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State Institute of Islamic Religion

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ABSTRACT

This scientific study aims to analyze in more depth the institutional and educational system of PTAIN, especially IAIN. This scientific study uses qualitative research methods with the type of library research. The data used in this study is secondary data, including various government policies (UU, PP, Presidential Decree, or Ministerial Regulation), journals, and books that are appropriate to the topic to be studied. The results of the analysis state that institutionally, IAIN has been recognized and even has similarities and equality with other state higher education institutions. Starting from the organizational structure, to the government policies that cover it (PP No. 30, 1990). However, IAIN is within the Ministry of Religion, not the Ministry of Education and Culture. Apart from that, in the education system, IAIN refers to the applicable National Education System (UU No. 20/2003). However, the specific IAIN policy will be disclosed in the Regulation of the Minister of Religion in each relevant IAIN Statute.

Keywords: *Institute, Islam, State*

INTRODUCTION

The development and progress of a nation will never occur without the influence of the educational aspect. This is in line with the expression of Zakiyah Darajat in (Jamil et al., 2023), education is likened to a locomotive of life that moves humans towards quality progress, as well as being an effort to develop the human personality. Therefore, quality education will always go hand in hand with the progress of a nation.

In its development, education is not only taught within the family, but is more specifically taught in educational institutions. In Indonesia itself, educational institutions are classified into several levels and/or levels of educational units. Referring to (RI Law No. 20, 2003) Article 14 has explained that formally, education in Indonesia is divided into 3 levels, namely basic education (SD/MI and SMP/MTs), secondary education (SMA, MA, SMK, MAK) , and higher education. Apart from that, in Article 34, it is clearly stated that all citizens are obliged to take part in compulsory education at a minimum of basic education level.

From the explanation regarding Law no. 20/2003 above, it can be seen that basically there are several types and levels of formal education that have been recognized by the Indonesian government, one of which is Islamic educational institutions. The Islamic education institutions that are recognized as equivalent to other general education are MI, MTs, MA/MAK, and higher education. Referring to (RI Law No. 20, 2003) Article 19, it has been stated that "Higher education is the level of education after secondary education, including diploma, bachelor's, master's and doctoral education programs organized by universities". Therefore, it is concluded that higher education included in Islamic educational institutions includes Islamic Religious

Colleges, State Islamic Religious Institutes, and State Islamic Universities.

The various forms of Islamic higher education institutions above are one of the efforts to respond to the problems and needs of society for higher education in Indonesia (Husain & Wahyuni, 2023). However, on the other hand, currently there are still problems that Islamic higher education institutions, especially IAIN, must face. This has been revealed from the results of a study (Febrianti et al., 2020), which states that in general, the people of Labaraga Village, North Wakorumba District, North Buton Regency have very little interest in IAIN Kendari. Many people, especially students, still think that IAIN only has a few departments, and only revolves around the field of Islamic education. So it is not in accordance with the majors or fields of study desired by current students, especially in general, engineering or arts.

This phenomenon gives rise to a picture that PTAIN (State Islamic Religious College) tends to be a second class educational institution compared to State Higher Education in general (Zaenuri, 2018). Of course, this is also closely related to the institutions, education system, applicable curriculum, and job opportunities after graduation. Therefore, even though there have been many policy reforms issued by the government regarding Islamic higher education, many people still prioritize PTAIN compared to PTN or PTS.

Based on this background, researchers are interested in analyzing more deeply the institutions and educational systems of PTAIN, especially IAIN. It is hoped that this research will be able to reveal and straighten out various government policies towards PTAIN which have been misinterpreted by the public. So that the results of this study can be utilized by various parties and can

become an additional reference regarding PTAIN institutions and education systems, especially IAIN.

METHOD

This scientific study uses qualitative research methods. Cresswell in (Sugiyono, 2019) states that qualitative research is a type of research that is capable of producing various discoveries that cannot be obtained using statistical procedures. Basically, this type of research is used to discover and understand various things that are hidden in a phenomenon, which is sometimes something that is difficult to understand properly. Researchers use qualitative research methods, because they are in line with the topic to be researched, namely related to State Islamic Religious Institutions in their institutions and educational systems.

