THE CONTRIBUTION OF ISLAMIC UNIVERSITY MALANG AS ISLAMIC PRIVATE HIGHER EDUCATION IN DEVELOPING ISLAMIC CIVILIZATION

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Abstract: This article aims to examine the contribution of Islamic University Malang (Unisma) as a private Islamic tertiary institution in developing Islamic civilization in Indonesia. To be more focused, the author limits the discussion to improving the quality of lectures and the concept of Islamization of science in building Islamic civilization in Indonesia. This article uses a qualitative approach and explores Malang Islamic University as an object of study. The results of the study show that improving the quality of lectures at Unisma as a private Islamic tertiary institution can be done in various ways. The strategies used in the lecture process are based on andragogical values that are relevant to the needs of students. The principles of lectures prioritize the potential of students and are directed towards the development of cognitive, affective, and psychomotor aspects of students in a balanced manner. Unisma, as a private Islamic tertiary institution, demonstrates its capabilities in developing Indonesian Islamic civilization. This can be seen from the increasing number of institutional cooperation with various institutions both from within and outside the country. Unisma is also the only campus in East Java that carries the values of multicultural education. This is evidenced by the implementation of a multicultural PAI doctoral program and many Unisma students who come from various ethnic groups, religions and classes. Moreover, campus policies also lead to the empowerment of graduates. Unisma graduates are truly empowered optimally in accordance with their respective field. Thus, the spirit of intellect and religiosity can penetrate in various lines of Islamic civilization.

Keywords: Private universities, education, Islamic civilization.
Introduction

The largest part of Indonesia’s population, namely Muslims, is currently in the midst of extremely complex problems. Currently, our nation has experienced various crises that have made it worse. Economic crisis, leadership, trust, peace, prosperity and so on. All crises that occur are only sourced from one crisis, namely, the moral crisis while the crisis of moral originates from the heart (qalb).\(^1\) In dealing with these problems presumably the role of education, especially Islamic education that wants that the purpose of education is to make a whole human being (human beings) is needed by this nation’s role.

Higher education has a strategic role in developing and advancing the condition of the nation’s civilization going forward. The quality of a nation going forward can be predicted with the level of quality of learning in higher education. If the quality of learning in universities is low, we can be sure that the quality of the nation will also below in the future. Winarno Surakhmad said, in developing countries, higher education is a symbol of progress. The reason is that the more graduates there are, the more people will be educated. It is the educated staff that can bring progress and success to the nation in the future.\(^2\)

Historically, in 1938 Satiman Wiryosandjoyo through the Community Guidelines magazine sparked the idea of establishing an Islamic High School (STI) as a place to educate missionaries. Seven years later, precisely in April 1945, Masyumi succeeded in forming the STI Establishment Planning Committee under the leadership of Moh. Hatta. July 1945, STI was officially established in Jakarta. This process was stopped because Jakarta was dominated by Dutch allies. On March 10, 1948, STI was transformed into the Islamic University of Indonesia (UII) with four faculties, namely the faculties of Religion, Law, Economics and Education. Then through Presidential Decree No. 34 of 1950, the Faculty of Religion UII was renamed to become PTAIN based in Yogyakarta. Then in 1960, PTAIN and ADIA (Academy of Religious Sciences) were merged into IAIN. Meanwhile, UII, after the faculty of religion was declared to be PTAIN, managed to survive and continue to grow. Followed later by PTAIS—other

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\(^2\) Ibid., 121-122.
PTAIS such as UMI in Makassar, Unisba in Bandung, Unissula in Semarang, and Unisma in Malang.\(^3\)

Then Islamic universities under the direct care of Islamic organizations, for example, Muhammadiyah University, Nahdlatul Ulama University, Alwashliyah University, Islamic universities are both nurtured by Islamic organizations or are independent foundations, nurturing religious and non-religious faculties, religious faculties it is under the supervision of the Coordinator of Private Islamic Higher Education Institutions (Kopertais) in the local area. Non-religious faculties are under the supervision of Kopertis (Private Higher Education Coordinator). To determine the Islamic characteristics of private Islamic universities, Islamic religious education in non-religious faculties is not limited to being given only two credits as implemented in state universities. In private Islamic universities, the weight of Islamic religious education is varied over two credits,\(^4\) for example, Unisma Malang gives PAI courses for non-religious faculties as much as two credits in each semester until semester 6.

