CHALLENGE OF ISLAMIC HIGHER EDUCATION IN INDONESIA (PTKIN) IN SOCIETY 5.0

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Abstract. This paper will describe The Islamic higher education of Indonesia (PTKIN) toward challenging Society 5.0 Which has been growing for several years to change identity from a specific subject, Islamic Studies like IAIN to Various Subjects and wider development management and knowledge not only study in religion but also social and science become State Islamic University (UIN). While building internal and external institutions has come the technology and global era namely revolution 4.0 and society 5.0. Those eras are based on digital, the internet of things, and artificial intelligence that used society 5.0 easier and more comfortable in life. Society era 5.0 is the answer to the 4.0 revolution that used technology and information approach for business. The global era will make a social change also not only in industry but also education. As part of the global industry, PTKIN must prepare itself to face it, many things should be prepared such as future institutional educational integration tools and the local education ecosystem; strategy, structure, technology, and culture. Society 5.0 offers an anytime and anywhere education approach, all educational operational systems digitally, AI, and IoT become a new habit to increase human knowledge for life is good to mankind. But in reality, Islamic Higher Education (IHE) isn't already, because they must provide many components tools, structure, infrastructure, human resources, and new culture. It is challenging for IHE to prepare and adapt to this industrial revolution. By networking, sustainability commitment, human and financial investment, information and technology, innovation, a new paradigm, and good management of IHE can overcome a problem in society 5.0.
Keywords: Islamic Higher Education (IHE), challenge, society 5.0

A. INTRODUCTION

Global change will affect all areas of life, social, economic, political and education anytime and anywhere. Changes or industrial revolution 4.0 to the social revolution 5.0 has a major influence on the development of education in various countries, not least Indonesia. State Islamic Higher Education (PTKIN) in Indonesia will not unless it will be affected, of course other higher education as well, but in this case will focus Islamic universities. According to data on the number of PTKIN in Indonesia there are about 58 pieces, namely 23 State Islamic Universities (UIN), 30 State Islamic Institutes (IAIN) and 5 State Islamic

Higher Schools (STAIN). Of the 58 PTKIN that have a wider scientific scope, the field of religious, social, science and technology studies is UIN. This change is inevitability because of global developments and people's need for universities that provide future alternatives with integrative science It can't be ruled out. Azyumardi Azra (2006) stated that the development of IAIN must also consider changes and transitions in social, economic, national and global politics (Azra, 2006). The development is not only to survive as an educational industry but more than that, develop itself as a college that can provide competitive advantage for its students.

The challenges of the world of education, not least PTKIN, in the global era, especially the era of revolutions 4.0 and 5.0, increasingly become unlimited when viewed from inputs, outputs, results or outcomes, benefits, and impacts (Suyanto, 2006). This meansthat PT that performs the process flow well, in accordance with the demands of the community and global needs with careful preparation will be able to pass the challenge smoothly. Because of the nature of the educational process in the global era is providing insane resources that have international competitiveness. Quoting from Kenichi Ohmae, a country will be strong when it is able to respond functionally to 4 things summarized in 4 I, namely (1) investment, provision of resources, human resources and their use, (2) Industry, professional management, effective and efficient, (3), Information and technology, used maximally and effectively, and (4), individual consumers. To respond to these 4 things functionally the State Must be able to create a competitive advantage for its citizens (Suyanto, 2006). In this case, the State is represented by public universities, then citizens arestudents who have global competitiveness. The question is, can PTKIN face the challenges of it all, in this social era 5.0? This study examines how PTKIN's readiness to face the challengesof rapid global development with its 5.0 revolution to make universities meet global demands. with its modernity and Indonesian society that does not want to be uprooted fromits religious cultural roots.

B. METHODS

This type of research uses a descriptive qualitative approach, using the literature review method. Analysis studies of both qualitative sources of evidence and comparative studies of previous research results as well as articles in the mass media related to the discussion. With data obtained from the literature, journals related to the title of the study.

C. RESULT & DISCUSSION

Society Revolution 5.0 in Education

The industry in its history first appeared in England in 1784 where the invention of steam engines and mechanization began to replace human work. The second industrial revolution took place in the late 19th century in which production machinery powered by electricity was used for mass production activities. The use of computer technology for manufacturing automation as a sign of the entry of the third industrial revolution in 1970. Then, the rapid development of sensor technology, interconnection, and Data analysis that gave rise to the idea of integrating all these technologies into various industrial fields is thought to be a marker of entering the digital industry era known as industry 4.0, which began in 2011.