The research approach used is library research. Library research can be understood as solving problems by critically and in-depth studying various relevant library materials (Sari & Asmendri, 2020). The data used in this study is secondary data, namely data obtained from the writings of other parties. The data is data that can be accounted for, in this research the researcher used various government policies (UU, PP, Presidential Decree, or Ministerial Regulation), journals and books that are appropriate to the topic to be studied (Fatha Pringgar & Sujatmiko, 2020).

DISCUSSION

1. History of the Establishment of IAIN

The emergence of the State Islamic Institute in the development of state higher education in Indonesia has a very strong history. This institution was not just born, but there was a background to its formation. IAIN itself is an institution resulting from the

transformation of higher education institutions that previously existed in Indonesia. So his presence gave a new breath to the development of Islamic education in Indonesia.

IAIN is a People's Campus, because in the social history and dynamics of IAIN throughout Indonesia, IAIN students are dominated by lower class and rural communities (Fridiyanto, 2017). In his journey, (Amiruddin, 2017) stated that in Meri 1960, the Ministry of Religion merged PTAIN (State Islamic Religious College) and ADIA (Religious Sciences Service Academy) to become IAIN or Al-Jami'at al-Islamiyah al-Hukumiyah. Where officially, IAIN was first opened in Yogyakarta on August 24 1960 by the Minister of Religion of the Republic of Indonesia, namely KH. Wahid Wahab. In the initial stages, IAIN only consisted of several faculties, namely Ushuluddin, Syari'ah, Tarbiyah, and Adab. Apart from that, each faculty has several departments within it.

Based on the explanation above, IAIN or State Islamic Religious Institute is one of the PTAIN (State Islamic Religious Colleges) institutions in Indonesia. In relation to the institutional realm, PTAIN is included in the Ministry of Religion environment until now (Zaenuri, 2018). This is contained in the Decree of the Minister of National Education of the Republic of Indonesia No. 74/U/2000, namely "State Religious Universities are state universities organized by the government within the Ministry of Religion (Ministry of Religion)".

2. Institution of the State Islamic Institute

Historically, there have been government regulations specifically for IAIN institutions, namely PP RI No. 33/1985. In Article 1 (1) in (Government Regulation No. 33, 1985), it is stated that "IAIN is a state higher education

institution organized by the Ministry of Religion, which is structured on the basis of the whole and unified science of Islamic religion." As for the institutional or organizational structure of IAIN, it is contained in Article 5, namely "The IAIN organization consists of leadership elements (rector and assistant rector), assistant leadership elements (bureau), implementing elements (faculties, research centers and community service centers), and supporting elements (technical implementing units)."

However, with developments and demands of the times, a government policy emerged which revoked PP RI No. 33/1985. The regulation is (Government Regulation No. 13, 1991), which in essence is the repeal of the main points of the IAIN organization in PP RI No. 33/1985 and replaced by Government Regulation no. 30/1990. Where in (PP No. 30, 1990) Article 6 (1) it is clearly stated that "An educational unit that provides higher education is called a college, which can take the form of an academy, polytechnic, high school, institute or university".

From the explanation above, it can be concluded that initially IAIN was a higher education institution that was separated from other higher education institutions. However, with the changing demands of the times and bureaucracy, IAIN is starting to be recognized and integrated or equated with other higher education institutions. Even in (PP No. 30, 1990) Article 35, it also clearly generalizes the organizational elements of universities or institutes, which consist of.

- (1) leadership elements: rector and assistant rector
- (2) university/institute senate
- (3) academic implementing elements: faculties, research institutions, and community service institutions

- (4) administrative implementing element: bureau
- (5) supporting elements: technical implementation unit.

