THE PHILOSOPHY ON INSTITUTIONAL CHANGES OF STATE ISLAMIC HIGHER EDUCATION (PTKIN) INTO UNIVERSITY

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Abstract

A policy can is inseparable from the philosophy that underlies and influences its actors. Institutional changes to university, we called as universitization, that occurred in State Islamic Higher Education (SIHE/PTKIN) can not be separated from the philosophy that surrounds it. Learning from the experience of Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the IAIN that changed its institutional status from State Islamic College (SIC/STAIN) into the State Islamic University (SIU/UIN) can be reconstructed based on philosophy which became the foundation of the institutional change policy. The study found that the basic ideas are the universality of Islam, the philosophy of tarbiyah ulul albab, and the integration of science. The philosophy of institutional change can not be separated from the long history of reform thinking in Islam.

Sebuah kebijakan tidak terlepas dari filsafat yang mendasari dan mempengaruhi para aktornya. Perubahan kelembagaan menjadi universitas (universitization) yang terjadi di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) tidak dapat dilepaskan dari filsafat yang melingkupinya. Belajar dari pengalaman UIN Maulana Malik Ibrahim Malang sebagai salah satu PTKIN yang berubah status kelembagaan dari Sekolah Tinggi Agama Islam Negeri (STAIN) menjadi Universitas Islam Negeri (UIN) dapat direkonstruksi berdasarkan filsafat yang menjadi pondasi perubahan kelembagaan tersebut. Studi ini menunjukkan bahwa ide yang menjadi

landasan perubahan ialah ajaran universalitas Islam, falsafah tarbiyah ulul albab, dan integrasi keilmuan. Filsafat perubahan kelembagaan tidak terlepas dari rentetan panjang sejarah pemikiran pembaruan dalam Islam.

Introduction

This article is the "spirit" of the author's research entitled *Universitization of Islamic Higher Education (IHES) in Indonesia: Ideo-Geneology for Ideas of Change of STAIN into University* (2017). The essay is a reflection of the phenomenon of the universitization of State Islamic Higher Education (SIHE/PTKIN) in the early 21st century.

Academic development in a college is a necessity. This is solely because the nature of university is as a unit of education organizing higher education which is given the academic management autonomy that includes education, research, and community service. The three domains of academic management are what we usually call as *Tridharma Perguruan Tinggi* (Three Contributions of Higher Education). The higher education spirit is essentially running an academic development service to the community.

Thus, the quality development or academic quality becomes the important pillar of higher education. The advancement of university is determined by the academic quality. No wonder does the current academic quality assurance become a crucial issue that must be considered by higher education. El Hassan stated that quality issues are still challenging higher education institutions (El Hassan 2013). No wonder did the Ministry of Research, Technology, and Higher Education issue Ministerial Regulation No. 44 Year 2015 on National Standard of Higher Education that regulates academic standards of higher education, research, and community service.

The article 3 of the aforementioned ministerial regulation stated that National Standards for Higher Education has several objectives: (a) to ensure the achievement of higher education goals that play a strategic role in the intellectual life of the nation, advance science and technology by applying the value of humanities and the culture and also sustainable empowerment of the Indonesian nation; (b) to ensure that the learning in the field of study, research, and community service are organized by universities throughout the jurisdictions of the Unitary State of the

Republic of Indonesia to reach a certain quality in accordance with the criteria set out in the national standards of higher education; and (c) to encourage universities in all jurisdictions of the Unitary State of the Republic of Indonesia to achieve the quality of learning, research, and community service beyond the criteria set out in the national standards of higher education sustainably (Menristekdikti 2015).

A big challenge is faced by universities in carrying out the mandate of quality development or academic quality. This strategic issue has become a policy agenda both at the national and institutional level of universities. Therefore, the development of a higher education policy is aimed to achieve the academic quality standard and, in the next phase, to enhance its quality gradually in accordance with the development and community's needs.

As a part of the national education system, PTKIN has made this quality issue as an important part in the direction of Islamic education policy and strategy 2015-2019 (www.pendis.kemenag.go.id). In point 3, it is mentioned that the direction of Islamic education policy was oriented to improve access, quality, and relevance of religious higher education which include: (a) improving access to religious higher education; (b) improving the quality of religious higher education services; (c) improving the quality of university lecturers and education personnel; and (d) improving the quality of study/research results and innovations of religious universities.