Lectures at PTAI are often considered to be of inferior quality, this is due to several reasons, including: (1) some lecturers at PTAI give lectures to more than two types of courses, but their competence and expertise are unclear. (2) Some lecturers give lectures mechanically, monotonously, and do not actively involve students in the lecture process. (3) Some lecturers give lectures without preparation of material, media, or lecturing instruments. (4) Some lecturers do not have enough lecturing strategies, which can provide opportunities for students to ask questions to discuss and even do.

Then, issues related to students are: (1) some of them cannot study independently. (2) In general, they attend lectures passively. (3) Most of them have difficulty expressing their ideas, both verbally and in writing. Finally, the problem related to managers is the lack of media and instruments for lectures such as laboratories, lecture halls with multimedia and so on.

Moreover, there are various main problems that cannot be solved by a number of private Islamic universities. This is to integrate knowledge that is classified as perennial knowledge (knowledge derived from revelation) with the knowledge that is classified as

\(^3\) Ibid., 53-54.

acquired knowledge (knowledge derived from human acquisition), if it uses the term, al-Faruqi is the Islamization of science.\(^5\) Thus, improving the quality of Islamic religious colleges must always be considered because it is quality that shows whether a university is feasible or not in carrying out its function as an institution capable of providing education to students to achieve a bachelor, master or doctoral degree.

In addition to the demands of academic education, Islamic religious universities are expected to be able to foster good values and become a bulwark of the roots of radicalism and intolerance. The relationship between multiculturalism and improving the quality of tertiary institutions is the better the quality of tertiary institutions, the greater the interest of students to choose Islamic tertiary institutions.

The more students there will be more differences, but the difference must be changed into an advantage that can strengthen the existing unity in the Islamic higher education because multiculturalism is actually an ideology that must be fought for because it is needed as a foundation for the establishment of democracy, human rights and the welfare of people’s lives. Multiculturalism cannot stand alone. It needs a set of concepts which are building concepts that are used as a reference in understanding and disseminating them in social life.\(^6\)

Higher education is an institution for students to explore knowledge through education, research and community service. With this Tridarma of Higher Education, students can contribute to society so that the culture of the community can be sustainable between one generation and the next. Islamic tertiary institutions as coaching of the young generation are expected to optimize their role to have the ability, skills, and noble character to become ready-to-use leaders. Students are not enough if only as intellectual academics who just sit listening to lecturers in the lecture room. But enrich themselves with good knowledge in terms of professionalism and society.

Islamic Higher Education as the Agents of Social Change has a very important, strategic role in shaping the morals, morals and ethics of students who are currently at the lowest point in the development of society. The role of Islamic education is to create and create


students with Islamic character or personality, who are part of the community. If the community considers education as an activity that does not have a change in impact on life, then they will tend to be apathetic towards educational outcomes.7 This is where students must work hard as Agents of Social Change so that education is always fertile in society.

Social problems will always present conflict, and even often lead to ongoing violence.8 The conflict that occurred at the private Islamic tertiary institution has indeed become a natural thing. Moreover, private institutions are always associated with the strong or weak aspects of funding a foundation. However, all problems must be immediately sought for solutions so as not to spread and poison the campus culture.

On that basis, the authors are interested in studying the contribution of Malang Islamic University (Unisma) as a private Islamic tertiary institution in developing Islamic civilization in Indonesia. To be more focused, the authors limit the discussion to improving the quality of lectures and the concept of Islamization of science in building Islamic civilization in Indonesia.

**Andragogy and Lectures in Higher Education**

Islamic education, according to Fazlur Rahman, began in the middle ages carried out mechanically. Therefore, Islamic education tends to be more cognitive than affective and psychomotor aspects. Muslim education teaches children by memorization, not creative thought processing.

This learning process resulted in the growth of the concept of knowledge of Muslims to be damaged. Knowledge is not something creative, but something that is obtained. The things that exist both in the book and the thoughts of the teacher have been obtained and stored long ago, which is then called science. This concept is diametrically opposed to the view of knowledge as something of continuous growth as recommended by the Koran. The tragedy continues into the education of modern Muslims.