Based on the various explanations above, researchers can draw a common thread, namely that institutionally, IAIN has been recognized and even has similarities with other state higher education institutions. Starting from the organizational structure, to the government policies that cover it (PP No. 30, 1990). It's just that IAIN is within the Ministry of Religion, not the Ministry of Education and Culture. Apart from that, IAIN can be said to be a fairly well-established state university in Indonesia, because it has existed since 1960 and is the answer to the need for quality Islamic higher education in Indonesia to this day.

3. State Islamic Institute Education System

The national education system is a whole component of education, which has an integrated connection to achieve national education goals (RI Law No. 20, 2003). Basically, the IAIN education system still refers to every policy issued by the Indonesian government, namely the national education system. But on the other hand, IAIN must also have the initiative to be open to an education system adopted from the West, so that it is not marginalized by society (Husain & Wahyuni, 2023).

This is in line with the vision and mission of IAIN which initially referred to the vision and mission of PTAIN. However, with developments in the world and education, the vision and mission also began to develop to adapt to existing conditions. Referring to the book quoted by Haidar Daulay in (Fridiyanto, 2017), the following is the main vision and mission of the founding of IAIN which refers to the vision and mission of PTAIN, namely.

"To provide high education and become a center for developing and deepening the Islamic religion, and for this purpose the foundations are laid for forming moral and competent human beings who have a responsible conscience regarding the welfare of Indonesian society and the world in general on the basis of Pancasila, Culture, Indonesian Nationality and reality."

In its development, the Islamic education system in Indonesia currently refers to Law no. 20/2003, including Islamic higher education in the form of IAIN. Referring to Law no. 20/2003 Article 19, it is stated that.

"(1) Higher education is the level of education after secondary education which includes diploma, bachelor's, master's, specialist and doctoral education programs organized by universities.

(2) Higher education is organized using an open system."

Apart from that, Law no. 20/2003 Article 4, it is stated that.

"(1) Education is carried out democratically and fairly and non-discriminatorily by upholding human rights, religious values, cultural values and national pluralism.

(2) Education is organized as a systematic unit that is open and multi-meaningful."

From the article above, it can be understood that higher education is a continuation of secondary education, which is organized democratically with an open and systematic system. In order to provide a more specific understanding regarding the IAIN education system, the researcher used (PMA No. 51, 2015) as a real example. Minister of Religion

Regulation no. 51/2015 is a policy issued by the Ministry of Religion regarding the Statute of the Pontianak State Islamic Institute. The following is the essence of PMA No. 51/2015 which relates to the IAIN education system in general, including.

- a. UU no. 20/2003 regarding the National Education System, is the main foundation in the IAIN education system. Where in article 24 (1) Law no. 20/2003 states that "In the implementation of education and the development of science, academic freedom and freedom of the academic platform as well as scientific autonomy apply in higher education." Apart from Article 24 (2) of Law no. 20/2003 also states that "Universities have the autonomy to manage their own institutions as centers for providing higher education, scientific research and community service."
- b. In Article 15 PMA No. 51/2015, states that "The institution guarantees a student admission system for all levels of education which is carried out objectively, transparently, accountably, and pays attention to educational equality."
- c. In Article 16 PMA No. 51/2015, it is stated that the Institute accepts new students at the diploma and undergraduate level through the national admission pattern. Meanwhile, the admission of new postgraduate students can be done independently and can be done more than once in 1 academic year.
- d. In Article 17 PMA No. 51/2015 regarding the Lecture System, it is stated that the implementation of lectures uses SKS (Semester

Credit System) which can be carried out in the form of face-to-face, structured activities and independent activities.

Several articles in PMA No. 51/2015 above, can show us how IAIN is given freedom in its education system, as long as it is in harmony with and still refers to the national education system (UU No. 20/2003). Starting from scientific autonomy, academic freedom, to the academic pulpit. With the freedom given by the government to IAIN, it can show us that basically IAIN can develop its scientific autonomy not only in religious sciences, but can spread to general sciences. Therefore, currently we have encountered many IAIN higher education institutions that have faculties and departments outside the realm of Ushuluddin, Sharia, Tarbiyah and Adab.

