Academic reform and sustainability of Islamic higher education in Indonesia

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A B S T R A C T

This research aimed to investigate the academic reform agenda in State Islamic University Sunan Kalijaga Indonesia. Examining this reform agenda is interesting to do because this academic reform has become an exemplary agenda which is followed by other Islamic higher education institutions in Indonesia. State Islamic University Sunan Kalijaga is the oldest Islamic higher education institution in Indonesia. Its existence is becoming a barometer for the survivability of other Islamic higher education institutions. The stagnation or progress of State Islamic University Sunan Kalijaga may become the indicator of the stagnation or progress of other Islamic higher education institutions. Therefore, the academic reform under investigation has had a significant and massive impact on the sustainability of other Islamic universities in Indonesia. This research employed a qualitative type of phenomenology involving 34 informants. These informants were the former dean at the university who served between 2007 and 2011, the head of departments, lecturers, and students. The data were collected by participant observation, indepth interview, and policy document. The results suggested that there were four major agendas of academic reform consisting of study program internationalization, new program opening, the integration of postgraduate management into the faculty and the opening of teacher certification program. These major reforms became the foundation and reference for other Islamic universities as they opened the opportunity for internationalization of Islamic higher education institutions in Indonesia.

1. Introduction

State Islamic University (Universitas Islam Negeri [UIN]) Sunan Kalijaga[1] belongs to the Islamic Higher Education Institutions, which in this article will be referred to as Islamic Religious College (Perguruan Tinggi Keagamaan Islam [PTKI]). This university is the oldest and the most influential PTKI in Indonesia. It is indicated by the development of Islamic studies which concentrate on integration and interconnection (Abdullah, 2017; Aminuddin, 2010). This development was later followed by an institutional change in 2004 in which it changed its status from the State Islamic Institute into a university (Muksin, 2019). An institution intending to alter its status was not asked to develop a new

program or discipline back then. However, the regulation was changed in 2019. The ministry of religion requires all Islamic higher education institution under its ministry to develop Islamic studies with integration and interconnection approach, following the same step that UIN Sunan Kalijaga had taken several years earlier (Indonesia, 2019). It is rather obvious to argue that the sustainability of PTKI in Indonesia is very much influenced by the dynamics and progress within UIN Sunan Kalijaga.

The major issue with this condition is that since its establishment until 2007, the development of UIN Sunan Kalijaga has been relatively slow so that it has affected the stagnation of the majority of PTKI in Indonesia (Suyadi and Sutrisno, 2018). This is indicated by the quality of

PTKI reflected in national accreditation body. Of more than 850 institutions, both public and private, only 3 institutions have been accredited A (the most excellent) and not a single university has been included in the Higher Education ranking with an international reputation (Aryani and Sunarsih, 2017). Webometric places UIN Sunan Kalijaga in 33rd at the national ranking and 2083 at the international level (Aryani and Sunarsih, 2017). However, in terms of scientific development, UIN Sunan Kalijaga can be said to be relatively more established. This is indicated by the productive works of academics, such as Abdullah, Al-Makin, Azra, and others (Azra, 2016; Abdullah, 2017; Makin, 2016).

Due to this stagnation and slow development, the Dean of the Faculty of Tarbiyah and Teacher Training, henceforth Faculty of Tarbiyah and Teacher Training (Fakultas Ilmu Tarbiyah dan Keguruan (FITK), of 2007–2011 period carried out academic reforms to accelerate the development of the institution (Suyadi and Sutrisno, 2018). The dean proposed four academic reform agendas which later had broad implications for changes in the way FITK was organized throughout Indonesia. These reforms included the internationalization of study programs, the integration of postgraduate management into faculties, the opening of new study programs, and the opening of the teacher-lecturer certification program. These four academic reform agendas have broad implications for the dynamics of PTKI in Indonesia.

Research on academic reform can be broken down into three major themes. Firstly, researchers have examined the reform of the international publication network and found how publication in the field of social sciences is largely dependent on western theoretical development (Achwan et al., 2020). Secondly, researchers have also examined the contradiction that happens in every educational reform such as what Grigoriadis has documented in Turkey. According to him, educational reform in Turkey has resulted in paradox as it can potentially create a contradiction between government regulation and academic freedom (Grigoriadis and Kamaras, 2012). Other researchers concentrate on academic reform in the form of policy intervention in higher education (Holmberg and Hallonsten, 2015). Academic reform in Romania, for instance, is done only through policy intervention without involving academic voice (Eisemon et al., 2015). Based on these previous studies, we find out that there are no studies specifically investigating academic reform in Islamic higher education institutions. Therefore, the present study aims to fill out the gap by analyzing how the academic reform taken place in FITK of UIN Sunan Kalijaga can be the reference for the survivability of other PTKI in Indonesia.

Therefore, this research will provide new insights about academic reforms and their implications, particularly how these reforms influence the existence of other PTKI in Indonesia. This research is based on the argument that the academic reform of the FITK of UIN Sunan Kalijaga is a generator for the sustainability of PTKI throughout Indonesia. Kamaruzzaman (2015) states that for more than half a century from the beginning of the New Order (1960) to post-Reformation (2014), Islamic studies were not carried out for *an sich* academic purpose, but rather a model or approach which deals with mainstream issues. Thus, the urgency of this research is very important because it straightforwardly elaborates the academic reform agenda as suggested by Kamaruzzaman.

2. Theoretical framework

Reform is a process of restructuring which be a quick change needed for improvement. Michael states that a reform primarily concentrates on making changes to suit future needs (Michael, 2018). In the Islamic tradition, the concept of reform is represented by *Tajdid*, purification and renewal (Suyadi, 2019). The reform of Islamic education is a comprehensive and rapid change that is oriented towards improvements to meet the demands of future needs. The spirit of reform is to deconstruct the view that regulation is the only solution to various changes. The assumption that regulation is the only solution to change urges the government to issue thousands of regulations. For example, during

2014–2018, the Indonesian government issued 8000 new regulations. However, despite the potential for overlap, practically, these regulations have failed to address the problems.