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Azyumardi Azra, quoting Paulo Freire’s opinion, wrote that Islamic education follows the “banking concept of education” rather than “problem-posing education” (this kind of critical education) learning methods, which in turn prevents the emergence of critical power and creative student. Therefore, finally, students are not able to uncover reality, let alone provide a response to change that reality so that it can be more functional.

Lectures at PTAI should be rooted in the principles of andragogy. At least, the outline that can be used as a reference is:

1. Student-centred
   - This principle requires a lecture process that pays attention to talents, interests and abilities as well as all potential students. With this principle, students are demanded to be subjects of learning, not objects as they did in the past. While the lecturer is developed as a facilitator role. Students are given more opportunities to actualize themselves and develop their own knowledge concepts through activities such as conducting research, identifying, discussing, and telling stories and so on.

2. Lecture by Doing
   - This principle requires a lecture process that can provide a real experience to students in their daily lives. In relation to the application of the concept of knowledge being studied. In the lecture process, this principle is very important because the competence that must be achieved in each lecturing unit is not limited to cognitive competence, but also affective and psychomotor.

3. Developing Social Ability
   - This principle is intended to prepare students to live life in the community. With this principle students are expected not to be awkward in associating, working with others or in interacting with others.

4. Developing Problem Solving Skills
   - This principle is important for students because solving a problem in life is a necessity. Many steps can be taken in applying this step in the lecture process, one of which is through discussion, responding to cases/events and so on.

5. Develop Student Creativity
   - This principle requires a lecture process that gives students the optimal creativity. With democratic lectures, students have the opportunity to be creative. Lectures that develop student creativity
can be realized through activities such as open debate, making articles, short stories, poems, posters, illustrations and so on.

6. Developing the Ability to Use Technology

This principle is important for students because now is the age of technology. Anyone who is technologically illiterate will definitely be eliminated from global competition. Need insight, knowledge, and habituation. Therefore students need to be trained from an early age, including through the lecture process in class. Visits to the internet, the task of finding news in the past is good to print (magazines, newspapers, bulletins, etc.), and electronics (radio, television).

7. Learning throughout Life

With this principle, students are encouraged to be able to see and recognize themselves and their environment in a positive way to then give thanks, and be equipped with the spirit to never stop learning.

8. Develop a Healthy Competition Spirit

Fastabiq al-Khayrāt that is perhaps the philosophy of this principle. By training competent students in a healthy manner, lecturers have equipped them with self-control in the form of a willingness to lose, the courage to compete (fight), and a willingness to recognize the advantages of others. In other words, students have been educated to be people of high spirits and sportsmanship.⁹

In addition, in another reference, it is also explained that in the lecture process, it should not rule out aspects of meaningfulness, enjoyable learning, and at the same time develop various abilities. Meaningful learning is a way of learning to motivate students; in the material delivered contains certain meanings for students. Meaningfulness is personal; in meaningful learning, the lecturer tries to relate past and future experiences. Lecturers make many useful examples.

If the class is conditioned with a pleasant atmosphere, the results achieved can be satisfying. Conversely, if the lecture is carried out under compulsion, under pressure, or in a monotonous and tedious atmosphere, do not expect to produce results that are as expected. Lecturers and lecture materials occupy a very strategic position in realizing this principle. Therefore, lecturers must know monologue and monotonous lecture style, especially authoritarian.

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At PTAI, there are known main competencies, supporting competencies, and other competencies that must be achieved by students. The lecture process should take place in an integrated manner. That way, the competencies achieved by students are expected to be integrated and comprehensive.\textsuperscript{10}

Andragogy plays an important role in adult learning. Students in higher education today should be able to participate more actively in the learning process, so they understand the true meaning of the learning process. Learning is a continuous process-oriented to the optimal application of the knowledge obtained earlier in real life. When compared with the situation in the past, the information age is more and very possible for students to do many great things. However, as educators, lecturers must be able to become facilitators with the right proportions for students, so that they can build the meaning of learning that is appropriate to the needs and demands and challenges of the information age.

Students, as adult learners must be able to arrange their own learning according to their needs. The development of increasingly sophisticated technology must be able to be utilized appropriately so that the andragogical learning strategy can be carried out optimally. For writers, the keywords that must always be remembered in actualizing andragogical learning strategies are independence, initiative, and exploratory.\textsuperscript{11} Thus, students will be able to maintain their identity and integrity in the midst of very dynamic developments in technology and information.

