



JURNAL KAJIAN KEPENDIDIKAN ISLAM
<http://ejournal.iain-surakarta.ac.id/at-tarbawi>

ISLAMIC HIGHER EDUCATION'S INTERNATIONALIZATION OF ISLAMIC STUDIES: REVITALIZATION OR NEW TREND?

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Abstract

Keywords:

Islamic Higher Education,
Internationalization,
Islamic Studies, Digital Society

Digitalization has had the greatest impact not only on the economic, social, cultural, and technological sectors, but also on the education sector. The higher level of Islamic education can be a part of its generalization. Otherwise, this article aims to explore the challenges of the period in the Revolution 5.0 era and its implications for Islamic higher education, particularly at the UIN Sunan Kalijaga. Is a lecturer still required if students were a part of the industrial revolution while the educational system was rapidly expanding? Furthermore, how is the lecturer going to prepare for the challenge? The phenomenology approach was used in this study. Based on the observation and the interview, data is analyzed to form an interpretation. According to the findings of the research, UIN Sunan Kalijaga has prepared to face the challenges of the Society 5.0 era, but the institution has not. Moreover, the institution hasn't yet come out of the digital era; there is still much that needs to be done. For example, the systems of e-budgeting, e-public service, and e-governance haven't been formed. The conditions were constrained by a data system that requires substantial funds. The problems' recommendations are to establish an integration system for document capture and information management, to expand the knowledge foundation based on research and development, and to expand adaptive by human resources.

INTRODUCTION

The slogans '*act locally*' and '*think globally*' seem to be getting stronger in the era of disruption. This is a result of global competition that knows no boundaries and geography (Mayling Oey-Gardiner, 2017; Ninian Smart, 2003, p. 127). Examining global competition, we need to think about how we can compete with various nations in the world. Especially if those who perch as the vanguard create 'ready-to-use' humans in Higher Education (PT). Speaking of the PT role, of course, it can be commodified into two terms that are currently struggling to reveal the difference, namely religious-based PT - often known as Islamic Religious College (PTKI) - and general knowledge-based PT.

With a flashback to the past, PTKI, especially PTKI Negeri, in the 80s experienced a dichotomy of knowledge. In reading the issues of knowledge demarcation, humanity, social justice, and people's welfare tend to be forgotten by circumstances (Abdullah 2017; 2015). The contribution of Islamic-based PTs to the development of the Indonesian nation seems to have no contribution to other sectors except for dealing with matters of religion. This context is in line with the paradigm shift in Higher Education which does not only discuss Islamic Studies. However, it must study general sciences that greet each other (HS 2017). Fitri Rahmawati's study reminds us that higher education has experienced a shift in meaning. This condition is a direct result of the unstoppable disruption era. The development of science in higher education can get out of control because of increasingly widespread digitalization. The era of digitalization has made it easier for the academic community to access various new knowledge. It is possible that without teachers or lecturers, students can be smarter. However, technological developments in this era of disruption are lagging. One thing that has been left behind by the digital era is morality. People can be smarter, but the search for knowledge cannot develop if it is not accompanied by a good attitude (Fitri, 2018).

Ali Fikri Kholil's study is different from the above analysis. He can explain the development of globalization which cannot be dammed and provide positive aspects for the world of education. One of Ali's offers is to re-dialogue Islamic society with Islamic values which have begun to be insulated by the development of digital technology. This is important to do to understand that science has strong *sanad* and traditions and can be accounted for.

On another aspect, Luca and David's study shows that the development of enterprise-based universities is very important. This is directly related to the world of industry and work. Research conducted in 22 countries provides special notes. The note is a person's

motivational experience in deciding in the work world to be an important part of adaptability in the work world (Luca & David, 2011). This is certainly an important record in the work world, in fact, education is a major requirement in the work world.

Several studies that questioned the era of Society 5.0 which had implications for Islamic higher education in Indonesia had not yet been studied. However, several kinds of literature focus on the influence of globalization and the disruption era on the higher education world. This era demands that the role of universities must lead to Enterprise University as a direct challenge to be more adaptive. Adaptive conditions can be realized if aspects of university management are more student-oriented and research university. Therefore, this research tries to find a new formula regarding the Islamic universities challenges face Society 5.0.

As far as observation and literature search, authors have not found studies similar to this research. This is a strong capital for authors to develop new patterns based on research that can provide new perspectives and offers for university development in the future. In addition, this research is important to find the right position to place the problem so that it is contextual and genuine. Of course, this position can be a valid argument for the development of a university based on social sensitivity and Society 5.0.