Then came social era 5.0. It is a time when humans and technology share a role to contribute to human civilization. Era 5.0. It was initiated in Japan in January 2019 in response to the Industrial Revolution 4.0. Which is disruptive fears of a loss of humanist nature in the situation of the revolution were the main reason, where the dominance of machines in the previous era was so great, digitization and global industrial capitalization that humans became less become less valuable (Kholili, 2021). In other words, man's dependence on technology is so real that humans care less about others. Man becomes capitalistic and materialistic. What is the source of material profit will be explored to the maximum, regardless of the limits of human or religious values. So it can be said that the social era 5.0., as the antithesis of the industrial revolution 4.0. Historically, it cannot be denied the existence of the industry is very influenced by technological change and innovation. When concluded, Revolution 1.0, characterized by mechanization, 2.0, the influxof electrical power for industry, 3.0, all automatic, 4.0, artificial intelligence (AI) (Jain & Jain, 2021). Then 5.0., the inclusion of elements of humanism in the global industrial revolution 4.0. Man still has a role to play in the technological revolution for the greater benefit of mankind. The global revolution 5.0 is a remarkable development for science and civilization because it combines the interests of technology and human values. Science whichis the parent of technological development must indirectly recognize the existence of value,not 'free of value'.

The need for religion and human values everywhere and in any era is inevitability (*sunnatullah*). So the response of the social revolution 5.0 is evidence of the current condition of modern society.

Industrial Revolution 4.0 which has the potential to degrade the role of humans and

make the emergence of the concept of social revolution 5.0. The concept of social revolution

5.0 is expected to make artificial intelligence (AI) will transform big data collected through the internet in all areas of life into wisdom. New, with the hope of increasing human abilitiesin opening up many opportunities for humans (Rahma, 2020). The opportunity for the world of education, is a challenge in itself to make it happen because of the changes of 4.0 that are all digital, demanding the readiness of many things such as integrated two main elements, namely modern devices with the vision of the future in institutions and educational ecosystems that are locally minded. These two main things must be summarized in the college blueprint. Universities that contain strategies, structures, technologies and cultures (Jamaludin et al., 2020). The superiority of revolution 4.0 all digital by the social revolution 5.0 in the world of education is utilized for acceleration in the academic world and the interests of the global world according to their fields to gain greater benefits not only for institutions but also nationally. As stated by Airlangga Hartarto, Economic Minister of Indonesia said "Strengthening Indonesia, the industrial revolution 4.0 will open opportunities Indonesia to innovate. Revolution industry that tends to focus on the development of the digital economy is considered profitable for Indonesia." The development of the digital economy is market and talent dependent, and Indonesia has both (Rahma, 2020).

Brief History of PTKIN and its Development

Since the establishment of the first state Islamic university (PTKIN) in Indonesia experienced a long journey and winding development to arrive at the ideal conditions expected. PTKIN used to be called PTAIN (State Islamic Religious College) was first inaugurated on September 26, 1951 in Yogyakarta by the Minister of Religious Affairs, AbdulWahid Hasyim, who is the son of fighters and founders of the largest Islamic and community organization in Indonesia, Nahdlatul Ulama. PTKIN It still has only one religious faculty. In the next development of the needs and development of society, on May 9, 1960 through Presidential Regulation No. 11 of 1960, the State Islamic Institute (IAIN) was established. IAIN which is a leburan from PTAIN Jakarta and ADIA (Academy of Religious Sciences) was finally inaugurated on August 24, 1960 by Minister Wahib Wahab in Yogyakarta. At that timeIAIN consisted of the Faculty of Ushuluddin and Shariah (in Yogyakarta), Faculty of Tarbiyahand Faculty of Adab (in Jakarta), then independent in 1963. At this time the term President (at that time) or Rector was held by Prof. KH. R.M.

Adnan (Djalaluddin & Dkk, 2012). From these two places it developed to 14 IAIN in Indonesia, with IAIN in North Sumatra the youngest established in 1970. In line with the development of time and the demands of the times are increasing, it is an inevitability of the encouragement of institutional change in iain itself. IAIN, which is more focused on religious knowledge, has not accommodated the needs of the market and increasingly complex global developments. Indeed, the phenomenon that can occur in the world of education in the global era is always lagging behind the development of the world of education itself when compared to technological developments. information and the business world that accompanies it (Suyanto, 2006). Therefore, renewal in the world of education requires the courage to look for new methods and paradigms. Thus came the idea for the development and change of form from IAIN to the State Islamic University. Azyumardi Azra affirms, ideas and concepts about the development of IAIN into UIN based on various problems faced by IAIN in its development so far (Azra, 2006). First, IAIN has not played an optimal role in the academic world, bureaucracy, and Indonesian society as a whole. Both IAIN curriculum has not been able to respond to the development of science and technology and changes in society that are increasingly complex. this is because especially in the field of religious studies which is a specialty of IAIN less interaction and rapprochement with the general sciences, even still tend to be dichotomous. Islam is a perfect, universal and integrative teaching. In terms of science, of course, able to form a world that is also perfect and intact (Suprayogo, 2012a). In addition, challenges in the era of globalization demand a quick and appropriate response from the Islamic education system as a whole. If Muslims not only want to survive in the midst of increasingly sharp and intense global competition, but are also able to come forward, then the re-orientation of thought about Islamic education and the reconstruction of systems and institutions is inevitable (Abdullah, 2006).