So far research on academic reform or educational reform can be broken down into three trends. First, academic reforms tend to be inclined to a certain pattern, such as bottom-up or top-down approach. Wongwanich mentions that in Thailand, top-down educational reforms tend to fail. Therefore, he recommends making bottom-up changes instead (Wongwanich et al., 2015) although, this kind of reform tends to generate controversial reactions (Bruns et al., 2019). Brower argues that there are at least four typologies of reaction to educational reform, namely oppositional, mocking, satisfied, and implementing (Brower et al., 2017). Therefore, Hong mentions the need to reconceptualize the meaning of school in an ever-changing life so that every change made does not cause an overreaction (Hong, 2020).

Second, educational reforms mostly involve changes in the curriculum and learning with a certain orientation. Educational reform in Lebanon, for example, is carried out by changing the curriculum to respond to technological developments (Awada and Diab, 2016). The orientation of the reforms is different from what happens in Bologna, where educational reforms are concentrated on improving the learning system to accelerate study completion and to reduce the risk of study failure (Hahm and Kluve, 2019). Similar reforms also occur in Florida, but rather differently. Reforms in Florida aim to provide developmental education for high school graduates who are not yet ready to enter tertiary education (Mokher et al., 2020). According to Nyenje and Nata, the success of educational reform is not solely determined by the reformer, but rather by the support of school heads, committees, teachers, observers and students themselves (Nyenje and Nkata, 2016).

The third trend includes educational reform in Islamic countries. In Saudi Arabia, educational reform is oriented towards synchronizing undergraduate education with the job market (Hijazi and Alfaki, 2020). Meanwhile, in Qatar, educational reforms are carried out against a management system that is still traditional, thus encouraging the establishment of modern private schools with international quality standards (Nasser, 2017). This phenomenon is similar to the educational reforms in Iran which lead to post-war privatization with Iraq which results in the closure of all private schools for a decade (Arani et al., 2015). In fact, education reform in Qatar is not only focusing on privatization and modernization, but it also involves internationalization of higher education (Uralov, 2020). Reforms of this kind have also occurred in the UK, where the cost of education increased to £9000 in 2010–2015, resulting in a decline in the number of students (Hillman, 2016). Based on the three trends above, Islamic education reform in Indonesia is more of a bottom-up pattern, and the reactions from that reform tend to be operational. That is, if the change can be implemented operationally, the reaction can be controlled. Meanwhile, the style of Islamic education reform in Indonesia has similarities with Saudi Arabia, Iran, and Qatar in terms of synchronization with the labour market. It also has several differences in terms of managerial aspect where it is more oriented towards European education reforms such as privatization or autonomy, technological development, and internationalization of higher education.

3. Method

This research adopts a qualitative type of phenomenology (Creswell, 2015; Norman and Denzin, 1997). The chief reason for this is because we want to explore the life experiences of a particular social community which are represented in the process of academic reform with all the dynamics, debate and contradiction existed within that community. The setting of this research is the FITK of UIN Sunan Kalijaga. The present study was conducted for 5 years between 2007 and 2011 during the leadership of the seventh dean. During this time, FITK of UIN Sunan Kalijaga underwent a major revolution and development. These developments also gave a significant influence for other Islamic higher

institutions in Indonesia which could be felt to date. The informants in this research represent two stakeholders, the lecturers, and students. We involve the former Dean of FITK, the head of departments, and lecturers consisting of 20 participants. These informants are the main actor behind the academic reform within the institution under investigation. Indeed, this reform is the manifestation of ideas and dialogues of these faculty members. In terms of student, we invite several students using snowball sampling in which we choose ten students. We consider the recommendation from lecturers and head of department in FITK in choosing the students. There are also several criteria used to select students such as their active participation and critical response towards the reform undertaken within the institution.

The data were gathered with an in-depth interview, participant observation and policy document. In-depth interview was employed to explore how the academic reform was undertaken. The interview with the former dean concentrated on the main agenda of reform including the main focus of this reform while the interview with the head of department and lecturer placed the main emphasis on how faculty members responded to this academic reform. Additionally, we further examined the impacts and consequences that these reforms created for students. The data from interview, observation and policy document were triangulated in the analysis process. Systematically, data analysis in this research includes four steps, namely data display, data reduction, and meaning creation. The data were triangulated in which we check the data against each other to increase the validity and reliability. The narrative collected from the interview, observation and document was condensed and coded. Coding was performed in the analysis process to generate the main pattern of story and meaning. We put four main labels for the findings of research results which grouped the data into four academic reform agendas. The reforms were found to be very influential to the sustainability of Islamic higher education institutions in Indonesia. These reforms consisted of the internationalization of study programs, opening of new study programs, integration of postgraduate management into the faculty, and certification for teachers and lecturers within the ministry of religion. These four agendas of academic reform become the references for the development of other Islamic Universities in Indonesia.

4. Finding

The findings consist of four major themes which cover four major reform agendas during the 2007–2011 period. These four agendas include the internationalization of the study program, the opening of the new study program, the integration of postgraduate management into faculty, and the opening of a certification program for teachers under the ministry of religion. These major reforms have had a significant impact on the survivability of other FITK in other universities in Indonesia.

4.1. The internationalization of Islamic education study program

In 2007, the dean of FITK initiated the establishment of an international program of the Islamic education department. This agenda was thought to be necessary to do due to the development of an International standard school startup. Therefore, it was within the interest of FITK to prepare Islamic education teachers which were capable of teaching at International standard schools. On this basis, FITK saw this as a challenge and opening an international department was thought to be the answer to this challenge. Furthermore, the main aim of this change, in the long run, was to increase the admission of international students so that international student mobility may happen.

This new policy was responded differently by faculty members. Some lecturers supported this agenda and some other rejected. MU is one of the Professors in the FITK who supported this policy. In his publications, he felt the stagnation that happened in FITK and other Islamic universities in Indonesia more broadly. FITK was also faced with globalization

and modernization which required scientific development and technological advancement (Mulkhan, 2012). MU stated:

> "The policy of the new dean is very bold, and I am sure it will bring big changes, so I support it. Because we are now facing globalization where the development of science and technology is required. It would be great if the program was started from the reconstruction of the Tarbiyah philosophy to the development of Islamic education science and technology."