At this time the government has encouraged the improvement of PTKIN quality by taking policy to change the institutional status of some PTKINs which originally in the form of State Islamic College (SIC/STAIN) or State Islamic Institute (SII/IAIN) changed its institutional to State Islamic University (SIU/UIN). The policy was carried out since 2002 which started by changing the institutional status of IAIN Syarif Hidayatullah Jakarta to UIN Syarif Hidayatullah Jakarta. The change of institutional is one strategic policy taken by the government in order to improve the quality of Islamic higher education.

The change of IAIN to UIN is oriented to eliminate the scientific dichotomy by integrating between the religion knowledge and general science. Moreover, it is done to improve the quality of Islamic universities that can compete in the global era (Agustiar et al. 2004, 199-207).

The institutional change orientation has at least brought about the impact of PTKIN's quality improvement in Indonesia. If we consider Accreditation of Higher Institution (AIPT) conducted by BAN-PT as benchmark, then of all 56 existing PTKINs, there are 3 PTKINs which are

accredited A (very good) and all of them are obtained by PTKIN which have UIN status i.e. UIN Jakarta, UIN Yogyakarta, and UIN Malang. This shows that the change in institutional status can be a bridge to improve the quality of PTKIN.

As one of the state Islamic universities, UIN Maulana Malik Ibrahim Malang changed its institutional status in 2004. The change of this institutional form is achieved together with IAIN Sunan Kalijaga Yogyakarta based on Presidential Decree no. 50 Year 2004.

Historic-sociologically, there are two major waves of "UIN-ization" in Indonesia to date. The first was begun in 2002-2006. The institutions that changed its status were IAIN Jakarta (2002), IAIN Yogyakarta (2004), STAIN Malang (2004), IAIN Bandung (2005), IAIN Makassar (2005), and IAIN Riau (2006). After 2006, the government conducted a moratorium on changes in institutional status.

Meanwhile, the second wave of UIN-ization was started at the time of Minister of Religious Affairs Suryadharma Ali under the government of President Susilo Bambang Yudhoyono. There are several IAIN/STAIN that changed the institutional status at this time: IAIN Banda Aceh (2013), IAIN Surabaya (2013), IAIN Palembang (2014), IAIN Medan (2014), IAIN Semarang (2014), IAIN Banjarmasin (2017), IAIN Bandar Lampung (2017), IAIN Banten (2017), IAIN Jambi (2017), IAIN Padang (2017), and IAIN Mataram (2017).

There are of seventeen (17) IAIN/STAINs in total that have changed its status. Without question, their expectation is to be the Islamic higher educations that have good quality in both academic and non-academic.

Among 17 that have changed status to UIN, UIN Maulana Malik Ibrahim Malang is the only one that successfully made a leap of institutional change from STAIN to UIN–without being IAIN. No wonder that Azhar Arsyad called it a *great leap* or *quantum leap* based on what has been done by UIN Maulana Malik Ibrahim Malang team (Arsyad 2011, 49).

The interesting parts of UIN Malik Ibrahim Malang are the basic value it got so that this college is able to do the so-called *quantum leap* and the real spirit underlying the birth of institutional change policy from IAIN/STAIN to UIN. Both parts are interestingly elaborated further considering that in the policy context it is impossible for a policy to be born without any influential values within the actors of the policy makers.

Grindle and Thomas stated that "People do change policy and they do it from motivations and perspectives that are imbued with personal and

professional values and that frequently include serious concern for the public interest and public walfare of their society" (Grindle and Thomas 1991, xiv). The statement implies and provides an understanding that a policy will not be released from influential values in its actors.

From the above introduction, the focus of the problem in this article is "What is the basic thought/idea of the institutional change policy from STAIN to UIN?" It is expected to gain understanding of the basic idea and the root of thinking underlying the policy of institutional change.

The idea which becomes the basic value for the birth of a policy, in fact, cannot be separated from time and space. The value we hold as the basis for thinking and acting today can not be separated from the history. This is what in the policy context I call as the philosophy of policy values. The born policy is certainly rooted over a certain value and the value has a certain philosophical basis (Esha 2016). Therefore, finding the roots of thought and ideas become the interesting thing to do.