After going through tireless efforts both scientific and institutional discussions. So the proposed change in status from IAIN to UIN, only UIN Malang which comes from the State Islamic College (STAIN), was carried out by several PTKIN since 1999 to the Ministry of Religious Affairs of the Republic of Indonesia, such as; IAIN Syarif Hidayatullah in Jakarta, IAIN Syarif Qasim in Pakanbaru, IAIN Sunan Gunung Djati in Bandung, IAIN Sunan Kalijaga in Yogyakarta and STAIN Malang. Finally through a long process On June 21, 2004, one of the proposers of the status change, STAIN Malang, obtained the results of institutional status with the signing of Presidential Decree No. 50 of 2004 concerning the

change of status fromSTAIN to UIN Malang. Likewise, the proposers of the four PTKIN also get a change in status. Then in 2008, by President Susilo Bambang Yudoyono named Maulana Malik Ibrahim, became UIN Maulana Malik Ibrahim Malang (Djalaluddin & Dkk, 2012).

Most people don't like change. Jack Welch, chief executive of the world's major company, General Electric, described "Change has no constituency people like status quo they like the way it was" (Suyanto, 2006). Suprayogo experience in building UIN Malang is full of challenges, where many are worried, lest his religious knowledge become lost. Those who are worried about interpreting religious knowledge are only limited to ushuluddin, sharia, tarbiyah, da'wah and adab. Besides that it is considered not including islamic knowledge (Suprayogo, 2012b). The Qur'an is clear in QS. Ali Imran 190-191, told people to think of God's creation both in heaven and on earth, not yet other verses both *Qur'aniyah* and

kauniyah. That's a picture of doubts some people will change the status of IAIN to UIN. This extraordinary thing happened after several years the number of UIN increased to 23 institutions from a total of 58 PTKIN in Indonesia. And the suspicion will increase who will make a change in status after feeling the benefits of the institutional change. Because the purpose of Islamic education is to develop Islamic values that are universal, not compartmentalized or dichotomous. By becoming a University will be able to develop a widerange of disciplines in accordance with the universality of Islam, *rahmatan lil'alamin*.

Challenge and Readiness of PTKIN in Society 5.0

After changing the status to UIN will feel something that is expected to have been achieved? Yet, there are still many jobs and even challenges will get heavier in accordance with the relentless global changes. Therefore, if education wants to change according to thecomplexity of the future, the change needs to be done continuously in a system. Because thelevel of institutional obsolescence and educational programs will be very fast (Suyanto, 2006). The current challenge is readiness PTKIN in the face of the social revolution 5.0. Where the social revolution 5.0 in anticipation of the world change through industry 4.0. In the industrial revolution 4.0 manufacturing technology entered the trend of automation and data exchange. These include cyber-physical systems, the internet of things (IoT), cloudcomputing and cognitive computing. This reality greatly affects human life, not least the world of education. With the development of the world towards the industrial revolution

4.0 and society 5.0. All digital will leave many challenges, namely; lack of adequate skills, communication technology security issues, reliability of production machine stability, changing incompetence of stakeholders, and the number of job losses due to automation (Rahma, 2020).