This paper wants to answer the challenges of the 5.0 industrial revolution era or the Big Data media war. On issues that make it easier for humanity but if not prepared it will increasingly become a problem for humanity and the country. For this reason, this research wants to answer what kind of social change academics must prepare for. Based on fresh ideas in the background, this research wants to answer several crucial problems that deserve to be answered.

By looking at this, how to form new social patterns in the academic world so that universities are ready to face the 5.0 industrial revolution era? This is the fundamental question to be answered in this research. This research is not a blueprint for policy change in the world of higher education. Researchers try to offer new concepts related to patterns of social change for the academic world, especially students, to be more adaptive to the development of society 5.0. Of course, this condition is a direct implication of the ongoing revolution era 4.0 which is often known as the disruption era.

RESEARCH METHODS

This study uses a phenomenological approach that can naturalistically interpret every statement made by the informants (Hasbiansyah 2005).¹ In its implication, the author utilizes the method, conducts inductive data analysis, is descriptive in nature, is more concerned with process than results, limits the study with a focus, and the results of the research are agreed upon by both parties (researchers and research subjects). This form is a systematic step that starts from a broad and deep exploration. Followed by data collection and analysis activities that are narrower and focused on a particular topic (Arikunto, 1998, Moris, 2006).

In this study, the term population is not known, because it is a social situation. But still pay attention to the three social situations developed in qualitative research, namely actors (several colleagues who want to share information about their views on the development of the institutions raised in this study), activities (activities carried out by informants), and places (UIN Sunan Kalidjaga). To ensure the validity of the data sought in this study, I used a non-probability sampling data collection technique using the snowball method (Yovana & Egon, 1984).

Data sources in this study were divided into two data, namely primary and secondary data. First, primary data is data collected from verbatim interviews and field observation notes. Second, secondary data is taken from published data in the form of books on UIN Sunan Kalijaga, journals, documents, magazines, newspapers, and so on (Tanzeh, 2009).

The data collection process uses three ways, namely in-depth interviews, documentation, and observation. In conducting in-depth interviews, researchers will not limit the number of informants. Let alone the important thing is to use the snowball method (Moleong 2010; Deddy 2003; Suharsaputra 2014). Likewise with the interview guide. Researchers do not limit it. However, it is necessary to prepare carefully regarding the types of questions asked to informants (Sugiono 2014). Next, the researcher makes a list of prominent categories that are following the research objectives. This categorization is obtained from the data collected through observation, interviews, documents, audio, and video recordings. This list of categories is based on more specific behavioral phenomena. After that, the researcher labeled the categories that appeared. Next, the researcher concludes the results of the research using the Miles and Huberman method (Hunarawan, 2016).

¹ Phenomenological studies are one of the researchers' efforts to directly describe experiences in the field and build mutual agreements between researchers and actors and their social interactions. This is done by looking at the psychological origins of the informants, and causal statements, and building a mutual agreement between those being studied and the researcher..

RESULTS AND DISCUSSION

The strategy of Islamic Higher Education in Facing Disruptive Hegemony

This research is expected to be a useful study for users, especially managers of higher education to map the condition of the academic community. The meaning of this benefit is reviewed through world developments that have led to the Big Data era. If this works, it will certainly be a challenge for the world of higher education to produce more competent graduates. However, the desired social change must also be directly proportional to the conditions of the era of society 5.0. The problems of society 5.0 will be even more complex. Especially in the higher education world. For this reason, this study wants to map the condition of higher education which must prepare itself to face the 5.0 revolution era that is right before our eyes (Asiqin Zuhdi 2018).

The theoretical framework is used as a reference for building a methodological approach framework. This is an integral part that researchers propose in this study. All data search processes are synchronized with the basic reference for the development of research methods. This method is used as a basis for contextual thinking. In addition, theory is also considered important to prove research findings that are adapted to aspects of the field. Thus, this study uses Gramsci's theory of hegemony to read the situation and conditions of society in the disruption era.

The Gramscian theory raised in this study focuses on three things, namely politics, culture, and intellectuals. Politically, Gramsci's theory is used as a reference for reading state power in perpetuating economic productivity. This aspect concerns various problems in the socio-political dynamics of a country. Indonesia as a country is also an important instrument that should be analyzed in this study. All citizens are required to obey and comply with the rules through policies issued.

This condition is none other than an extension of the development process in the era of disruption and globalization. Development in developing countries is different from developed countries. The most prominent instrument in developed countries prioritizes welfare through high taxes. Meanwhile in developing countries, development focuses on the concept of oligarchy with a map of power in the world of politics. Common welfare tends to be neglected. But more concerned with personal gain. This context is closely related to the political elite in Indonesia.