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Philosophy as the Basic Policy of Universitization

Could philosophy be the basis for policy-making? This basic question will be discussed in the following description. Philosophy is an important and inseparable part of human life. Philosophy is one of the best ways for human to solve the problems. Like science, philosophy actually has the same role. They both can be the approach to solve human's problems. The difference is that science solves problems in scientific way whereas philosophy uses philosophical way. The reason is that not all problems can be solved scientifically. The problem faced by Indonesia in formulating the philosophy of nation and state is not solved scientifically but philosophically. Pancasila is a philosophical thought product that can provide solution to nation's problems in the early days of independence and to this day. Pancasila is the philosophical foundation for the life of nation and state in Indonesia. Siswoyo emphasizes that Pancasila is "philosofische grondslag", and "weltanschauung" (Siswoyo 2013).

Philosophy as Faye states "is the best guarantee for critical thinking" (Faye 2012, 76). Philosophy allows the emergence of new ideas to provide solutions faced by humans. Philosophical thinking that gives space critical thinking allows humans to generate new breakthroughs in providing solutions to human's problems. It is not wrong that Ndubisi explains, in a changing society, the role of philosophy is very important (Ndubisi 2015).

So, what is the relationship between philosophy and policy? Discussing philosophy and policy relations is based on the assumption that policies essentially act as the decision maker for people's virtue. If we take the parable, one's behavior cannot be influenced a lot by other aspects either physical or non-physical. Someone who enters a room and faces a narrow and short entrance, then inevitably he must bow to get into the room. The actions of such people are nothing but influenced by the physical aspect. In this life not only the physical aspects that affect human behavior, non-physical aspects are also very influential. If we look at the daily life, many of our actions are controlled by aspects that are visible or non-physical such as ideology, norms, and the like.

Policies as actions of a person or a group of people are also similar. It cannot be separated from the aspect that becomes the basic thought of the birth of policy action. Policies certainly are inseparable with its basic aspect that becomes its background. The existence of policy certainly cannot be separated from the values, norms, ideologies, beliefs, and of course philosophy, thought, and views of the actors.

In action theory, it is said that actor action is related to the values, philosophy of life, paradigm, and also a particular worldview. If we refer to the definition of worldview as a basic set of beliefs that guide action, it can be understood that action is influenced by a series of basic beliefs. This basic belief can be philosophical thinking.

Moreover, if we analyze the *policy* itself, the word in English means wisdom, and in Indonesia is *kearifan*. The word *kearifan* comes from the word *'arafa*–we know the word *ma'rifah* (knowledge) from here. Policy is something that is closely related to wisdom. Discussing about wisdom or *kearifan*, very closely with the philosophy that in fact comes from the word *philos* and *sophia*. The word *philos* means love, *sophia* means wisdom. So, simply philosophy is defined as love of wisdom. Based on that, the relationship between philosophy and policy is very close. It is not surprising that in many aspects of policy action is very close to the philosophical dimension that lies behind it.

Institutional Change Policy

The first thing that needs to be explained is how we understand what is meant by policy. There are many perspectives put forward by experts regarding what the policy is. No wonder the policy-related understanding

becomes so varied. Such variations sometimes cause problems in their understanding. It is not included to mention the term issue used. Sholihin A. Wahab explains:

> *"…Salah satu persoalan mendasar yang dari semenjak dulu hingga kini masih sering membuat bingung kebanyakan orang yang mencoba mempelajari dengan serius kebijakan publik ialah karena begitu beraneka ragamnya istilah-istilah yang dipergunakan oleh para pakar (public policy experts) sebagaimana yang terlihat dalam artikel-artikel atau buku-buku yang mereka tulis"* (Wahab 2008, 3).

> "…One of the fundamental issues that has been confusing–from then till now– for many people who are trying to seriously study about public policy is because of the variety of terms used by experts (public policy experts) as seen in articles or the books they wrote."

At least there are some of understanding related to the term policy. Regarding this issue, it is better for the researcher to convey back the meaning of policy from previous writings (Islamy 2004; Esha 2016). The term policy is given a variety of meanings (Islamy 2004). Lasswell and Kaplan define it as a program of goal, values, and directed practice achievements. Friederick defines it as a series of actions proposed by a person, group or government in a particular environment by showing constraints and opportunities on the implementation of the proposal in order to achieve a particular goal. Anderson explains policy as a set of actions that have a specific purpose followed and executed by a principal or a group of actors to solve a particular problem. And last, Edwards and Sharkansky defines policy as what is said and what the government does or does not do (Wahab 2008, 52).