Islamization of Science and Development of Islamic Civilization

In responding to the decline of science and technology in the Islamic world, recruiting Eqbal Ahmad and Perveez Hood Boy, as quoted by Azra, there were three different responses that emerged, namely restorationist, Reconstructionist and pragmatic. Restorationists try to find the ideal version of the past and lay down the failures, defeats and setbacks of the Muslim world because they have come out of pure Islamic teachings as the Prophet and Companions have practised. One example of Muslim leaders who

\textsuperscript{10} Mustopa Halmar, \textit{Strategi Belajar Mengajar} (Semarang:Unissula Press, 2008), 93.
belong to this group is Maryam Jamilah. According to him, all forms of scientific search and modernism are identical with the worship of modern science and technology far from moral values. If the presence of science and technology from the beginning is not based on moral values, the results will also be far from even contrary to moral values. The founder of Jama’ati Islami, Abu Al A’la Al Maududi by Azra is also included in this category.

In contrast to the first, the second and third circles, namely Reconstructionist and pragmatic, tend to have a harmonious view of science and technology. They basically want to reinterpret Islamic teachings so that there is a strong and harmonious relationship between Islam and modern civilization. Modern civilization is not a fact that must be opposed by Islam because it is a form of human creativity. These circles consider that Islam brought by the Prophet Muhammad is a religion that is very revolutionary, progressive and rational. The figures included in this group, according to Azra are Sayyid Ahmad Khan and Jamāl al-Dīn al-Afghānī.

The first figure states that because the Qur’an is the word of God and scientific truth is assumed to be true, then contradictions between religion and science can arise, but are not real. Because the Qur’an and the universe as objects of scientific study are both sourced from the same source, namely God, it is impossible for them to be in conflict. What may conflict is the human interpretation of the Qur’an and the universe. If viewed from a historical perspective, it can be seen that the glory of the Islamic civilization is rooted in the teachings of Islam, which places science in a high position. For example, Rasulullah requires every Muslim to seek knowledge. As the word of Allah in QS al-Mujādilah which means “Allah exalts the degree of people who believe and have knowledge.”

The Islamization of science is identical to the scientific dichotomy discourse, which should be eliminated. Amin Abdullah said that Islam must be placed in two dimensions, namely normativity and historicity. The normative aspect is emphasized on the teachings of revelation in the form of religious texts, while the side of historicity lies in understanding and how people or groups of people interpret

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religious rules which become their choice which then becomes their daily activities.\textsuperscript{13}

Amin Abdullah described the pattern of relationships between religious and non-religious scientific disciplines metaphorically similar to “spider webs” (spider web), where the various different disciplines are interconnected and interact actively and dynamically. The style of relationships between various disciplines and scientific methods is integrative-interconnected. According to Amin, the Islamic study of integration-interconnection is a study of Islamic sciences, both the object of discussion and methodological orientation and examines one scientific field by utilizing other scientific fields and seeing the interrelations between various scientific disciplines to bring together the religious sciences (especially Islam) with general sciences. The purpose of integration-interconnection is to understand the complex human life in an integrated and comprehensive way. The hope of these interconnections is the realization of a noble human being.\textsuperscript{14}

Scientific integration has difficulties, namely the difficulty of combining Islamic and general studies, which sometimes do not get along with each other because both want to beat each other. Therefore, interconnectivity efforts are wiser and prudent. Interconnection, according to M. Amin Abdullah, is an effort to understand the complexity of life phenomena faced and lived by humans. Thus, every building of any kind of science, whether religious knowledge (Islam, Christianity, Buddhism, etc.), social science, humanities, or nature cannot stand alone. Therefore, cooperation is needed, mutual greeting, mutual need, mutual correction, and interconnection between scientific disciplines.

Islam does not separate religion and general science. In the Islamic view, science is one of the intermediaries to strengthen and strengthen faith. Faith will only increase and strengthen if accompanied by knowledge. However, in this era of globalization, there is a separation between general science and a religious science. Amin Abdullah as a figure who popularized the term spider theory, states that Islam must be placed in two dimensions, namely normativity and historicity. The normative aspect is emphasized on

\textsuperscript{13} Amin Abdullah, \textit{Studi Agama: Normativitas atau Historisitas} (Yogyakarta: Pelajar, 2004), 7.