MU's statement above was shared by 21 other FITK lecturers who similarly showed a proactive attitude towards the dean's policy. MU and other FITK lecturers were also ready to support the internationalization of the study program by stating that they were willing to teach in the international class. MU's articles that show a tendency to support this policy can be read in his research entitled Tarbiyah philosophy based on *makrifat* intelligence (Mulkhan, 2013). In this article, he wants to emphasize that FITK must be able to face globalization, not through secularization, but based on the basic sources of Islamic teachings, namely the Al-Qur'an and Hadith. In contrast to MU's statement, RO, the head of the Arabic Language Education department along with 14 other lecturers criticized this internationalization program. They argued that the internationalization program was merely commercialization of education. In fact, he also said that the program was irrational because it differentiated between regular and international students even though the facilities were the same. RO says:

> "The international class is irrational, because students in this program will have to pay more, but they study in the same room with the same lecturers and other facilities that are completely the same. Isn't this the commercialization of education? This is exactly the same as international standard schools which have been eliminated because it is only commercialization, not internationalization".

The criticism of RO and other lecturers was contrary to MU's so that there was a debate over the academic reform agenda at FITK, especially regarding the internationalization of study programs. Even if so, the agenda continued to run because most of the opposition came from outside of the Islamic Education department. On the other hand, students who took part in international programs had a different view. In this case, HB, a student, stated:

> "At first we felt it was hard to follow this international program. However, as the lecture process continues, we feel that the international class is challenging. We are optimistic that someday we can become outstanding teachers of Islamic education in international standard schools, and even win scholarships for further study abroad." (Hb, 18 years old, International Class Student of FITK UIN Sunan Kalijaga).

The internationalization of this study program was then followed by FITK in other Islamic Universities in Indonesia, such as FITK of Jakarta State Islamic University and Malang State Islamic University. This was evidenced by the statement of the Vice-Chancellor of academic affairs at the two universities who stated that "We have developed the international program of Islamic Education as has been done by FITK of UIN Sunan Kalijaga" (Vice-Chancellor of Academic Affairs of UIN Syarif Hidayatullah and UIN Malang). This statement was made during the regular meeting of the Vice Chancellors of Academic Affairs forum for the Indonesian Islamics Higher Education, on January 15, 2015. Thus, after the program was followed by two other universities, there were three international programs of Islamic education in Indonesia which were spread across the three largest Islamic universities in Indonesia.

4.2. Initiation of new study programs establishment

The other academic reform agenda is the opening of a new Study Program, namely Pendidikan Guru Madrasah Ibtidaiyah (PGMI) and Pendidikan Islam Anak Usia Dini (PIAUD)-at the S-1 and S-2 levels at once (Bachelor's and Master's). The opening of the two study programs was motivated by the Passing of Law No. 14 of 2005 concerning Teachers and Lecturers, one of which requires all teachers of all levels of education (including kindergarten and elementary school) to have a minimum academic qualification of S1 (Bachelor's). Indeed, before this law was regulated, kindergarten and elementary school teachers were still allowed to have a diploma 2 (D2) and Diploma 3 (D3), a 1–2-year degree below bachelor's level. After the law was passed, all teacher training programs at the D2 and D3 levels must be closed. However, the opening of these programs faced a huge challenge. This is due to the lack of human resources. Indeed, the opening of the two study programs required that there were at least two lecturers with master's qualification in Early Childhood Teacher Education and two lecturers with master's degree in Primary School Teacher Education and Madrasah Ibtidaiyah (elementary) Teacher Education. The Dean of FITK of UIN Sunan Kalijaga said:

> "D2 graduates are no longer recognized by the government and the education office. Then, the Director-General of Islamic Education, Mr Umar ordered that all D2 Teacher education be stopped. In July 2006, there was a notice about the opening of the S1 PGMI and PIAUD with the requirements that the lecturers should possess a master's degree in PGMI, PIAUD, and Psychology. In fact, the PGMI and PIAUD Masters Study Programs have never existed. Then I looked for a way out. We then ask several lecturers of FITK of UIN Sunan Kalijaga to join a short course at Yogyakarta State University because this university offered a master's program in elementary and early childhood teacher education. After they completed the course, it can be used to fulfil the requirements for opening PGMI and PIAUD S1 Study Programs. In 2007, the PGMI Study Program Operational Permit Decree was ratified and in 2009 the PIAUD Study Program operational permit was issued. Furthermore, the Director-General of Islamic Education asked me about this success and made him a role model for other Islamic Religious Colleges that would open these two study programs. So FITK has become a reference for the Director-General of Islamic Education which is then implemented nationally throughout Indonesia."

Despite the pros and cons from within the internal stakeholders of FITK itself, cooperation with another university like Yogyakarta State University (Universitas Negeri Yogyakarta [UNY]) was successful. UNY has a master's program in elementary teacher education and early childhood teacher education and this cooperation was helpful to prepare the lecturers required for the opening of the program in which they are required to join the short course at UNY.

Generally, a Memorandum of Understanding (MoU) between two universities is signed by the Chancellor of the two institutions. However, the short course program between FITK and the Postgraduate Program of UNY was only signed by the Dean and the Director. This shows that the Chancellor of UIN disagrees with the FITK Dean's program. In this regard, the Dean of FITK stated:

> "The chancellor was not willing to have an MoU with UNY because this program was not included in the university's agenda. Another reason was that this program had never existed before, so there were fears that there would be lawsuits in the future. Therefore, the MoU was carried out at the Tarbiyah Faculty level with the UNY Post-graduate Program."

The dean's statement shows that the Chancellor of UIN does not approve of the academic reforms initiated by the Dean of FTIK so that

the Chancellor does not want to sign the MoU with UNY. This disagreement was based on the fact that the planned new study program had never existed before. The chancellor was also worried about the consequences that this program may have on graduates in the future. Therefore, the MoU was only signed by the Dean of FTIK of UIN and the Director of postgraduate studies at UNY. This was the most appropriate solution implemented by the Dean of FTIK so that the academic reform program continued to run well. In 2007, the first batch of short course program was successful. Eventually, the Dean of FITK succeeded in preparing lecturers with academic qualifications as a condition for the opening of new PIAUD and PGMI study programs. The success of this program was then appreciated by the Director General of Islamic Education of the Ministry of Religion who later ordered his officials at the Ministry of Religion to consult with the Dean of FITK about the success of the short course to prepare PIAUD and PGMI lecturers. Finally, the program was adapted by the Ministry of Religion as a national policy that applies throughout Indonesia. Thus, the persistence of the dean was proven to be exemplary.