Referring to the above understanding at least it is understood that the policy is a set of actions containing tactics, strategies, and/or programs directed to a specific purpose proposed by a person, group or government in a particular environment with attention to the obstacles and challenges in achieving them

Therefore, public policy can be understood in the above framework. It is just a matter of concern with the public. Thus, public policy concerns are related to educational issues. Educational policy is explained as a process in which considerations must be taken in the context of implementation of education (Imron 2008, 18).

The second thing that needs to be explained is the term *universitization*. The term is indeed something unusual in English vocabulary. Because this word is a form of *university* and *-ization*. The term univerzitization is used as a process of institutional change into university (Maximova-Mentzoni 2009).

The changing to university brings consequence, one of them is in the context of the knowledge development. Here is fundamental differences among universities, institutes, high schools, academics, and polytechnics as stated in the government rules:

> "**Universitas** adalah Perguruan Tinggi yang menyelenggarakan pendidikan akademik dan dapat menyelenggarakan pendidikan vokasi dalam berbagai rumpun ilmu pengetahuan dan/atau teknologi dan jika memenuhi syarat, Universitas dapat menyelenggarakan pendidikan profesi. **Institut** adalah Perguruan Tinggi yang menyelenggarakan pendidikan akademik dan dapat menyelenggarakan pendidikan vokasi dalam sejumlah rumpun ilmu pengetahuan dan/atau teknologi tertentu dan jika memenuhi syarat, Institut dapat menyelenggarakan pendidikan profesi. **Sekolah Tinggi** adalah Perguruan Tinggi yang menyelenggarakan pendidikan akademik dan dapat menyelenggarakan pendidikan vokasi dalam satu rumpun ilmu pengetahuan dan/atau teknologi tertentu dan jika memenuhi syarat, Sekolah Tinggi dapat menyelenggarakan pendidikan profesi. **Politeknik** adalah Perguruan Tinggi yang menyelenggarakan pendidikan vokasi dalam berbagai rumpun ilmu pengetahuan dan/atau teknologi dan jika memenuhi syarat, Politeknik dapat menyelenggarakan pendidikan profesi. **Akademi** adalah Perguruan Tinggi yang menyelenggarakan pendidikan vokasi dalam satu atau beberapa cabang ilmu pengetahuan dan/atau teknologi tertentu" (PP No. 4/2014).

> "The **university** is a college that conducts academic education and can organize vocational education in various science and/or technology clusters and if eligible, the university may hold professional education. The **institute** is a college that conducts academic education and can administer vocational education in certain scientific and/or technological classes and if eligible, it may hold professional education. **High School** can conduct academic education and hold vocational education in a particular science and/or technology cluster and if eligible, it can hold professional education. **Polytechnic** can conduct vocational education in various science and/or technology clusters and if eligible, it can hold professional education. **Academy** organizes vocational education in one or several branches of science and/or certain technology" (PP No. 4/2014).

The above description confirms that the institutional form brings a difference in the sphere of education and the development of knowledge. Therefore, university is a very wide institutional form both in terms of the implementation of education and scientific development.

The third thing that needs to be explained is regarding the question of the root of thought in policy or what I call the term ideo-geneology policy. As mentioned in the introduction of this article, the roots of policy thought are of interest to study at least based on the fact that no human behavior escape the root of influential thought and values. Values stand at the very core of human decision-making (Barrett n.d.). This statement gives the assertion that the value is undesirable in the human decision-making process.

It is in line with the decision making in public policy, the value aspect is inseparable from the process. This is because public policy is human product that value surrounding it. Martin Potucek and Laszlo Vass states:

> *"Public policy has many dimensions. We begin with normative dimensions of public policy: the importance of values that underlie policy choices. We consider human rights, political and social rights, and the role of ideology in public policy as a social practice. Important to normative dimensions of public policy is one's view of the capacity of human intellect"* (Portucek and Vass n.d., 55).

Ideo-genealogy policy is intended as a basic idea or basic thought of the birth of a particular policy–*whatever government chooses to do or not to do.* The foundation of rationality and basic thought on government's choice or decision is becoming the concern. No wonder does Sholihin A. Wahab call it as *metapolicy* (Wahab 2008).