\textsuperscript{14} Amin Abdullah, \textit{Islamic Studies: Dalam Paradigma Integrasi-Interkoneksi (Sebuah Ontologi)} (Yogyakarta: UIN Sunan Kalijaga Press, 2007), 107.
the teachings of revelation in the form of religious texts, while the side of historicity lies in understanding and how people or groups of people interpret religious rules that become their choice and then become their daily activities.

The scientific integration program and its implications in the teaching and learning process academically will, in turn, eliminate the dichotomy between the general sciences and the religious sciences. This is important to provide the moral basis of Islam for the development of science and technology. So, cooperation is needed, exchanging greetings, mutual need, mutual correction, and interconnection between these scientific disciplines. Of course, this will change the mindset of the majority of stakeholders that Islamic education only concentrates on the realm of tarbiyah. Whereas in fact, the realm of tarbiyah and da’wah is an inseparable unity, as the scientific dichotomy is actually only an illusion.¹⁵

Scientific integration will have implications for civilization. The sign of its civilization, according to Ibn Khaldun, is the development of knowledge such as physics, chemistry, geometry, arithmetic, astronomy, optics, medicine and so on. Even the back and forth of civilization depends or is related to the progress of the decline of science. Therefore, the substance of civilization, according to Ibn Khaldun is science. However, science is impossible to live without an active community developing it. Therefore a civilization must start from a small community.

When the community is large, it will become a great community. Signs of the birth of civilization for Ibn Khaldun include the development of technology, economic activity, the growth of the medical practice, and art. Behind the birth of the signs of civilization, there is an active and creative community producing knowledge.

However, behind the factors of community activity and creativity, there are still other factors, namely, religion, spirituality or belief. Contemporary Muslim scholars generally accept the opinion that religion is the principle of civilization; rejecting religion is barbarity. Sayyid Qutb stated that faith is the source of civilization. Although in Islamic civilization, the organizational structure and

shape are materially different, but its principles and values are one and permanent.

Like other civilizations, the substance of Islamic civilization is the main points of Islamic teachings that are not limited to belief systems, thought systems and values but are super systems that include the whole view of being especially about God. Therefore, theology (aqeedah) in Islam is the foundation for thought, values and all activities of Muslim life. That is the view of Islamic life. If the view of life accumulates in a person’s mind, it will radiate in the overall activities of his life and will produce a work ethic and manifest in the form of real work. But the most important element in civilization is thought and belief.

According to Ibn Khaldun, the form of civilization is a product of the accumulation of three important elements, namely: (1) The ability of humans to think that produces science and technology. (2) The ability to organize in the form of political and military power. (3) The ability to struggle for life. These three elements are easy measurements in assessing whether a nation’s civilization is good or bad.

Thus, it can be understood that the Islamization of science is closely related to efforts to develop Islamic civilization. However, Islamic civilization must be flexible and adaptive in responding to the times. Therefore the right integration between the world and religious scholarship is needed.

**Improving the Quality of Lectures at Unisma**

Higher education institutions need good management. This needs to be done so that the education system takes place effectively and efficiently in achieving its institutional goals, Islamic tertiary institutions must be able to be managed properly and be able to determine policies to impact campus progress and development going forward and are expected to be able to solve various problems and challenges so that what is shared- telling can be achieved and maximized, as well as being able to motivate the team or subordinates in convincing others to carry out joint plans in actualizing what is expected based on the vision, mission and goals to be achieved in the Tri-darma of Islamic Higher Education, of course all of that is

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inseparable from the role and the existence of leaders and management of Islamic tertiary institutions in maintaining what has been good and taking and correcting what is less appropriate by innovating cooperation with other institutions in managing the environment of educational institutions to build civilization Islam, both on campus and off-campus even though abroad.