Based on the various explanations above, researchers can conclude that basically the current IAIN education system refers to the National Education System (UU No. 20/2003) that is in effect. It's just that specific IAIN policies will be disclosed in the Regulation of the Minister of Religion in each relevant IAIN Statute. Apart from that, Law no. 20/2003 as the main foundation of the IAIN education system, can provide an illustration that Islamic higher education institutions are highly recognized for their existence, and have the same position as other higher education institutions. Therefore, it is highly hoped that Islamic educational institutions, especially IAIN, will continue to improve and develop, so that they can become centers for quality Islamic studies and development.

4. State Islamic Institute Curriculum

The curriculum is a crucial aspect that underlies learning in an educational institution. Referring to (Baderiah, 2018), the curriculum is a system of plans and arrangements regarding

materials and learning objectives that can be guided in teaching activities. From this understanding, it can be understood that the curriculum at IAIN is a system that has been planned and structured regarding materials, materials, methods, and the objectives of the learning carried out.

From the previous point, it can be seen that basically IAIN is guided by the National Education System, namely Law no. 20/2003 and (PP No. 30, 1990). On this basis, IAIN also implements a nationally applicable curriculum, which is issued by the Ministry of Education and Culture. Therefore, when the national curriculum changes, the IAIN curriculum also changes. In line with these findings, currently the IAIN curriculum is equivalent to the curriculum implemented by all state universities in Indonesia, namely the Independent Learning Curriculum.

5. Facilities and Infrastructure of the State Islamic Institute

In implementing teaching and learning activities, especially in higher institutions in Indonesia, educational facilities and infrastructure will never be separated. Referring to (Ellong, 2018), educational facilities at Islamic educational institutions are divided into 2 types, namely learning tools and educational media. He continued, educational infrastructure is also divided into 2 aspects, namely the physical building of the educational institution and the furniture within it.

It is known that IAIN's educational facilities are divided into learning tools and educational media. Learning tools themselves are understood as tools or objects that are directly used by lecturers and students in learning. For example, books, dictionaries, textbooks, teaching aids, practice tools, and writing tools. Meanwhile, educational media is

anything that can be used to channel messages, so that it can stimulate students' thinking, attention, feelings and motivation in order to encourage the learning process. The types of educational media can be visual, audio or audio-visual media.

Apart from educational facilities, IAIN's educational infrastructure is also divided into 2, namely the physical buildings of educational institutions and the furniture inside. The physical building of an educational institution consists of a theory room, administration room, visitor room, and environmental or infrastructure facilities. Meanwhile, furniture is a means of filling a room, where the equipment is not directly related to the teaching and learning process.

From the explanation above, it can be concluded that educational facilities and infrastructure at IAIN are an important aspect in implementing effective learning. Even though currently there has been a shift to online or distance learning processes, facilities and infrastructure, especially physical ones, are a crucial aspect of establishing a higher education institution. No doubt, IAIN institutions must strive to complement and develop existing facilities and infrastructure, to make it easier to carry out learning, administrative and institutional processes well in line with world and educational progress.

CLOSING

From the scientific studies that the author has described, it can be concluded that institutionally, IAIN has been recognized and even has similarities and equality with other state higher education institutions. Starting from the organizational structure, to the government policies that cover it (PP No. 30, 1990). It's just that IAIN is within the Ministry of Religion, not the Ministry of

Education and Culture. Apart from that, in the education system, IAIN refers to the applicable National Education System (UU No. 20/2003). However, specific IAIN policies will be disclosed in the Minister of Religion Regulations in each relevant IAIN Statute.

It is hoped that the results of this scientific study can become a reference regarding Islamic higher education institutions, especially IAIN. Where basically IAIN has the same position as other state higher education institutions. However, it is possible that many people still choose higher education institutions in the form of universities as a reference for continuing their education. Therefore, the IAIN institution must immediately improve and develop so that it can become a center for quality Islamic studies and development, and be able to move up to become a State Islamic University.

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