As *metapolicy*, ideo-geneology certainly is not trapped in the administrative technical debates of policy but rather on the effort to reveal the rationality and the roots of its policy thinking and which rationality and basic thought that underlie decision making. When STAIN changes its institutional status to UIN, the ideo-geneology policy concerns to explore the rationality and basic thought that underlie or encourage its birth (Esha 2012).

Reconstructing the Philosophy of Institutional Change

Presidential Decree No. 50 Year 2004 on the Change of STAIN Malang to UIN Malang was published and signed by the President Megawati Soekarno Putri on June 23, 2004. This Presidential Decree marks the formal change of UIN Malang which status was originally higher institution to be a university. The idea of institutional change in UIN Malang is related to the renewal ideas of the actors. It is in line with Ballantine's claim that a changing is strongly influenced by individual and group. The actors either individual or group are linked with the influencial value system. The ideas of change are also related to the surrounding values (Ballantine 1993, 407).

The idea change is influenced by the value system within the actors. The ideas manifest in action change. Human social action cannot be separated from the value system that exists within the actors and value systems that exist outside but affecting the actors.

In philosophical perspective, the construction of thought produced by individual is not in a vacuum. According to Aristotle, human's praxis can not be separated from *theoria*–the knowledge within a person derived from the reflection of the surrounding social reality (Esha 2004, 95). One's idea affecting action is not independent. In this context, the attempt to search for an initial idea that influences the emergence of reformation among actors in UIN Malang has its foundation.

The Ideas for Institutional Change

Based on the experiential study, there are several values affecting and encouraging the idea of institutional change from STAIN Malang to UIN Maulana Malik Ibrahim Malang (abbreviated to UIN Maliki Malang).

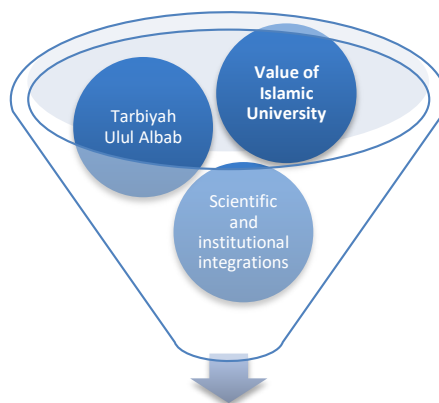The values and ideas of institutional change are described as follows:

Figure 1. Institutional Change Policy

Figure 1 above informs that conceptually the institutional change of UIN Maliki Malang is in relation with the values. There are three basic values that become the focus of thought toward the proposed institutional change policy.

First, the university intends to be the center of excellence and Islamic civilization inspired by the values of the universality of Islamic teachings. Simply, it can be said that the teaching of Islam is universal, Islamic educational institutions should teach things that are widespread. The institutional form that can organize the scientific development is university.

As stated in the Document of Strategic Development Plan of STAIN Malang in 10 Years Ahead, it is explained that the great ideology of this campus is becoming the center of excellence and Islamic civilization. These great ideals are in line with the spirit of Islam. Islam is a universal religion. Moslems must have wide and universal insights.

To have broad insights and universality, Moslems should learn all sciences and should not be limited by certain barriers that limit the scope of science. Moslems as well as the universal nature of Islam must have an inclusive and open-mindedness.

Islam firmly states that the purpose of Muhammad's prophetic message is to be *raḥmah* for the universe (*wa mâ arsalnâka illâ raḥmatan li al-'âlamîn*). The existence of Islamic teachings should be able to be the solution for the complexity of human's problems. Moslems must be able to provide solutions and responsiveness to the complexity of the problems faced by Moslems and humankind in general.

To be the so-called *raḥmatan li al-ʿâlamîn* personal figure as stated in universal Islamic spirit, one must be educated in Islamic education model learning about broad and universal knowledge. It is impossible to produce such figure if the education is conducted in many limitations.

STAIN is a model of education that has not yet provided a proper description on Islamic universality spirit. The reason is that because it has limitation to develop the necessary scientific discipline needed by society with complex problems. Therefore, the ideal institutional form of Islamic institution is university. This thereafter became the important value for the actors of STAIN Malang development at that time to change the instutition to be UIN.