These elites are pioneers and vanguards when it comes to development. Development is always used as an excuse to realize justice and prosperity. But in fact, it is only an illusion and not real. Society is only used as a tool for the interests of individual political elites to

perpetuate their power in the country. This is what is called political power according to Gramsci which is used as the basis for this research.

Second, Gramsci's theory is used to read and interpret the culture that has developed recently. The culture of the eastern people in this country is gradually being eroded. This is a direct result of globalization and the era of the industrial revolution 4.0. The framing of cultural issues changes is a central point in the social dynamics that occur. Society is forced by the trend of disruption to follow the world system it created. This context is closely related to the study of changes in consumption patterns in society. Society is too naïve to change communication patterns with differences. But they don't pay attention to how absurd social problems are if that culture is as established as in Indonesia. Through full power in the government system, these elites have the opportunity to proclaim their interests to change the established cultural system. Nothing wrong, if the consumer culture in society can not be avoided.

Third, Gramscian theory is used as an intellectual lens. This context is explained as a reference to intellectual interests in universities that can influence the state policy system. Intellectuals in this theory are seen as people who can influence social structures and people's lives. If social conditions are increasingly absurd to face the challenges of the times, the role of intellectuals can be used in changing the people consumption patterns who are directly affected by the reality of Society 5.0.

Society 5.0 is a condition that makes life easier for humans. All elements of life are assisted by robotic hands. This condition indicates that humans have entered an era that no longer knows boundaries and close social interactions. Families, jobs, money, and more are made easy by the system created by Society 5.0. However, the university as an institution that produces knowledge can play a greater role in seeing this condition. This is what the university is concerned about in the future era. Intellect is only in name. Students are only limited to carrying out pseudo activities. The bureaucracy is only served by computerized machines. This is the reality that will be faced in the future. If you are careless, you don't prepare yourself, there is nothing wrong, if human civilization will become extinct (Rosidin 2016).

Academies are often referred to as the first universities in the world. Plato's academy was founded around 387 BC in Athens, Greece. Since its establishment, Akademia has had a comprehensive curriculum. This curriculum framework has given birth to famous philosophers. Critical thinking was born. Empirical and rationalist views have become perspectives. Constructive discussion with critical reasoning is also created. Science grows.

This is the starting point for the construction of reason for changing the world. People who study at the Academy are free to express themselves without pressure. It is not surprising that philosophers of the caliber of Aristotle and others were born (Dardiri 2007).

A universe is an object of knowledge. Philosophy views, the study of the universe as the beginning of critical thinking philosophers. This study reached the saturation point for debate. The debate felt outdated and shifted to other topics. The topic provoked new debate. The novelty of ideas and topics is at the heart of paradigm shifts. Humanity issues are the result of this new paradigm (Bachtiar 2018; Donnellan 2019). Contextual issues concerning human psychology are central themes discussed by philosophers. That was the narrative of the world's early universities. An educational institution capable of creating true philosophers. From the universe to human issues became the central point of debate in classical-century science.

Shift for a moment to the medieval era. Science is still the central debate among philosophers. But the monolithic interpretation of the Church causes a shift in science that is less developed. This era is often referred to as the darkness of science (Al Makin 2016; Feldman 2007). Ideas are a little clogged. This condition is known as supernaturalism—being and no being, always fully relying on divine authority. The church is considered God's representative on earth (Makin 2017). This kind of context makes truth monopolistic.

The correctness of this model worries all scientists and philosophers. The restlessness of thinkers in the medieval era resulted in new ideas and fresh ideas. The true authority of the Church can be broken into. This position creates a new space. The space is often known as the century of enlightenment (renaissance). The starting point for scientific change began in the Renaissance era (Bertens, 2002). Symptoms of thought continue to give rise to new features. Secularism, nihilism, modernism, positivism, neo-positivism, to neo-modernism, are philosophical schools that eradicate stagnation.

Thinking is increasingly open-minded and out of the box. The new paradigm emerges mutual auto-criticism. The shift in the meaning of knowledge is also dialectical. This condition continues to develop to make science a point of scientific truth. Science is no longer just for knowledge. In the modern era, it has shifted. Science has become the solution to human problems. Exploitation, injustice, inequality, and equality are all kinds of problems that can be solved through the foundation of critical thinking. This model is known as the era of criticism which produces new narratives, often called phenomenology (Waston 2018). This study is a new model in the discourse on humanitarian issues. The initial battering ram was Khun's new paradigm. The concept of the knowledge science revolutions is a scientific

model capable of providing a basic reference for solving humanitarian problems (Khun, 1971). Khun criticized positivist thinking. The main reason for this criticism is because of the occurrence of new anomalies in objective reality.

