UIN Jakarta, Yogyakarta UIN, UIN UIN Makassar and Pekanbaru-change starts from the development of the department (Prodi) as part of a general policy of Wider-mandate. Furthermore, the Prodi metamorphosed into faculties.

While institutional changes have been systematic. Change begins from changes in vision, mission and goals of the organization. Since it changed from the institute in charge of the scientific field into the university in charge of many scientific fields, then the impact on institutional change. Some UIN currently has 10 faculty before 5 faculties with 20 to 50 Department. Some UIN already opened Faculty of Medicine and Science and Technology as a result of changes in vision and purpose. The changes also affect the number of students who previously ranged from 5 to 7 thousand, now to 30 thousand, up six times from the previous amount.

Organizational changes take place gradually fade, not revolutionary. Aadanya changes in vision, goals and the physical changes and institutional facilities. UIN cooperation with donor organizations such as the Islamic Development Bank (IDB) to make the campus facilities on par with other major universities. Help IDB on development UIN, has made it a major donors during the last fifteen years.

While the change in the form of a "bumpy incremental change" and "discontinuous change" as it is said Grundy and Todnem (2005) is not as strong as the change in the form of incremental change smooth. Such as changes in academic culture UIN students who do not experience any difference with previous conditions. UIN student educational background did not experience any difference when they become IAIN. Most of their educational background of Madrasah Aliyah, boarding school, middle and lower classes and of rural communities. Few would encompass the upper middle class and urban areas, as happened at public colleges.

### **CLOSING**

The conversion of IAIN/STAIN to UIN has changed Islamic studies face in Indonesia which it tends to be more concentrated to Islamic "ortodoksi" study in the beginning that contain a trust of 'high tradition' direct to Islamic "ortopraksi" with including Islamic practical study in Indonesian society life. There was a dialectical process, similar and even a very long dynamic between theoretical and practical problems. The struggle to meet both of those traditions has found its momentum when number of IAIN/STAIN scientists had played a role in the community that required flexibilities.

The impact of the conversion has not only been felt in scientific development, but also institutional development and other aspects. At the beginning, one IAIN organize not more than five faculties with 20 study programs. Now, it has developed in eight even nine faculties with 40 until 50 new study programs. From the institutional development it has been continuing to students quantity increase, facilities standard increase, till the increase of university income that has been gained from students of university.

Seeing the fact in those four and other seven UIN, the prospect of Islamic scientific development will be more enthusiastic. There are many kinds of study programs with Islamic basis, so it is possible that Islamic scientific developing acceleration will occur. Academicians, specialists and experts in different field will be

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<sup>18</sup> Interview with Sahid, UIN Syarif Hidayatullah, Jakarta, 9 March 2013.



born from UIN graduates in the next 10 or 20 years. They work not only in Ministry of Religious Affairs, managing mosques and *musolla*, or organizing madrasah, but they play a role in all job fields as well. Finally, Moslems community will have many choices and alternatives, and it also gives impacts to the glory of Islamic community.

But, this study result also shows that the aspect of better quality of institutional management is very important to get more attention. It is urgent to differ in managing IAIN/STAIN and UIN. In other side, it is also important to empower the study of basic Islamic sciences deeper both theoretically and practically. Each campus must own a better strategy in order to reach that mentioned goal, because UIN scientific root with Islamic basic has to become a distinction with other general university graduates.

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- [33]. Interview with dengan Prof. Mundzir,
- [34]. Interview with Badrus Soleh, Badrus is S2 UIN Yogya graduate that has been studying Doctoral Program in that campus
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