The second aspect that drives the idea of institutional change is the philosophy of *tarbiyah ulul albab*. The university has great purpose to produce the so-called ulul-albab students. They are the figures that have superior character in several aspects such as deep spirituality, noble morality, broad knowledge, and mature professionalism.

The first aspect confirms that Islam is a religion that teaches universal values so that Islamic education must embody in institutional structures that capable to teach a thorough discipline. The institutional form of "University" is the right model. With this status, a college can develop a variety of clumps and disciplines. This kind of institutional form can easily respond to broad scientific developments without being limited by the institutional model barriers as other forms of educational institution that can only hold one cluster of scholars.

The second aspect of the influential idea development is more on how the educational model which should be developed by Islamic universities. As explained above, STAIN Malang at that time wanted to expand the philosophy of *tarbiyah ulul albab* as the basic value of education.

Philosophy of *Tarbiyah Ulul Albab* (FTUA) is a basic philosophy of educational model developed from the Quran. Muhaimin explains that Tarbiyah Ulul Albab is intended as an educational model to produce ulul albab figure. Ulul Albab is a figure that has the character of four pillars mentioned earlier (Muhaimin 2004).

The four main characters of *ulul albab* figure is a crystallization of the 16 verses in the Quran that mention about *ulul albab*. Muhaimin by deductive thinking method, analyzed the content of the *ulul albab* verses and then extracted it into four main characters of *ulul albab*. These four main

characters are what UIN Malang wants to be owned by its students in the process of learning (Muhaimin 2004).

Referring to the thoughts of Shahrir and Baba, the concept of *ulul albab* initiated in an educational institution will have an impact on the construction of education. The integrative educational model of *ulul albab* is the one taking the initiative for the integration of various disciplines. This is not because the figure *ulul albab* is a figure that always develops *dhikr* and thought at once. *Ulul albab* is a personal figure that integrates the science of *shar'iyyah* and science as well as *ghayr syar'iyyah* (Shahrir and Baba 2013)

The philosophy of *tarbiyah ulul albab* is conceptualized and strives to be realized as the basic philosophy of education in UIN Malang. Therefore, the developed concept of science requires an integrative that covers all disciplines of science. That is why, the institutional form of university is an ideal institutional form.

Third, the integration of science and institutions. As explained above, the consequences of *tarbiyah ulul albab* requires the integrated education model in both paradigm and institutional.

Integrated paradigm aspects are developed not only because of the internal consequences but also the antithetical form of scientific development of dichotomy paradigm. The dichotomy paradigm puts religious science vis a vis the non-religious science. So far it is understood that religious science includes the clumps of *uṣûl al-dîn* science, *tarbiyah* science, *shari'ah* science, *adab* science, and *da'wah* science. This clump of knowledge is manifesting in the faculties developed at PTKIN. Meanwhile, the clumps of mathematics and natural sciences, engineering sciences, medical science and so on are categorized as non-religious sciences. This is then manifested in the form of paradigmatic separation.

The development of the dichotomous paradigm in the modern era in reality can not be the adequate solution. Moreover, Islam does not know the separation in science. Quran teaches that what is now called general science is essentially the science that is encouraged to be learned in Islam. Likewise, the science that is now called the science of religion in the concept of Islam is holistic. Islam teaches the universality of science. It cannot be one-sided and there is no separation. Everything is integrated. In this context, the development of scientific integration paradigm becomes unafiable.

Likewise, integration in the institutional context is combining models of pesantren education and college-style education. Pesantren as the oldest Islamic education in Indonesia so far is an institution that concerns teach religious sciences. Pesantren is an Islamic educational institution that has played a major role in the development of classical Islamic sciences (Mujab 2013). Pesantren in this context plays important role to transform the knowledge and Islamic values.

Universities are the strategic institutions that carry the mandate in the development of science and the producers of experts who are indispensable to the community (Glass 2014). The development of such a dynamic society in the digital era must be responded by universities with developing an educational model in accordance with the times. Scott explains that in the 21st century, colleges can no longer apply the models of college management that are conservative (old fashioned model). Universities need to innovate in management, including in the development of science (Scott 2014).

Based on that matter, IAIN/STAIN who had only developed the discipline of religious science must improve the scientific development. IAIN/STAIN needs to change science horizon. Institutional transformation done by some institutions is the right thing to do. No exception STAIN Malang which changed the institutional status to UIN Malang combines the model of education conducted by pesantren.