PTKIN as a whole will face these global challenges. As an educational institution whose main task is to provide reliable human resources and have competitiveness both nationally and internationally, it is required to be able to answer the challenges of industry 4.0 with the strength and capabilities possessed. Of the 58 PTKIN that have readiness to compete both nationally and internationally, there are not many. Based on the Webometrics2021 report, college survey institutions with using three indicators; impact, openness and excellence, presenting the 10 best PTKIN in Indonesia:

1. UIN Sunan Gunung Djati Bandung

2. UIN Syarif Hidayatullah Jakarta

3. UIN Raden Intan Lampung

4. UIN Sunan Kalijaga Yogyakarta

5. IAIN Kendari

6. IAIN Tulungagung (now UIN Tulungagung)

7. UIN Sunan Ampel Surabaya

8. UIN Maulana Malik Ibrahim Malang

9. IAIN Pontianak

10. UIN Sultan Syarif Kasim Riau

In the Webometrics report, UIN Sunan Gunung Djati ranked first because it was based on the assessment of several indicators including the highest compared to 10 PTKIN in Indonesia. Where first, the impact aspect or the number of back-links from outside sites is 3,447 points. Second, openness or from the number of files of various types (pdf, .doc. ps,.eps,.docx,ppt, tau pptx) which can be accessed and connected to the university's websitedomain 6,488 points, Third, Excellence is assessed from the number of publication articles 3,348 points, then ranked 10th is UIN Syarif Kasim Riau, where the Impact is 1505, Opennes6488 and Excellence 6650.

Based on the assessment of the Webometrics ranking above there are five pioneeringUIN that entered the top 10 of the best PTKIN' and there is the only current PTKIN that is included in the superior category, namely UIN Sunan Kalijaga Yogyakarta including the firstof PTKIN rank number 12th nationally. The superior category was given

to UIN Sunan Kalijaga by BAN-PT due to the head as well as the majority of internationally accredited programs, the best BLU management, the best national libraries, international reputable publications and many other achievements. Because of this achievement, UIN Sunan Kalijagaoccupies the first position of the most interested in entering the Islamic State University (diktis, 2021). It can be interpreted that the change in status from IAIN to UIN has a positive impact on the development of the campus in the future, especially facing increasing global challenges it's getting more complex. Although there are also some PTKIN that are still IAINstatus included in the top 10 Webometrics, but the main direction of status changes is morepromising academically and the interests of the global market although it is realized many challenges as well. Currently recorded the number of PTKIN is 58 with details of 23 UIN, 30IAIN and 5 STAIN throughout Indonesia.

With the number of PTKIN included in the assessment of international reputable college survey institutions indicates gradually but must have adjusted to the times with various complexity. The old culture that has been the typical cirri of Islamic higher education, namely traditionalist conservatives and tends to connote inhibiting progress began to turn into a more visionary, optimistic and modern foresight. And that is needed in the era of fast-paced and all-round digital technology. That is needed in the era of fast-paced and all-rounddigital technology. This means that there has been a transformation of mindset. This meansthat there has been a transformation of mindset. Because, every process of change will not succeed until man succeeds in renewing his way of thinking. And renewing the way of thinking requires willingness and tools. And renewing the way of thinking requires willingness and tools. Many people promise to change, but the problem is they do not have adequate tools (Kasali: 2018). The previous great men did not have high intelligence But they have high dedication, toughness and self-discipline. If successful in transforming this mindset, then a person or institution can be a motor of change for others or other institutions, even the larger community. As Kasali's term, from drive yourself, to drive your people and your company, can even lead the country for example.

People who have a growth mindset, according to Kasali are generally those who have low self monitors (Kasali, 2018). They are great not because of their ability alone but they believethey can be great because they are done wholeheartedly and unyieldingly. This may be doneby PTKIN which is included in the International rankings, especially UIN Sunan Kalijaga by changing the mindset of its academic community to jointly build its

institutions to develop better and compete internationally. UIN Sunan Kalijaga becomes the leading campus at PTKIN and competes with the national favorite PT when concluded for doing several things,first. Building an integrated quality assurance system means that the institution's work system must lead to the achievement of quality standards and can also mean inputs, processes and outcomes are put together through information systems. Second, compact and reliable teamwork. Third, benchmarking and always learning to be better than the expert, fourth, commitment and high discipline. Fifth, motivation and awareness to go to a superiorinstitution, where it is instilled into all components of the University. And the sixth is mitigation and risk analysis to minimize the obstacles faced. The obstacles that exist, maybealso in almost all PTKIN, namely the provision of integrated data from all work units. In the future UIN Sunan Kalijaga towards paperless, information system Integrated institutions are fast, accurate and modern realized.

Facing global challenges, industrial revolution 4.0 and social 5.0, for PTKIN to transform into a PT that has global competitiveness requires guidance and models or examples. Then the nearest model and can be a guide of course must have quality and excellence on it. Hopefully, UIN Sunan Kalijaga and several PTKIN that are included in the high ranking of international assessments can be a reference. Coupled with adopting the advantages of other universities although conventional, in terms of science and technology.So that there is a combination of quality scientifically and institutionally. In addition, facing the social evolution of 5.0 PTKIN has readiness in the religious and cultural side of society which is the main feature that is put forward in this era, namely in terms of humanism.