Finally, in 2007 FITK of UIN Sunan Kalijaga met the requirements to open a PGMI and PIAUD undergraduate study program. The breakthrough by the Dean of FITK UIN Sunan Kalijaga was then used as a role model for the opening of the PGMI and PIAUD programs by the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia. Thus, all Islamic Universities in Indonesia, consisting of 901 institutions (59 State and 850 Private) who wished to open the two Study Programs, were recommended to imitate the steps taken by the Dean of FITK of UIN Sunan Kalijaga. Until recently, 90 PGMI and 28 PIAUD have been established, and this is, in many extents, due to the contribution of FITK of UIN Sunan Kalijaga. In some cases, academic reform does trigger pros and cons, but careful planning and effective communication can be the key to the success of an academic reform program (Little, 2002; Mayhew, 1976).

4.3. The integration of postgraduate management into the faculty

The third reform agenda in FITK is the integration of postgraduate school management into the faculty. Before 2007, the management of the postgraduate program was held separately outside the faculty. This separated management can potentially cut off scientific hierarchy, particularly related to study programs belonging to the same discipline, which ranges from S1, S2, and S3 (bachelor's to doctoral). Therefore, the integration of postgraduate management into the faculty became a breakthrough as it can guarantee the connection between the same or similar discipline of different study levels. The Dean of FITK stated:

> "The higher the level of education, the more specialized the knowledge should be developed. If the study programs at FITK only have a bachelor's level, then the knowledge will not be specialized. In fact, if the alumni of FITK continue to pursue master's which are not the same as their undergraduate degree, it is more likely that they will not become more specialist, but rather generalist."

The dean's statement above drew criticism from many other lecturers, one of which was MG who stated that:

> "Postgraduate management at the Faculty will change the scientific climate and the variety of developing approaches. It changes from what should be interdisciplinary, multidisciplinary and trans-disciplinary to monodisciplinary."

The pros and cons about the integration of postgraduate management into the faculty continued to surface but the Dean of FITK kept realizing his agenda, nonetheless. This is because the Dean of FITK knows that the majority of lecturers do not agree with the integration. The reason for their disagreement is that the lecturers at FTIK have not sufficiently met the qualifications of Doctoral and Professor, so that

human resources will become a problem for the transfer. In fact, all teaching lecturers in the Postgraduate Program majoring in Islamic education are home based at FTIK. Therefore, the Dean of FITK opens up rooms for discussion to accommodate the aspirations of the lecturers. Those who refused were instead appointed as postgraduate lecturers at FTIK, and to overcome the shortcoming, more experienced lecturers were taken from the UNY postgraduate program. As time went on, they began to open up to teach at FITK Masters, because the demand for them was getting higher, and the postgraduate integration program into FTIK was running successfully so far.

This agenda was also planned to achieve continuous and sustainable research climate which would guarantee a well-grounded research project according to the scientific hierarchy. In fact, it has become the demand of the industry, especially business sectors which require an integrative structure and curriculum from bachelor to doctoral degree (Gupta et al., 2015). In its development, six state Islamic universities integrate postgraduate management into the faculty. These universities are UIN Sumatra Utara, UIN Walisongo Semarang, UIN Sunan Gunung Djati Bandung, UIN Sunan Ampel Surabaya, UIN Alaudin Makasar, and UIN Syarif Hidayatullah Jakarta. HM, one of the Vice Chancellors for Academic Affairs at the State Islamic University stated, "We are following in the footsteps of UIN Sunan Kalijaga to develop mono-disciplinary science that already has an undergraduate degree." The main motivation to do this is to develop all undergraduate programs to also have postgraduate programs. However, this integration only applies to the monodisciplinary study program. Meanwhile, the Interdisciplinary Postgraduate Program is still managed outside the Faculty.

4.4. Elementary and early childhood Islamic education teacher certification program

The last academic reform agenda of the Dean of FITK was his initiative to run the teacher certification program. Indeed, due to his initiative, the certification program within the Ministry of Religion of the Republic of Indonesia could finally be held. The teacher certification program is the process of granting teacher certificates as formal evidence and recognition given to professional teachers. This program is an effort to set standards and to improve teachers' quality, both through portfolio assessment, competency testing and training. This certification is designated for teachers with a minimum qualification of bachelor's degree, at all levels of education both public and private schools starting from kindergarten to high school.

Since the enactment of the Teacher and Lecturer Law in 2005, teacher certification has been running within the Ministry of Education and Culture, while teacher certification for Islamic education teacher within the Ministry of Religion has not yet started. Therefore, the 2007–2011 FITK Dean initiated the teacher certification program in public schools, including elementary school teachers and teachers of the al-Qur'an-Hadith, Akidah-Akhlak, Fiqh-Worship, Arabic language, and Islamic Cultural History in all Islamic based schools. This certification also applies to teachers at Raudlatul Athfal / Bustanul Athfal / or Early Childhood Islamic Education. The Dean of FITK stated:

"The pilot certification for Islamic education teachers in schools, teachers of Koran-Hadith, Aqidah-Akhlak, Fiqh-Worship, Arabic language, and Islamic Cultural History (SKI) at Madrasah, MI class teachers and RA / BA / PIAUD teachers at the Ministry RI Religion began in 2006. At that time, I went to the Ministry of Religion several times to present and discuss the plan to the Ministry of Religion. In the month of Ramadhan 2006, Ministry officials, namely Dr Muh Zein, Dr Affandi Muchtar and Suyatno were able to meet with a team of experts from the Ministry of Education, namely Prof. Dr Badrun KW at FITK. Since then, MoRA officials have been willing to facilitate preparations for holding certification at MoRA. Then the team from

the Ministry of Religion besides myself and Prof. Badrun are Prof. Kumaidi and Drs. Suyud, M.Pd."

Unlike other academic reform agendas, this agenda did not draw criticism. The above quotation describes the pilot process of the Islamic education teacher certification program in both public and madrasah schools, including classroom teachers and PIAUD, which was initially processed in the leadership period of the Dean of FITK Sunan Kalijaga in 2007–2011. The implementation of this certification is then stated in the Circular Letter of the Directorate General of PMPTK with the Secretary-General of the Ministry of Religion. In 2006, the number of teachers at the Ministry of Religion with a minimum academic qualification of bachelor's degree reached 224,886 teachers. This certification program was started in 2007, where the Ministry of Religion granted teacher certificates to 73 per cent or 165,967 teachers. In 2008 the Ministry of Religion certified 33,851 teachers, then in 2009, this increased to 100,000 teachers.