The new anomaly gave birth to a new paradigm. This paradigm gives rise to new knowledge. This emergence coincided with the trend of the industrial revolution. The history of the industrial revolution can be mapped into four phases. The first phase occurred in Great Britain in 1760-1840. This process occurs because of the change in manufacturing from human labor to machines. This kind of condition was caused by James Watt's important invention, the Steam Engine, in 1764. This important finding encouraged other scientists to evolve. In 1783, the Marquis de Jouffroy invented the steam engine to propel ships. In 1804, Ricard Trevithick built the first steam locomotive (Mayling Oey-Gardiner 2017).

Industrial revolution 1.0 occurred on a large scale in Northern Europe, North America, and Japan, and has spread throughout the world. This change occurred in agriculture, manufacturing, mining, transportation, and technology. These conditions had a profound impact on world social, economic, and cultural life. The impact felt by human life is the occurrence of mass demonstrations due to unstoppable unemployment. Machine power has become cheaper than human power.

The revolution phase 2.0 occurred in 1840-1870 with a shift in science to a method of changing the world. This shift in science gave birth to a new perspective in the field of research related to electricity. This scientific curiosity turned to electricity which is useful for modern life. Signs of this change occurred in 1843 when Ernst Werner created the Morse code telegraph. The development of the Telegraph was followed by a new invention model. In 1870-1879, Thomas Alva Edison was able to invent a paper tape telegraph and a lamp. In 1908, Henry Ford changed his factory to use Conveyor Belts. With Conveyor Belts, Ford was able to change the manufacturing system to be up to 300% cheaper and dominate the world car market. At its peak in 1930, the car industry dropped from 250 companies to 20 companies.

The 3.0 revolution phase occurred in 1970 with the invention of the Programmable Logic Controller (PLC). This finding makes industrial production costs cheaper. The impact is happening in the music industry in a big way. In addition, it also occurs in the photography industry. Taking pictures is easier without the need for the film as a medium. After that, it entered the 4.0 revolution phase, starting in 2000 with the creation of a fully automatic industrial machine. This condition further reduces human power. For example, parking gate guards make it easier.

Currently, "Google" has developed a self-driving car so that no longer requires human power to drive a car. Massive changes have occurred in other sectors of the manufacturing industry which have implications for all industrial sectors. This kind of condition is known as the era of digitalization. For example, economic law works if there is an exchange of goods that brings consumers and producers together. But with the digitalization era, the conditions for these meetings no longer have to be face-to-face. The meeting between producers and consumers is sufficient through cyber-space.

Future challenges will be even more difficult for human life. If the era of the industrial revolution 4.0 makes social life easier. However, the future era will further reduce the human role on all fronts. Robots have started to be created to help human life easier. Big data, as the challenges of the 5.0 industrial revolution are increasingly real. In Japan, the government has prepared itself to face the era of society 5.0. This condition is allegedly in response to social change which has so far been manual.

The ideas of scientific development are increasingly unlimited. Academics on campus must be faced with an increasingly complex map of change. The question is can the campus would be able answer the challenges of the times in the 5.0 revolution era? This is a crucial point that should be answered by anyone. So the institution is expected to be able to produce scholars who are responsive to the challenges of the times (Indah Maysela Azzahra 2021).

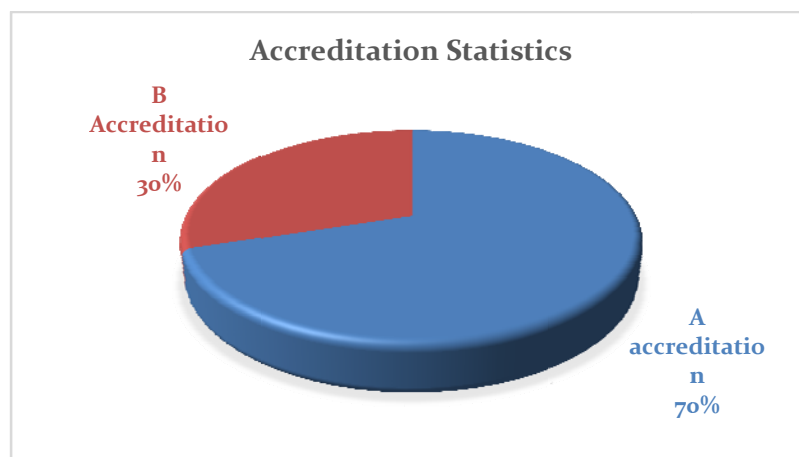
UIN Sunan Kalijaga in the Era of Society 5.0

Islamic universities have faced big challenges to face the Big Data era. This era requires educational institutions to be sensitive to digital developments and robotic-based machines. Sensitivity to these developments can be carried out if the university's superstructure and structure are already leading to changes in Society 5.0 (Fuadi 2016). This condition is a consequence of human life in the future. Sunan Kalijaga State Islamic University is known as the first Islamic campus in Indonesia.