In scientific forum intitled "Changing the Game of Education," Peter Fisk defined Education 4.0 as learning that can take place anywhere, anytime. It had wide-ranging characteristics that encouraged personal and flexible delivery, involving peers and mentors,while changing the discourse to the why/where not what or how, and encouraged practical application, modular and project-based learning, student ownership and evaluated rather examined instructional performance (Jamaludin et al., 2020). As a result, an educational revolution taking place with mass education, globalization, knowledge society and IT. Various phases of the educational revolution were also evident based on IRs. From the first revolution up the recent revolution, the society and global change or industrial revolutions always go forward faster than educational development. So the educational business model needs fundamental adaption because technology-based

devices have been changing the traditional pedagogy. These smart devices, backed by IoT and cloud computing, are supporting the TnL environment to process and retrieve information anytime and anywhere (Jain & Jain, 2021).

Study of Rozinah Jamaludin etc about ASEAN Higher Education Institution Readiness for 4.0, describe that several things can be learned; (1) Knowledge, almost 100 percent ready for change, 82-96.8 percent. Their knowledge of 4.0 is from many sources informations, but social media was dominated, 51 43 percent. (2) Curriculum readiness is still low. (3) Pedagogical readiness is still low. The term such as cybergogy, heutagogy and peeragogy in 4.0 still low. (4). Industry it meant Educational industry. The participant belived that their institution were unready of financial and technology to support it. (5) Humanity. Participant though their instiution culturally ready for education 4.0. But it revealed some anomalies to Institution. Anomaly exist between institutional/system readiness and personal humanity values (Jamaludin et al., 2020).

Beside of this as consideration, Pakistan Religion culturally like Indonesia Higher Education, but many policies face industry 4.0 were introduced there but not thoroughly implemented because of the factors that became hindrance in the way such as proper training, infrastructure, self efficacy of educators, competency in using ICTs, accessibility of resources and so on (Butt et al., 2020). Because of this situation, Pakistan Islamic Education by some researches catagorized is still living in the era of IR 2.0 (electric revolution) even live in IR of 4.0. It's different with Indonesia, even include of development country, Indonesia government gives supporting to High Education (HE), more over Islamic Higher Education (IHE)for improving in global era. Although, readiness each higher educations of Indonesia are various situations, depend on many things, such as management, infrastructure, human resources, IT, fund supporting etc. By that reality, good Higher Educations under authority of Education and Cultural Ministry of Indonesia as like University of Indonesia, Gadjah MadaUniversity, Technology Institute of Bandung, and another top higher educations are ready toward IR 4.0 and Society 5.0 than Islamic Higher Education under Religion Ministry of Indonesia.

In order IHE or PTKIN are ready toward IR 4.0 and society 5.0 based on ASEAN research by Rozalinda Jamaludin etc many things should be prepared; *First*, Knowledge. Develop a common understanding of the key terminologies and pedagogies embedded in Education 5.0. *Second*, (Educational) Industry. Develop infrastructure and financial support at the system level the Education 5.0, and *third*, Humanity. Develop the ways to

include the" soft- skills" and "personalized-learning" within IHE institutional program. It can be added about transformation mindset and local wisdom in keeping integrative approach, as like "Ma'had 'Ali" in UIN Maliki Malang or generally called 'ma'had al-Jamiah', learning of Pesantren model in IHE. By this way and supporting from stakeholders, more over policy maker, the expectation to PTKIN are survive in society era 5.0 be able implemented (Jamaludin et al., 2020).

D. CONCLUSION

Education changing need braveness and strength to innovate in new method and new paradigm. In reality education always takes backward of global development of science and information-technology IR.4.0 and society 5.0 express that situation of education position.

IHE or PTKIN challenge in society 5.0. such as; weak of good skill, Communication Technology safety, well production machine stability, not enough supporting from policy maker, lost of job because of technology centered, less financial, out of date mindset and status quo determined. To overcome that global problem, some actions should be done, *First*. Knowledge. Develop a common understanding of the key terminologies and pedagogies embedded in Education 5.0. *Second*, (Educational) Industry. Develop infrastructure and financial support at the system level the Education 5.0, and *third*, Humanity. Develop the ways to include the" soft- skills" and "personalized-learning" within IHE institutional programme. It can be added about transformation mindset and local wisdom in keeping integrative approach, as like "Ma'had 'Ali" in UIN Maliki Malang or generally called 'ma'had al-Jamiah', learning of Pesantren model in IHE, and supporting from stakeholders, more over policy maker.

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