To become an advanced and developing Islamic tertiary institution that is in accordance with its civilization, it must be revitalized and started with quality leaders and educational institutions that can be accessed by all groups of people. The leaders of Islamic higher education, both philosophical, theoretical and technical-practical, will improve intact quality for our national education. Therefore, education is not only the responsibility of the government but also leaders of Islamic universities supported by the organizers of Islamic higher education, are expected to be united in advancing civilization and educating the nation’s children.\(^{17}\)

Improving the quality of lectures departs from a dynamic Islamic study curriculum. This is identical to what is applied at UIN Sunan Kalijaga. The dynamics of Islamic studies at UIN Sunan Kalijaga goes through an evolutionary stage, from Islamic studies that use an exclusive approach, opening up to other scientific developments, Islamic studies that have utilized social sciences but have not been structured, to Islamic studies using integrative-interconnected approaches. Preparation of epistemological designs for Islamic studies at UIN Sunan Kalijaga is continued into integration and interconnection efforts at the instructional level, including methodology and material. The starting point for the development of Islamic studies is the effort to formulate an epistemological basis with the integration-interconnection approach.\(^{18}\)

The form of curriculum development is implied in the achievement of Unisma as a higher education institution. Unisma is a tertiary educational institution under the auspices of the Nahdlatul Ulama Ma’arif Educational Institute and has gained more and more trust from the government and various elements of society in order to participate in the success of the National Development especially in

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the field of education. Community development and empowerment programs that have been and are being managed by the UNISM include I - MHERE funded by the World Bank, HPEQ, LAPIS, ELOIS, and ADS funded by the Australian government, and several community service programs funded by various CSOs and NGOs.19

In 2008, Unisma was awarded the Excellence Campus Award (AKU) from Kopertis Region VII as the Leading Kopertis Region VII. Unisma has also developed a Halal Center Laboratory and Simple Rental Flats (RUSUNAWA) for student accommodation facilities.20 As a private campus, Unisma is at a different level from the others. They do not want the negative stigma of private universities to overshadow the development of institutions.

The campus is a place to give birth to scholars who are professional intellectuals and professional intellectuals who are scholars. Ulama is a person who has mastered religious knowledge widely and deeply. With the depth of his knowledge, he is expected to be able to lead a religious life, and so on. Intellectuals are academics who graduated from college. Apabila able to produce scholars as well as intellectuals is extraordinary. Especially professional intellectual scholars. A professional intellectual scholar should have the main characteristics, namely: first, have spiritual depth. Second, the majesty of morals. Third, the breadth of knowledge and fourth, professional maturity. According to him to develop an Islamic high school must have 9 aspects (pillars of the university).

First, you must have a professor. There must be a lecturer. Second, it must have a mosque that truly functions not merely as a symbol. Third, there must be a ma'had. There must be a pesantren. Pesantren functions as a means to build spirituality and character. Fourth, have. Fifth, the library. Sixth, offices of administrative services. Seventh, centres for the development of arts and sports. The eighth and ninth sources of funding are broad and strong.21

In accordance with the standards of the National Accreditation Board for Higher Education (BAN-PT), each campus must pay attention to various standards for the implementation of higher education. This is intended so that students can be well served. So in

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20 Rencana Strategis Universitas Islam Malang
order to support the lecture process so that it is optimal, it takes a unity of vision and campus policy. For example, in the lecture process, students are not children, but teenagers who are beginning to mature. Thus, the entire lecture process must be adjusted to their needs as adults.

Lectures at Unisma are in line with the spirit of scientific integration developed at several Islamic universities in Indonesia. The concept of integration of religion and science that will be built by Unisma is not solely at the level of the curriculum or scientific framework, but rather at the level of behaviour of campus residents. The integration of science and religion that is built should also be able to have an impact on the formation of the personality integrity of campus residents, and the entire academic community is expected to contribute to developing the integrity of science and religion in community service and relationships.

The policies in the development of Islamic education need to accommodate three interests: (1) the policy must provide growth space for the aspirations of Muslims, (2) the policies adopted must further clarify and strengthen the existence of Islamic Higher Education Institutions as a venue for community development so as to be able to give birth to generations smart, knowledgeable, personable and productive. (3) the policies implemented must be able and able to respond to future demands. Future society that is full of risks, oriented towards the future, as a future that has taken into account the things that might occur (calculate risk). Islamic Education Institutions should be directed to give birth to human resources having the readiness to enter the era of globalization, the era of industrialization and the era of information.