UIN Sunan Kalijaga currently has 8 Faculties and 1 Postgraduate Program. In the future, 2 more faculties will be opened, namely the Faculty of Engineering and the Faculty of Medicine. But all of that is still constrained by facilities and infrastructure. As the first Islamic campus, of course, the activities of the academic community must be sensitive to developments in the Big Data era. However, the researchers' observations to map the conditions that occur on the campus have not shown a change in priority. University development priorities must be pushed toward strong digitalization. Thus, researchers can map the conditions that occur at UIN Sunan Kalijaga as described in the sub-sections below.

Internationalization of Islamic Studies Branding

UIN Sunan Kalijaga is facing an administrative era that never ends. The phenomenon of accreditation is one of the unavoidable consequences of universities. To encourage a superior campus in the future, UIN Sunan Kalijaga has done everything possible to meet this accreditation target. Data from the Quality Assurance Institute (LPM) of UIN Sunan Kalijaga for all nationally accredited study programs totaling 57; stratum one to strata three (S1, S2, and S3) - http://www.uin-suka.ac.id/id/page/data_fakta. This data certainly shows that UIN Sunan Kalijaga has entered a superior university. In 2019, the university applied for re-accreditation to reach 372 credit points from the National Accreditation Board for Higher Education (BAN-PT). This shows that UIN Sunan Kalijaga is on par with ITB, UGM, UI, and other public campuses.

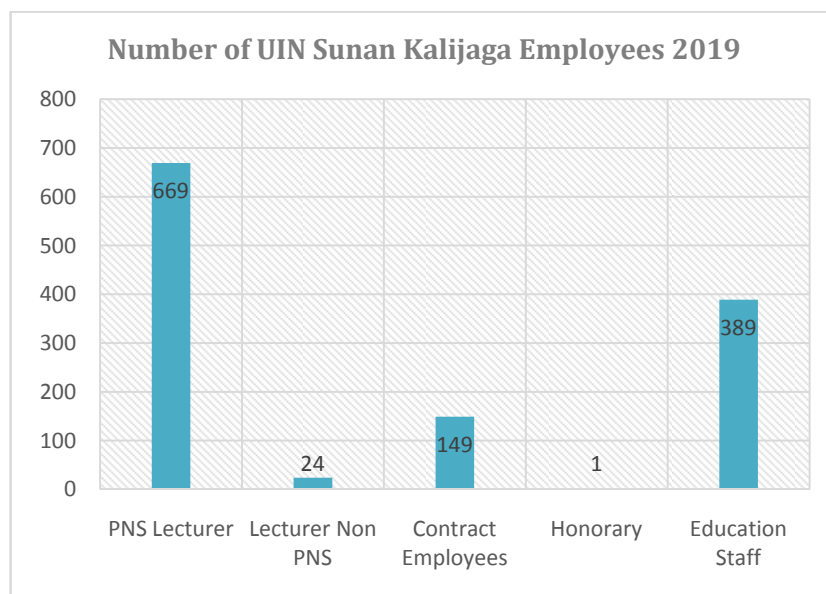


As a campus that has the slogan Integration-Interconnection, UIN Sunan Kalijaga continues to push for changes internally. Changes that continue to be made encourage the academic community to be active in the world with campuses that have characteristics in the field of Islamic Studies (Rohman, Syahril, and Fauziyati 2018). To realize this field, the campus encourages educators to follow developments in Islamic Studies. Many lecturers are members of international scientific associations. Apart from that, other efforts made by university managers are by reorienting the budget which further strengthens institutions in the field of research studies and perpetuation.

Nearly 60% of the 2020 budget reorientation is directed at lecturers to actively participate in international forums abroad. This is in line with the demands of state accreditation bodies to be more actively involved in the international world. Moreover, currently, UIN Sunan Kalijaga already has 6 Study Programs that have been accredited by AUN-QA at the ASEAN

level (<http://lpm.uin-suka.ac.id/id/page/prodi/160-Acreditation-International>). Several Study Programs are ready to apply for AUN-QA accreditation in 2020 totaling 3 Study Programs (Social Welfare, Sociology, and Legal Sciences).