The academic reform agenda of Islamic Religious Education teacher certification did not cause much resistance because teacher certification under the Ministry of Religion was relatively underdeveloped in comparison to other teacher certification under the Ministry of National Education (now the Ministry of Education, Culture, Research and Technology). So far, teachers in Indonesia stood on two legs, namely the Ministry of Religion (Islamic Religious Education Teachers) and the Ministry of National Education (Non-Islamic Religious Education Teachers). Before the academic reform agenda was rolled out, non-Islamic Religious Education teachers had been certified so that they received allowances as professional educators. Meanwhile, the Islamic Religious Education teacher did not have any certification program at all. Therefore, the Dean of FITK suggested to the Ministry of Religion:

"Maybe in the next few years the Ministry of Religion Building will collapse because it is invaded by Islamic Religious Education teachers from all over Indonesia, because teachers at the Ministry of National Education have become professional teachers and receive professional educator allowances, while teachers at the Ministry of Religion have not received anything".

The FITK Dean's statement became a strong warning for the Ministry of Religion to immediately implement the certification of Islamic Religious Education teachers. Furthermore, the efforts made by the Dean of FITK in initiating the implementation of the certification of Islamic Religious Education teachers were by bringing together officials from the Ministry of Religion, namely Afandi Muhtar (Secretary to the director of Islamic education), Dr. Moh Zein (Head of Manpower) and Suyanto (Treasurer) with the Expert Team for Teacher Certification from the Ministry of National Education, namely Prof. Dr. Badrun Karto Wagiran and Dr. Suyut. The two teams met at FITK of UIN Sunan Kalijaga. The meeting of the two teams resulted in a decision to form a teacher certification team for Islamic Religious Education with the combined personnel of the two teams. Furthermore, the team that was formed worked hard to compile instruments for the implementation of teacher certification for Islamic Religious Education at the Ministry of Religion. Since then, Islamic Religious Education teachers have gone through a certification process and have received professional allowances like non-PAI teachers at the Ministry of National Education.

In its implementation, as piloting teacher certification, it is carried out through the portfolio route, namely Islamic Religious Education teachers simply collect the required files. However, in its development, there were many document frauds, so the portfolio track was replaced with the Teacher Professional Education (PPG) route for six full months. This implementation raises new problems, because teachers who follow PPG have to leave school so they need a substitute teacher. However, the Islamic Religious Education Teacher Certification Team from the Ministry of Religion has anticipated this problem by optimizing PAI teachers in the surrounding area in turn.

The teacher certification program was also followed by 17 other State Islamic universities. Meanwhile, the Lecturer certification program which was also initiated by FITK of UIN Sunan Kalijaga was followed by 11 other institutions. Thus, FITK of UIN Sunan Kalijaga has become a pilot for a certification program for teachers and lecturers in Islamic education throughout Indonesia.

Based on the research findings presented in Table 1, it appears that the four academic reform agendas of the FITK of UIN Sunan Kalijaga are very influential on the sustainability of Islamic Higher Education Institution in Indonesia. Other institutions following these reform agendas also seem to have strong reasons for following the reforms at FITK of UIN Sunan Kalijaga.

5. Discussion

These four academic reforms are critically analyzed by referring to their context so that we can generate a narrative and meaning to be reported. This analysis examines these major reform agendas and how these agendas have impacted Islamic education in Indonesia and other countries in general. The narrative and meaning generated from the analysis and interpretation are then organized into several themes. Firstly, it is important to know that the study program internationalization aims to prepare teachers of Islamic education to teach at International standard schools (Suyanto, 2006). This program, as has been mentioned earlier, is followed by two other universities. Ironically, the international standard school startup doesn't last long and it was dismissed by the Constitutional Court Decision Number 5 / Puu-X / 2012 (Laksono et al., 2013). Secondly, there seems to be a saturation point in the opening of 200 new study programs of PGMI and PIAUD so that innovation and development may be required (Lehmann, 2015). The integration of postgraduate management into the faculty (Aikens et al., 2016) which was followed by 6 universities is also not without problems as there is a potential risk of overlapping in terms of teaching material between undergraduate and postgraduate level. This is because most of the lecturers teaching at the Postgraduate level also teach at the undergraduate level, even teaching the same courses at different levels.

Table 1
Four academic reform agendas that were followed by other PTKI throughout Indonesia.

No	Agenda	Institutions that follow	Reasons
1	Internationalization of Islamic Education study program	1. UIN Syarif Hidayatullah Jakarta 2. UIN Maulana Malik Ibrahim Malang	Responding to the needs of Islamic education teachers in international standard schools.
2	The opening of PGMI and PGRA	103 PGRA programs and 256 PGMI programs	Meeting the regulations and national education policies of Indonesia.
3	Integration of Postgraduate management into the faculty	1. UIN Syarif Hidayatullah Jakarta 2. UIN Sunan Gunung Djati Bandung, 3. UIN Walisongo Semarang, 4. UIN Sunan Ampel Surabaya, 5. UIN Alaudin Makasar, 6. UIN Sumatra Utara.	Developing a monodisciplinary study program with an interdisciplinary approach.
4	Teacher and lecturer certification program	17 PTKIN with teacher certification programs & 11 PTKIN with lecturer certification programs.	Providing professional certificate to teachers and lecturers according to applicable regulations.

The teacher and lecturer certification program which was followed by 17 others PTKIN was also under criticism. The main criticism with the program is because there is no sufficient improvement in terms of teacher-lecturer performance (Suyadi et al., 2020) even though they have been certified (Sutikno, 2013), (Cochran-smith and Villegas, 2015). Fig. 1 shows how the goals of the academic reform of FITK of UIN Sunan Kalijaga Yogyakarta have impacted other PTKI in Indonesia.

5.1. The future of internationalization at the Indonesian islamic higher education institution

The future of internationalization in Islamic higher education institutions is very much dependent on curriculum structures within the study program itself. The international curriculum can be designed through a combination of local cultures and global values. Furthermore, it should be supported by facilities that help improve the teaching and learning process. In this curriculum, students are involved in research to train them dealing with various cultures and languages. This will allow them an opportunity to develop their capacity to be a global citizen which eventually will enlarge the university's capacity and outreach (Fragouli, 2020). The birth of the internationalization agenda for the Islamic Education Study Program was motivated by the emergence of International Standard Schools.