These three things are the basic values and principals of why the policy of institutional change in the university needs to be done as maximum as possible. Institutional change or universitization is a struggle in order to earth (down to earth) against what is the nature of the universal religion of Islam (*raḥmatan li al-ʿâlamîn*).

Roots of Institutional Change Thought

The idea of educational reformation done by UIN Malang is in line with the thoughts of Islam intellectuals about education. *First*, the change into a university is an institutional change that must be done so that the university can focus more on its main vision to produce *ulul albab* figure. This ideal is usually stated in UIN Malang jargon: ulama-intellectuals-professionals and/or intellectuals-ulama-professionals. These ideals will be very difficult or at least will be less liberal if the institutional form remains a higher institution.

Therefore, the ideal form of college is university because the universal scientific development as demanded in the teachings of Islam will be easier to cultivate. The form of the university is the ideal thing to produce intellectual and professional. In addition, to produce ulama in UIN Malang, the campus also provides *ma'had*. The establishment of *ma'had* on campus is a new thing in the PTKIN environment. The establishment of *ma'had* in this campus is used to further intensify language learning (Arabic and English) as well as a means of strengthening the student's spiritual dimension.

Second, not only do the modern intellectuals influence the birth of the idea of reform of Islamic higher education, but also the classical intellectuals. The idea of scientific integration developed in UIN Malang is clearly influenced by al-Ghazâlî (d. 1111). His thought was used to explain the scientific integration developed at UIN Maliki Malang. Perhaps an interesting observation is the use of trees as a medium to explain the concept of scientific integration and its application in the curriculum (Suprayogo 2012, 33).

In a more macro context, the idea of scientific integration as described above is a response to the idea of Islamization of knowledge as proposed by Ismail Raji al-Faruqi, Naquib al-Attas, etc. The idea of Islamization of knowledge is the response of thought to the dominance of Western scientific development in the Islamic world. The idea of Islamization of knowledge still raises the debate. Whereas in realizing the universality of Islamic teachings, education praxis requires a clear operational step. This is what then led to *ijtihad* scientific paradigm as initiated in UIN Maliki Malang.

Third, the renewal of Islamic higher education developed in UIN Maliki Malang is not an educational reformation that denies the development of cultural aspects. Precisely in UIN Maliki Malang, this update is done by collaborating the cultural aspects on the one hand and modernity on the other side. The cultural aspects are like the land where a tree can grow and develop well.

UIN Maliki Malang in the development of its education synthesize between higher education and boarding school. Developing the quality of Islamic education in modern times as it is now no longer the time to dichotomize between pesantren education and higher education. Both have their own advantages. Therefore, the synthesis of education in pesantren and higher education becomes a necessity (Fadjar 2004).

Maʻhad Aly UIN Maliki Malang is not just as a substitute of a house, but it is functioned as an important part of educational process that must be passed by all students studying in this campus. *Maʻhad* has a very strategic and major position. UIN Maliki Malang is known to have 9 principles of *arkân al-jâmʻiah* in the following order: 1) lecturer, 2) mosque, 3) *maʻhad*, 4) library, 5) laboratory, 6) classroom, 7) offices as a means of student service, 8) center for Arts and Sports Development, and 9) vast and strong source of funding (Tim Perumus 2009, 22).

The thing which should be comprehended from the institutional change is that it is a part of series of long process in Islam–so that Moslems are not left behind. The educational reformation model done is a synthesis education renewal model. It is said synthesis because the ideo-geneology of educational renewal thought through institutional change policy into a university can be traced from two main streams namely the renewal idea derived from modernization thought based on the values of novelty and culture.

The idea of educational reformation in the context of PTKIN with the policy of institutional status change into a university leads us to the idea that to do reformation, tradition must be the pillar of institutional development and change as well as adopting new insights which are appropriate to the era.

Conclusion

To conclude, from the discussion: first, the policy of institutional change of PTKIN, especially STAIN Malang become UIN Maliki Malang, there are at least three fundamental ideas: the idea based on Islam universality knowledge, *tarbiyah ulul albab* philosophy, and the idea based on the integration of science and institution. Second, the root of the development of institutional change policy into university is a long process of historical renewal in Islam.

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