In the field of cooperation, UIN Sunan Kalijaga continues to develop institutions. Approximately 54 areas of cooperation have been carried out both with various domestic and foreign universities, as well as related government institutions. This activity is an effort to support universities to become educational institutions that can be used as world role models in the field of Islamic Studies. The number of lecturers is still not ideal if you look at the current campus probability. However, compared to educational staff, they are already in the ideal category.



Source: Primary data processed, 2019.

Based on Forlap Dikti data for the 2018/2019 school year the number of students is 20,619 with a ratio of 1:30 when compared to the number of existing lecturers. This is not yet in the ideal category because every lecturer in the Study Program is not the same. For this reason, every year if there is a new ASN acceptance, UIN Sunan Kalijaga submits it to the state. This is a logical consequence because UIN Sunan Kalijaga enthusiasts continue to increase every year. In 2019, the number of applicants reached 103,271. This number makes UIN Sunan Kalijaga the top 2 in PTKIN. This potential will increase every year if the quality and quantity of the campus continue to be improved.

Digitalization of Public Services

Campuses in the Society 5.0 era, if they don't lead to digitalization, are prepared to be left behind by the fast-changing times. Campus acceleration in this era must be supported by a platform with large data storage. One of the campus platforms can be directed into digital-based services. As the researchers did in this study, UIN Sunan Kalijaga to realize the acceleration of public services continues to strive to build a concrete system. Accessibility in the field of services can facilitate all academics.

Various public service facilities that have been built by UIN Sunan Kalijaga are the presence of <http://learning.uin-suka.ac.id/>, <http://akademik.uin-suka.ac.id/>, <http://hadir.uin-suka.ac.id/>, <http://bkd.uin-suka.ac.id/>, <http://it.uin-suka.ac.id/>, and others. However, full public service has not run optimally. This is still constrained by the limited budget for this development. Indeed, campus managers continue to strive to meet the needs of comprehensive public services (Kurniasih 2013). If UIN Sunan Kalijaga doesn't improve in the field of digitization, then don't expect big to be able to compete to face Society 5.0. The key to facing this era is that all systems must be based on digital data. In the future, it will make it easier for humans to access.

The learning system is getting easier. Face-to-face in class may not have to have an obligation of 14 meetings. The orientation of post-study students is also continuously being improved and must lead to competencies and skills that are adapted to the needs of the times. The platform must be created immediately in this digital era. Since then, researchers try to compare it with other established campuses.

UIN Sunan Kalijaga must build a system that leads to full access to data; for students, lecturers, education staff, alumni, parents, and the general public. This can be realized if information technology systems are strengthened with large enough funds to build. There is no specific scheme but university leaders can work harder to make this happen. This condition is a logical consequence of the presence of the VUCA era (Volatility, Uncertainty, Complexity, and Ambiguity). An unpredictable future. Likewise, the condition of science must be adaptive to the problem (M. Amin Abdullah 2012).

As an Islamic campus, UIN Sunan Kalijaga must build a digitalization platform. If today digital is a powerful medium for building campus integration and excellent service, then we must immediately create e-Mobile Phone systems, e-Budgeting, e-Management, e-Governance, and other digital services that lead to human convenience in the Society 5.0 era. Without preparing this platform, UIN Sunan Kalijaga cannot become the first university to study Islamic studies, which is the world's trend center (M. Amin Abdullah 2002).

In another aspect, the campus bureaucracy must participate in building an online-based promotion system. If the transformation of the acceleration of campus change is a world demand, then UIN Sunan Kalijaga must prepare for these aspects. The weakness so far that is still a problem is that there has been no change in the mindset of campus managers that is moving in a transformative direction. This change can be made if all the elements realize the importance of the world in the future. For example, campuses must be adaptive to the robotic era which will soon become a symptom and even become a habit for the world community.

That is a disruption that requires campuses to think extra to fulfill important elements in the Big Data era. Four aspects must be prepared, including (1) UIN Sunan Kalijaga manages internally by improving all lines based on digitalization; (2) It is time for UIN Sunan Kalijaga to go public by prioritizing important currents of change that are easily accessible to anyone. (3) UIN Sunan Kalijaga must create a versatile, applied-based digital platform. If so far what has been done is to achieve a study of the Internationalization of Islamic Studies, this context must be branded digital. (4) UIN Sunan Kalijaga must participate in creating a complete platform that contributes to the nation and state. One thing that can be done is to collect data or online campus scientists who can use their knowledge for the world in the future.