The Dean of FITK argues that teachers who teach at international standard schools must also be from international standard universities or study programs. On this basis, the internationalization program for Islamic education was regulated. The spirit of internationalization is getting stronger along with the number of international programs in various universities, both in Indonesia and universities in Asian countries (Soria and Troisi, 2014; Tan, 2015). However, when International Standard Schools drew criticism from the public until it was finally dismissed, the internationalization of higher education faces a dilemmatic situation. The dismissal of RSBI also left the internationalization agenda of Islamic education in the middle of uncertainty. However, researchers argue that the internationalization program of education is now a necessity, especially for the millennial generation (Suyadi, 2009). This is due to the development of increasingly sophisticated information technology. The implication is that literature access to various countries has become easier. Online lectures via teleconference are now commonplace (Bell and Carr, 2014). More than that, there have also been many lecturers and student exchanges between overseas tertiary institutions (Bell and Carr, 2014), (Darling-Hammond, 2017). Students' mobility for international community services has also begun to be widely implemented. Similarly, dual degrees between tertiary institutions in various countries have become a common phenomenon (Kritz, 2013). Thus, if in the past the internationalization of education had to be scheduled in such a way, now it will automatically be carried over by the academic climate because of advances in information technology.

Academic reform in the form of internationalization is actually in accordance with Lane and Kinser's statement. They argue that internationalization will ease the process of student mobility and facilitate the development of a cross border higher education (Stukalova et al., 2015). This will also be enhanced by the rapid exchange of information and technological advancement which will allow students and lecturers the opportunity to access worldwide learning resources far easier (Lubis, 2010). It is important to note that the use of international language such as English (Marwan, 2016) is a prerequisite for this to happen. Internationalization, therefore, is a reality rather than a myth.

In political science and governance study, internationalization is not something new. It has been going on for centuries. But in the world of education, it only became popular in the early 1980s (Knight, 2014). The internationalization of education was driven by the development of international branch campuses which continued to increase over the last few decades, especially in the 2000s (Verbik and Li, 2014). In the long run, higher education internationalization program is expected to be
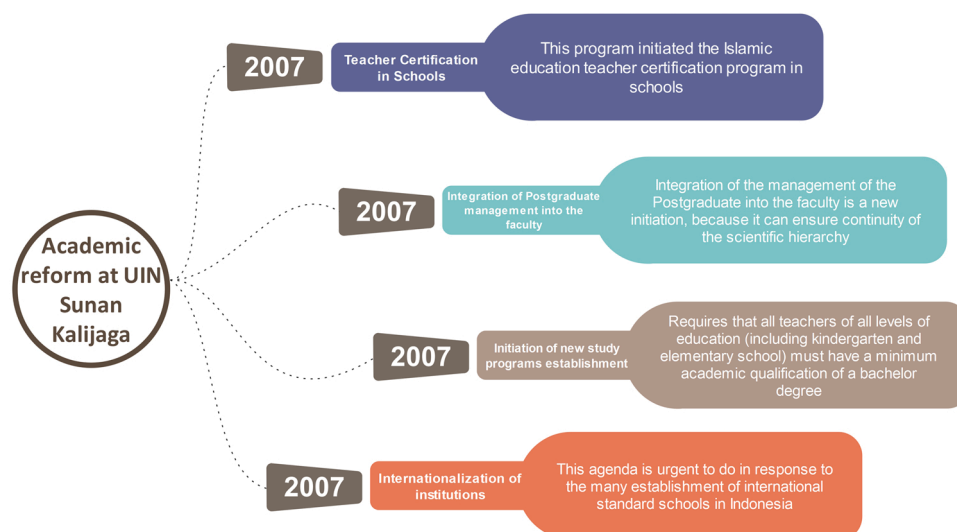
Fig. 1. The goals of the academic reform of FITK UIN Sunan Kalijaga Yogyakarta.

able to attract foreign students from various countries through the provision of scholarships sponsored by national and federal governments around the world (Perna et al., 2014). Education is being an internationally traded commodity. It is not only a set of skills, attitudes, and values but also a tool to contribute to the international community (Altbach, 2014). International knowledge and skills are essential for a successful life in global markets. As one of the main providers of knowledge and skills, higher education has become the main focus for the internationalization agenda of governments worldwide (Ho et al., 2015). Therefore, the internationalization program of education must develop education with global perspectives (Murdiono, 2014; Sudiati, 2009). A study conducted by Jones also suggests that the internationalization process has extended to all aspects of life. It has developed into an accepted standard in the local context (Jones and Beelen, 2016). This study is in line with Thoyib's research which proves that the internationalization of higher education is a strategy to win global competition (Thoyib, 2008). The same thing is stated by Tamtik and Kirss who argue that the internationalization program of higher education is an effort to build norms through the active participation of institutional agents (Kirss, 2016). Thus, the internationalization program of the Islamic Education Study Program at FITK is a necessity and has even become an international demand.

The logical consequence of the internationalization program is the high cost of education or tuition fees. The cost of joining an international program is much more expensive than the regular program. This cost aspect is the target of criticism of Ro and 14 other faculty members of FITK who consider the internationalization program as the commercialization of education. The criticism of Ro and 14 other academics who disagree with the academic reform agenda can be traced back to the critical discourse of education as proposed by Darmaningtyas and Freire. In that era, two critics of education were very popular. Darmaningtyas (2005) wrote a book *Pendidikan Rusak-Rusakan* (Brokens education) and Prasetyo (2004) also wrote a book entitled *Orang Miskin Dilarang Sekolah* (Poor people are prohibited to attend school). Both writers have no educational background, but their works are quite influential. Left educational ideas like this, if traced further, can be found in Freire's writings on the education of the oppressed and the education of capitalism (Freire, 1998). Freire criticizes education from a cost point of view and Ro considered the agenda of internationalization would only make education much more expensive than it already does.

However, recent studies suggest that the cost of education goes in accordance with the quality it offers. The more expensive the cost of education the more complete the facilities and infrastructure provided. These facilities will, in the end, have implications for the quality of

education itself. For instance, research conducted by Suwarni (2014) at Dehasen University, Bengkulu, shows that although the cost of education increases each year, the quality of education also increases accordingly. Similar research conducted by Fadilah, et al. (2015), shows that an increase in the cost of education can improve the quality of education which is reflected in both academic and non-academic achievement. Research that tries to counter the high costs of education has been conducted by Putri and Hesti Lestari (2007), but the results of this study show the opposite. It suggests that low education costs have not been able to improve the quality of education. Based on the results of this latest research, cheap education as initiated by Darmaningtyas, Prasetya and even Freire is out of date, so RO's criticism is also irrelevant today. MU and 21 other FITK lecturers' support on the agenda of internationalization of the Islamic education can be said to have a stronger academic basis as it is supported by relevant research results. On the other hand, RO's view which is supported by a critical discourse of left education is more of a utopian argument which is no longer relevant for the current era.