Islamic University graduates are expected to be able to attend functionally to answer and solve public problems, not to be a trouble maker. There are so many humanitarian problems, very complex, so complex in answering challenges and problems is not enough with just one scientific dimension. Therefore Islamic College scholars are expected to be able to think wisely by taking from various scientific angles, so they can take action wisely.22

From this description, it can be concluded that improving the quality of lectures at Unisma as a private Islamic tertiary institution can be done in various ways. The strategies used in the lecture process are based on andragogical values that are relevant to the needs of students. The principles of lectures prioritize the potential of students and are directed towards the development of cognitive, affective, and psychomotor aspects of students in a balanced manner. In addition, lecturers create a pleasant atmosphere for lectures so that lecture material can be well absorbed by students. The concept of Islamization of science and religious knowledge is still emphasized so that students have a balance in their knowledge. In addition, the lecture process still considers various issues that arise related to lecturers, students, and also the institution manager.

**Unisma’s Contribution to Building Islamic Civilization**

In building Islamic Civilization in Islamic tertiary institutions, it is built by the knowledge generated by the worldview. Therefore, the rebuilding of civilization must begin with capable leadership and management that has a neat and orderly system. People may prioritize economic development over science, and that is not entirely wrong because the economy will play a role in improving living standards. However, the true material and economic factors determine the settings of human life, while those who direct someone to respond to a situation they are facing are the factors of science. More important than science and thought that functions in people’s lives, is intellectual. It functions as the individual responsible for these ideas and thoughts. Even changes in society are determined by the ideas and thoughts of leaders, especially in Islamic tertiary institutions.

Imam Suprayogo in his writing said, when Tarmizi Taher asked him “Imam, you used to lead the Muhammadiyah University of Malang, you succeeded, and now you lead STAIN Malang, I see that you also succeeded. How could that be, what is the secret? Explain to me. “To Tarmidzi he said” if I had 100 energy, then to manage a private university, I would still need an additional 50 energy. Conversely, if to lead a public university, I only need to use 50 of my energy from 100 energy that I have. And I can be sure with 50 energy that is enough to make the college progress.”

In 1983, he led the Muhammadiyah University of Malang, at that time the number of students was only 260. In 1996, the number
of students had reached 23,000. Within 13 years, the campus has been transformed into a magnificent campus, from one building to two buildings then three buildings. We were also able to establish junior high schools, high schools, not only one but ten schools. He said every desired maximum result must be balanced with great hard work. He gave a parable in moving and working must be like a lion. A lion does not stop until the quarry is really in his grip. If a deer runs up, the lion will catch up. If a deer runs down, the lion will chase down so on. That is the way we should be mentally when we lead private universities, that is how our institutions can progress.

Malang Islamic University in its 35th year is not too old when seen from the age of tertiary education but also not young to do self-evaluation and tidy up to face its complex future challenges. Moreover, seeing Unisma already has the experience and ability to develop from various aspects, namely the establishment of institutions, the availability of academic and administrative human resources, reputation and achievements, supporting social base, government trust, relatively sufficient financial availability can be used as capital to develop better and sustainable, as long as all the potentials are constantly examined with a critical attitude, intelligent, wise, creative, and intellectual.\(^{23}\)

In its work, Unisma is a private Islamic tertiary institution that is fostered and developed by Muslim scholars who are scholars and professionals. They tried to convey ideas and constructive thoughts as a provision for the leadership of Unisma (Foundation and Rectorate Management) in setting its policies.

The development of Islamic education that occurred at the Islamic University of Malang. By carrying out the motto “Unisma: from NU for Indonesia and World Civilization”. The motto, it turns out is not a mere figment, but is also evidenced by various changes both in terms of physical (building) and learning activities at Unisma. One of the symbols of civilization that has been built by Unisma is to be the only campus in East Java that carries the values of multicultural education. This is evidenced by the implementation of a multicultural

PAI doctoral program and the many Unisma students who come from various ethnic groups, religions and classes.\textsuperscript{24}

Unisma as an organization not only requires good managers and leaders but also requires people with an entrepreneurial spirit. According to Dewanto, the existence of entrepreneurship in an organization will bring creativity, an innovation that can increase economic value for the organization and its stakeholders. Therefore, a policy was taken to empower Unisma graduates.\textsuperscript{25}