Building a University Entrepreneur Research Brand

UIN Sunan Kalijaga has made various preparations to build an Entrepreneur University research brand. This brand image can be mapped into 4 steps, namely (1) building digital literacy through library institutions; (2) strengthening journal institutions through the Institute for Research and Community Service (LP2M); (3) development of Prodi laboratory institutions; (4) development of entrepreneurial institutions and alumni networks through the Cendi institution (Center for Entrepreneur Development).

First, the development of digital literacy is developed in the library. One effort that is concrete step is to encourage all processes of promotion for lecturers, scientific works must be published in library digital media (Madrah et al. 2019) internationalization programs at Islamic universities are often translated differently depending on the philosophy underlying the university, the leadership implemented in the university and the available resources. One of the internationalization programs upheld in the Islamic university is student mobility including inbound and outbound that can be an entrance to the development of the international programs. Student mobility programs seem to be strategic in strengthening relations among universities in this global era. In addition, this can be the first step in the

internationalization of higher education institutions. Each university has its uniqueness and excellency so that this uniqueness can be used as a characteristic for a university in conducting the student mobility program. In this disruption era its very important to let students study from the real experience of global challenge. This article presents the concept of Islamic world view in the formulation of the strategy of internationalization of Universitas Islam Sultan Agung (UNISSULA). All scientific works must also be published at the institution; including the work of students and lecturers. To strengthen digital literacy, the UIN Sunan Kalijaga library itself has provided quite comprehensive academic services. Starting from open-guard books, subscription journals, information on book availability, the latest research results, and many other features that support digital literacy activities.

Second, strengthening the journal institution. There are 66 journals in total. However, around 21 journals have been accredited nationally (<http://sinta2.ristekdikti.go.id/journals>). Meanwhile, there is only 1 journal indexed by Scopus (*al-Jami'ah: Journal of Islamic Studies*). This is still far from the hope of building an entrepreneurial university research frame. There is still little applied knowledge of UIN Sunan Kalijaga lecturers that is used by the community and the industrial world. This trend must be built and created. The building process must be supported by the leadership. If the leadership is sensitive to this problem, academic activities will lead to the axis of change. For this reason, the Prodi laboratory needs to increase its role. Not only limited to institutions that stand but do not provide great access for the community. This is still homework that needs to be completed.

Third, the development of Prodi's laboratory. Activities for laboratory development are still not maximized. This is because it is directly influenced by a management system that is not yet optimal. In addition, the direction and orientation of several study programs which have real implications for addressing social and industrial issues are unclear. This is a problem that needs to be resolved if we agree to face the Big Data revolution era. Even further is facing the era of Society 5.0 which is always synonymous with robotics.

Fourth, the development of an entrepreneur and alumni study center (Cendi). This institution is the spearhead for developing a network of alumni, students, and users. However, the system that supports the development of this institution is not maximized. One of the crucial points that have not been completed is the integration of data systems in the Data and Information Center Base. Therefore, alumni data is still not well integrated. This issue is still homework that deserves to be resolved immediately. If indeed UIN Sunan Kalijaga will lead to the digital era.

Social Acceptance

The campus is an educational institution that must be part of society. This is a logical consequence of social problems that should be resolved immediately. For this reason, UIN Sunan Kalijaga has pioneered integrated and thematic community service activities. In 2019, UIN Sunan Kalijaga was able to expand its wings to send students for Community Service (KKN) outside the region and some even abroad.

In another aspect, UIN Sunan Kalijaga also continues to make efforts to improve facilities and infrastructure that support case development activities that can be trusted by the general public. As an Islamic-based campus, UIN Sunan Kalijaga uses a variety of activities that lead to openness in thought and inclusive action. One of the concrete problems in campus social acceptance is the dynamics of development for prosperity.

Development in improving the welfare of the people in areas based on local democracy is currently a theme that is quite a concern for everyone from across disciplines, not only social sciences but also the exact sciences who are interested in discussing it. These issues arise when the implementation of the state in carrying out development in the regions has become increasingly absurd and has been hit by various programs. However, the fact has not succeeded in increasing the standard of living of the community. The implementation of development programs in the regions has been carried out locally, the role of implementing this development is the regional government in line with the passing of the Regional Autonomy Law.

The alignment of development designed by the center sometimes does not go straight with what is already in the regional government programs. This condition certainly makes us have to rethink how to align the central development program on the one hand, on the other hand, the regions must be more inclusive in implementing their performance in improving the welfare of the community members. In realizing the alignment of performance (central and regional), it should have been running since the regional autonomy law was enacted, but in more real practice, especially in potential areas in Indonesia, there are still various chronic problems that have not been resolved to date.