5.2. The continuity of new study programs at FITK UIN Sunan Kalijaga

The opening two study programs, PGMI and PIAUD teacher education, both bachelors and master's level at once is not a common practice. The opening of a master's program is usually preceded by the existence of a linear bachelor's program with excellent accreditation. Meanwhile, PIAUD and PGMI bachelors' program have not yet existed previously. This must be forcibly done because there is an urgent need of lecturers with master's degrees qualification in both programs so that the opening of master's program in these two disciplines is more urgently needed. The major challenge with this, for sure, is the lack of human resources with adequate qualification where there are no lecturers with the right qualification to run these programs. However, this challenge can be resolved well with collaboration created with UNY which already has the programs both at bachelor and master level. The collaboration is in the form of a short course for FITK lecturers who possesses the closest and most relevant qualification, namely psychology and sciences so that they are more prepared to teach at the newly opened programs.

The collaboration process between FITK of UIN Sunan Kalijaga and UNY Postgraduate Program faces several obstacles. The Chancellor of UIN Sunan Kalijaga himself did not approve the Dean's decision to hold this cooperation, so the dean did not get financing. However, the Dean decided to carry on and he sought bailout funds to finance the short course cooperation. In this case, it is not the bailout fund that is attractive, but how the Dean has broad economic insight and the

courage to take brilliant policies for his institution. It is from this courage that the short course can run well. The outcome of the short course was promising too and the lecturers completing this course could be finally eligible for filling up the role as a lecturer to run the new study programs. The cooperation held by the dean of FITK with other university was rather unusual because in general, one university considers another university as a competitor (Pucciarelli and Kaplan, 2016; Naidoo, 2016). So far, cooperation between tertiary institutions has been mostly carried out with industry, especially for graduate access for jobs (Lehmann, 2015). On the other hand, the way the Dean of FITK works can also be seen as a manifestation of the integration-interconnection paradigm in the field of institutional management, namely linking Islamic education from UIN and general education from UNY (Sutrisno, 2010).

In terms of discipline, the PGMI Study Program is the only Study Program that has a curriculum with a balanced scientific composition between religious sciences (al-Quran, Hadith, Jurisprudence, and Islamic Cultural History), humanities and social sciences (sociology, psychology), and natural science (science & mathematics). Therefore it is not uncommon so see diverse research topics within this program, starting from the literacy skills of science teachers at the elementary level (Suryandari et al., 2018), internalizing the value of Pancasila characters from an early age (Supeni, 2015), implementing renewable learning strategies, especially quantum (Astawan, 2016) to multicultural education in Indonesian language learning at the elementary level (Alfulaila et al., 2019). This study program is also supported by lecturers with academic qualifications of general education, such as Natural Sciences, Mathematics, Science, Social Sciences, and so on. More than that, the PGMI study program has clusters of interconnected subjects such as thematic learning and the integration of Islam and Science. The two subjects are taught by at least two lecturers who have different educational backgrounds: religion and science. Therefore, it is not surprising that this new study program has developed a science laboratory (Wahyuningsih, 2016) and e-learning (Ihwanah, 2016) faster than other new study programs.

Meanwhile, the PIAUD study program focuses more on art rather than science. For example, this study program has courses in children's songwriting, children's music art, drawing techniques for children, children's dance, and so on (Suyadi 2018a, 2018b; Suyadi, 2020). This program also makes neuroscience a theoretical basis of learning practice (Suyadi 2018a, 2018b; Suyadi, 2019b). In fact, PIAUD has recently responded to recent issues, particularly the introduction of anti-corruption education from an early age (Saputro, 2020; Sukmayadi, 2020; Suyadi, 2019a, 2019b, 2019c). This shows that art is a dominant field of science in this program. On this basis, it can be said that the PIAUD Study Program has the potential to combine, not only religion and science but also the art (Suyadi 2018a, 2018b). The integration of religion, art, and science into learning practices at this program finds its form in learning activities such as Islamic sound art (*shalawat* for children, *hadrah*, *tepuk anak sholeh*, etc.), calligraphy, religious creations, and others. Thus, this study has pioneered learning practices that integrate religion, science, and art at the same time.

5.3. Integration of Interdisciplinary collaborative research: undergraduate & postgraduate program within the faculty

The term integration in the context of postgraduate management into the faculty is different from discipline integration developing at UIN Sunan Kalijaga. The merging of postgraduate management into the faculty is monodisciplinary while discipline integration is usually interdisciplinary (Hoyle et al., 2016). Postgraduate management into the faculty is monodisciplinary because the programs under it are usually linear (Suyadi et al., 2021). For instance, the management of bachelor, master, and doctoral in Islamic Education is regulated under FITK. Meanwhile, the management of interdisciplinary program which does not have a linear bachelor program is managed separately outside

the faculty. Therefore, there are two types of postgraduate programs at UIN Sunan Kalijaga, namely postgraduate program managed under the faculty and the program which is managed separately. Postgraduate integration into the faculty is indeed monodisciplinary but the focus of the study is usually interdisciplinary.

Integration of undergraduate and postgraduate levels into the faculty (undergraduate-graduate-faculty) will provide a greater opportunity to develop collaborative umbrella research across disciplines (Friedrich, 2014). Senior lecturers at postgraduate programs can collaborate to oversee the research of junior lecturers and graduate students (Aikens et al., 2016; Caretta, 2014). For example, collaborative research like this can be successfully conducted during the Covid-19 pandemics (Suyadi and Nuryana, 2020; Yusmaliana et al., 2020; Suyadi, 2019a, 2019b, 2019c). This kind of collaborative umbrella research is still rare in Indonesia, so the direction of scientific development is unclear. Each scientist has their own research focus and often loses focus so that their research does not find novelties that contribute to the progress of science.