The aims of empowering graduates of Unisma include: (a) producing more qualified and reliable Unisma graduates so as to be able to increase the competitiveness of graduates in the global market. (b) the change in the mindset of Unisma graduates from focusing on being a “job seeker” (job seekers) to being an entrepreneur with graduates who are able to create jobs (job creators). (c) Unisma graduates are able to explore innovative, productive ideas/business potential that eventually becomes entrepreneurs.\textsuperscript{26}

Unisma, as a large and growing university, needs more materials for the future. First, with the provision of a long journey in the midst of the community makes Unisia can determine the best steps in dealing with the benefits of education and other aspects of the community. The goal of Unisma in producing religious scientists and religious scientists is that they are noble desires. This hope has been realized and will continue to be realized in the future because religious scientists and religious scientists are the basic needs of this nation.

Secondly, the desire of the scholars and founders who want Unisma to become an Islamic educational institution. Excellence based on Islamic teachings can be demonstrated by students who gain knowledge and practices of diversity, such as the example of the learning process that is implemented and the formation of religious culture at Unisma.

Third, what is faced by Islamic colleges or universities now and even in the future is not easy. There are various changes in the community that are related to lifestyles that have the potential to interfere with destroying the academic community’s commitment to the values of honesty, truth and trust.\textsuperscript{27}

\textsuperscript{24} Observation, Universitas Islam Malang, September 2018.
\textsuperscript{25} Muhammad Tholhah Hasan, et.al., \textit{Menggagas Unisma Masa Depan}., 29.
\textsuperscript{26} Ibid., 31
\textsuperscript{27} Muhammad Tholhah Hasan, et.al., \textit{Menggagas Unisma Masa Depan}., 38-40.
To maintain these values, in practice Unisma in cultivating noble character and character for students through OSHIKA MABA, ḥalāqah dinīyah and Master Freshmen. Oshika Maba is an introduction to campus life that is intended to accelerate the process of adaptation of new students to the academic process, academic culture, and student organization activities in higher education. Ḥalāqah dinīyah is intended to standardize the minimum behaviour that must be possessed by Unisma students, including adapting Islamic behaviour and instilling the values of Ahlusunnah wal jama‘ah in new students. The Master of Freshmen (a period of transformation and character development for new students) is a practice of habituation in positive activities both of a scientific character, Islamic character as well as the development of talents of interest to form champions.  

Internalization of Islamic values pursued through these various activities will certainly greatly imprint on students. So when the Unisma alumni get involved directly in the community, it is not impossible that the academic-religious culture that they have experienced will be planted well. Moreover, the current network of Unisma’s cooperation with various stakeholder elements is expanding. This is helped by the fact that many Unisma alumni have had careers and/or are actively involved in community activities. Directly or indirectly, Unisma’s concepts or ideas will gradually penetrate into the body of society. Thus, Islamic civilization in Indonesia will be coloured with the spirit of Unisma

Conclusion
From the studies that have been done, the authors conclude that improving the quality of lectures at Unisma as a private Islamic tertiary institution can be done in various ways. The strategies used in the lecture process are based on andragogical values that are relevant to the needs of students. The principles of lectures prioritize the potential of students and are directed towards the development of cognitive, affective, and psychomotor aspects of students in a balanced manner. In addition, lecturers create a pleasant atmosphere for lectures so that lecture material can be well absorbed by students. The concept of Islamization of science and religious knowledge is still emphasized so that students have a balance in their knowledge. In

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addition, the lecture process still considers various issues that arise related to lecturers, students, and also the institution manager.

Unisma as a private Islamic tertiary institution, demonstrates its capabilities in developing Indonesian Islamic civilization. This can be seen from the increasing number of institutional cooperation with various other institutions both from within and outside the country. Unisma is also the only campus in East Java that carries the values of multicultural education. This is evidenced by the implementation of a multicultural PAI doctoral program and the many Unisma students who come from various ethnic groups, religions and classes. Not only that, campus policies also lead to the empowerment of graduates. Unisma graduates are truly empowered optimally in accordance with their respective fields. Thus, the spirit of intellect and religiosity can penetrate various lines of Islamic civilization.

References


*Rencana Strategis Universitas Islam Malang.*