This problem is confronted by three important elements in sustainable development, namely the market (corporation), the state (policy-maker), and society (civil society). These three elements cannot coexist well, inevitably there will always be prolonged conflicts, whether between the market and society, the state and society, or vice versa. Along with public openness, the internalization of the offense of the three important elements above can basically be solved through local democracy from decentralization and the rise of grassroots politics from below.

Decentralization is seen not only as a school that aims for local democratic processes (B.C. Smith, 1985; J. Manor, 1999; A. Hadenius, 2003), but not just trickle-down democracy (SL. Bird, 2000), and beyond election (L. Guinier, 2008), but in this case, the scale is closer which contains space, place, time and scope with residents. In this position, citizens (civil society) must be encouraged on how they can improve their welfare with programs that are carried out in an accountable, representative, and participatory manner.

The ability of the people to improve their welfare without having to discuss it absurdly is born by itself from the people's way of defending their lives. However, our discussion is about how the existence of survival can continue without any tendencies from any party and element without harming one particular party, because so far it has happened in almost all potentials in Indonesia due to the construction of thinking from agents of social change, putting the citizens themselves second. They are more likely to defend the interests of the state and corporations than society.

In the notes of Sutoro Eko (2013), mining companies, for example, the legality of carrying out community development is to schedule corporate social responsibility (CSR) for residents around the mine. However, according to Eko, there are at least ten crucial myths that need to be solved. (1) CSR activities are sunnah, the obligation is to provide jobs and pay taxes, (2) the company's existence is temporary and leaves mining residue, (3) because road services and other infrastructure in the company's area are its obligations, even though their role should be and local government duties in public services, (4) the government requests and regulates funds more than facilitating company interests, (5) CSR is more political in nature, (6) CSR funds are only physical evidence for imaging, (7) companies as much as possible avoid the allocation of CSR funds because they are considered waste, (8) companies become 'cash cows' economically and become 'black sheep' politically, (9) companies serve more to make people happy than to educate and enlighten many people, and (10) CSR funds are used more for 'social mobilization' than 'social transformation' which is more useful.

From the ten crucial myths above, this is a problem that has become a point of boredom for social change activists, where the object of development is always a society that in reality is a political construct classified as an oppressed, marginalized class society, and labeled a stereotype of development. This includes the roles played by social activists and community workers in carrying out advocacy work so far that has been fancied but has not had a significant impact—like a toothless tiger. They have echoes in voicing various societal problems, but in practice, they are shackled by cultural hegemonic values, oppressive

political structures, and development paradigms that are co-opted by elite interests (Fakih, 1996).

In getting around these various myths and crucial problems, there should be a new arena for solving them. In a sense, we cannot only criticize the works of capitalism but how can the criticisms offered offer solutions that have a more impact on society. Criticism of the reality of modernity faced by society is indeed like a dialectical space, poor in actualization. So far, development progress, social advocacy, community assistance, and so on have only been lulled by the pragmatic directions of social activists towards offers issued by international founding organizations and countries that are present but are lazy in applying for community-based work. The next question is how to deal with such a phenomenon above modernity which is difficult to contain its presence in society.

In this way, it is time for critical studies that have an impact on reality and social phenomena to become our common concern. Forms of advocacy, social resistance, against structural hegemony, as well as political dilemmas among us, must lead to community intervention. In this context, Islamic universities must be present. Not just being an ivory tower that doesn't know the social issues and problems that are developing to be resolved immediately.

CONCLUSION

UIN Sunan Kalijaga as an educational institution that develops knowledge in the field of Islamic Studies is trying to innovate to become a world-class university. This knowledge is considered a trend that continues to be carried out to be able to adapt to the times. The concept of a university in facing the era of Society 5.0, UIN Sunan Kalijaga has not fully led to the problem of era disruption. This condition makes the academic community will be left behind from other campuses. Moreover, the real challenge in the campus world is how these educational institutions can be sensitive and adaptive to the problems of the 5.0 revolution in the future.

Another problem that has not yet appeared in the face of the Society 5.0 era, UIN Sunan Kalijaga has not fully developed a digital platform so it has left the campus behind. If more specifically, UIN Sunan Kalijaga has not been able to build integrated Big Data. This condition affects the service system, budgeting, and management, some of which are still manual. Of course, such conditions are very far from preparing for the Society 5.0 era. Islamic studies that want to be global until now have not shown significant changes in the international arena even though various efforts have been made.

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