Postgraduate management into faculties, particularly in Indonesia universities, has several weaknesses as there is a huge potential of overlapping and repetition of study materials. A module such as philosophy of education is offered at a different level of study, starting from bachelor to doctoral program. If being taught by the same lecturer, there is a huge possibility of repetition of study materials even when the lecturers are teaching at different levels (Suyadi, 2019). If this is the case, it is getting more difficult the achieve a more specialized study program. Therefore, one of the tough challenges of managing the Postgraduate program into the faculty is ensuring a more specialized hierarchy of each scientific field. This repetition, however, can be avoided if the curriculum design of bachelor, master, and doctoral programs is done more carefully and simultaneously (Sutrisno dan Suyadi, 2015).

The Faculty of Tarbiyah and Teacher Training at UIN Sunan Kalijaga is the first PTKI to manage postgraduate programs integrated with undergraduate programs within the faculty. However, many faculties in General Higher Education have done it. Some of the General Higher Education that can be mentioned here are the Universitas of Indonesia, Universitas Gadjah Mada, and the Bandung Institute of Technology. For example, the Faculty of Psychology, has bachelor, master, and doctoral study programs which are managed in an integrated manner within the Faculty of Psychology. In fact, some General Higher Education have more Postgraduate Study Programs than Study Programs at the undergraduate level. For example, the Bandung Institute of Technology only has 17 study programs at the undergraduate level but has more than 50 study programs at the postgraduate level. So far, there has been no Islamic Higher Education with more Study Programs at the Postgraduate level than in Undergraduate Study Programs. Thus, FITK UIN Sunan Kalijaga as one of the PTKI adapts the postgraduate and undergraduate management model into the faculty at General Higher Education. Currently, several PTKI have begun to follow the management model of Study Programs at the Undergraduate and Postgraduate levels into the faculty.

Juridically, the integration of postgraduate management into the faculty is the implementation of Permendikbud No. 49 of 2014 article 9 paragraph 3 which stipulates that "The depth and breadth of learning materials are cumulative and/or integrative". For example, the Islamic Education Study Program, both undergraduate, postgraduate, and doctoral degrees, must be integrated into one faculty, namely FITK. Thus, the higher the level of education, the more specialist and deeper the knowledge will be. However, there are still many tertiary institutions that separate the management of undergraduate and postgraduate master and doctoral programs (Sutrisno dan Suyadi, 2015), so that it tends to create a generalist rather than a specialist. This is because the number of study programs at the postgraduate level is less than that at the undergraduate level. For example, UIN Sunan Kalijaga has 16 study programs at the master level but only one study program at the doctoral level, namely Islamic Studies. As a result, all study programs at master

program only have one choice of doctoral study program. It then influences the outcome of graduates where they tend to become a generalist rather than a specialist.

5.4. Questioning the performance of certified Islamic teacher education

Historically, teacher certification programs were initially implemented in America to reduce discrimination between black and white teachers and to prioritize competence (Sleeter, 2016; Cowan and Goldhaber, 2016). During its development, the certification program has been implemented for teachers around the world (Cochran-smith and Villegas, 2015). In Poland, the certification has become an important part of the internationalization of education programs (Kwiek, 2014)ʾ This certification also has an impact on pay rise which further influences student academic achievement (Michael, 2018). The Islamic education teacher certification program in Indonesia has been a demand for a long time.

This certification programs have brought many positive impacts for teachers despite several criticisms. Several researchers who study this program often misunderstand the concept of certification when they compare performance and professionalism. They usually question teacher performance by comparing certified and uncertified teacher. For instance, Khodijah (2009) tries to compare teacher performance before and after certification. Similar research is also carried out by Taruna (2011), compares the performance of certified and uncertified teachers. These researches try to measure performance and not competence so that the result isn't reliable. This is due to their inability to discriminate performance and competence.

Teacher certification policy continues to change while still referring to Law no. 20 of 2003 Chapter XI concerning Educators and Education Personnel, Government Regulation no. 19 of 2005 and the Minister of Education Regulation No. 18 of 2007 which regulate the certification of in-service teachers. These regulations are implemented gradually. Certification programs were started from the Portfolio assessment where teachers only collect files related to academic competence and qualification. It then changes to teacher professional education and training, and most recently Teacher Professional Education. The most recent policy is relevant to the policies of other professional certification programs based on higher education (Friedrich, 2014), although in the learning process classroom teaching practices, learning management is dominant (Education et al., 2013). Thus, teacher certification is an initial pilot towards Teacher Professional Education which is equivalent to other professional education in general throughout the country.

Based on the explanation above, teacher certification was initially only government recognition of teacher competence. The recognition shown by giving this certificate can be analogous to the issuance of a driving license to the driver. Thus, recipients of certification do not necessarily improve their performance, as this is only an official recognition. In other words, competence and performance are two different things. Improving teacher performance cannot be done simply through the certification program. However, in its development, certified young teachers began to show superiority compared to teachers who were not yet certified.

6. Conclusion

The academic reforms carried out by the Dean of FITK UIN Sunan Kalijaga for the 2007–2011 period included four agendas, namely the internationalization of Islamic Education Study Program, the opening of new study programs, the integration of postgraduate management into the faculty, and the certification of Islamic education teachers within the Ministry of Religion. The four academic reform agendas are different from academic reforms in the same field both in other universities in Indonesia and academic reforms in other countries. The publications reform in the social and humanities, for instance, are mostly carried out by universities in Indonesia. This is however trapped in the dependence

of modern Western theories. Academics feel insecure if their published articles do not cite modern Western social theories. On the other hand, academic reforms go against the flow, namely, to introduce Islamic Education from Indonesia to the international community. Although causing contradictions and debates, this reform did not lead to the cutting of academic freedom as happened in Turkey and Romania. Thus, academic reform represents the dynamics and changes of PTKI throughout Indonesia. However, this research still leaves limitations, due to its small scope. Even though the data show that most of the direction of change in PTKI in Indonesia refers to the academic reform of the FITK of UIN Sunan Kalijaga, this research has not included other factors that influence the development of PTKI throughout Indonesia more broadly. Therefore, it is necessary to carry out further research to investigate other factors which may influence the sustainability of PTKI in Indonesia.

CRediT authorship contribution statement

Suyadi: Writing – original draft. **Sutrisno:** Conceptualization, Methodology, Supervision. **Baidi:** Visualization, Investigation. **Zalik Nuryana:** Writing – review & editing.

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