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Islamic Universities towards Knowledge-Based Society

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Abstract

The phenomenon related to foreign workers entering the country; seems to be unstoppable anymore. On the other hand, the rapid rapidness of breakthroughs in information technology, consciously or unconsciously, has formed new social moral attitudes and knowledge for human individuals. In response to this, people often experience cultural shock. University also, as an institution that is required to be able to translate the situation almost stuttering. Some of them were forced to close and no longer operate. This study is qualitative with a phenomenological approach using the literature review method. Field data was obtained from various books and other documents. Finally, the researcher synthesizes various existing data and then makes an interpretation (analysis) so that this research produces a comprehensive and accurate result. The study results explain, Islamic universities as an entity can develop a Knowledge-Based Society. Through production activities, dissemination, and effective utilization of knowledge, of course, there will be an increase in aspects of social development, even economics. Building a Knowledge-Based Society is not a light

problem, but it is necessary to implement groundbreaking policies, for example, completing the dichotomy of science, strengthening academic culture, strengthening various research institutions, preparing knowledge workers and cooperation.

Keywords: *Islamic Universities, Knowledge-Based Society.*

Abstrak

Fenomena terkait tenaga kerja asing yang masuk ke tanah air sepertinya sudah tidak bisa terbendung lagi. Di sisi lain, derasnya berbagai terobosan dari teknologi informasi, secara sadar ataupun tidak sadar, telah membentuk sikap moral sosial dan pengetahuan yang baru bagi individu manusia. Menyikapi hal tersebut, masyarakat acap kali mengalami keterkejutan budaya. Perguruan tinggi pun sebagai insitusi yang dituntut mampu menerjemahkan situasi nyaris gagap. Bahkan, beberapa di antaranya terpaksa harus tutup dan tidak beroperasi lagi. Studi ini bersifat kualitatif dengan pendekatan fenomenologis dengan metode kajian pustaka. Data lapangan diperoleh dari berbagai buku dan dokumen lain. Terakhir peneliti menyintesiskan berbagai data yang ada dan kemudian membuat sebuah penafsiran (analisa) sehingga penelitian ini menghasilkan sebuah hasil yang komprehensif dan akurat. Hasil penelitian menjelaskan bahwa perguruan tinggi Islam sebagai sebuah entitas sejatinya dapat mengembangkan *Knowledge-Based Society*. Melalui aktivitas produksi, desiminasi dan pemanfaatan pengetahuan yang efektif tentunya akan tercipta peningkatan aspek-aspek pembangunan sosial, bahkan ekonomi. Membangun *Knowledge-Based Society* bukan persoalan ringan, tetapi perlu meniscayakan kebijakan yang bersifat terobosan, misalnya menuntaskan dikotomi ilmu, menguatkan budaya akademik, memantapkan berbagai institusi riset, serta penyiapan pekerja pengetahuan dan kerja sama.

Kata Kunci: *Perguruan Tinggi Islam, Knowledge-Based Society.*

A. Introduction

The rapid development of science and technology has caused the world to narrower and form an interdependent global community. Mutual dependence on people's lives in the third-millennium era is also characterized by the creation of a digital lifestyle that connects humans from various parts of the world in

one smart digital touch. Stores have been widely replaced with e-commerce in cyberspace, textbooks have been largely replaced with digital storage devices, mobile phones ring everywhere, money can be sent around the world at speeds exceeding the speed of sound, workers who rely solely on factory workers will be replaced by workers who rely on knowledge workers, and information is mass-produced just like cars and other motor vehicles. The rapid development of science and technology has caused the world to narrower and form an interdependent global community.¹ Mutual dependence² on people's lives in the third-millennium era is also characterized by the creation of a digital lifestyle that connects humans from various parts of the world in one smart digital touch. Stores have been widely replaced with e-commerce in cyberspace, textbooks have been largely replaced with digital storage devices, mobile phones ring everywhere, money can be sent around the world at speeds exceeding the speed of sound, workers who rely solely on factory workers will be replaced by workers who rely on knowledge workers, and information is mass-produced just like cars and other motor vehicles.

Indonesia is no exception, although here and there our society still wears *koteka* and eats bulbs, the will of history to enter into global life requires anyone to be self-aware about the meaning of change and the role of knowledge in initiating such changes. In the global competition,³ it is demanded by a cultural literacy society which in this century is characterized by its ability in the development, mastery of science and technology. Referring to Nonaka's opinion,

¹Ace Suryadi, *Pendidikan Indonesia Menuju 2025* (Bandung: Remaja Rosdakarya, 2014).

²M. Pewangi, "Tantangan Pendidikan Islam Di Era Globalisasi," *TARBAWI: Jurnal Pendidikan Agama Islam* 1, No. 1 (2016): 1-11.

³Badan Perencanaan Pembangunan Nasional, *Naskah Konsep Perencanaan Pembangunan Jangka Panjang Nasional Periode 2005-2025* (Jakarta: Badan Perencanaan Pembangunan Nasional, 2009).

the determining factor of future business competition is no longer capital financial but rather intellectual capital.⁴

Looking at the circumstances, the fundamental question that must be answered is the extent to which Islamic universities can respond to any form of change in the global era that demands improved quality and productivity of educated human beings? What kind of policies can Islamic universities be able to exist and compete globally? To answer this, it should be understood that the link between globalization and education according to Giddens, actually lies in the birth of a new society, namely a Knowledge-Based Society is the biological child of the globalization process.⁵

If the dynamics and changes in the global century are an indisputable reality, then it has become the nature of everything on earth.⁶ Even Islamic universities, of course, also do not escape the "law"; If he can follow the rhythm of change, then he will survive. Conversely, if it is slow, then sooner or later Islamic universities will be left behind and left on the runway. In order for Islamic universities to survive, it takes courage to make periodic essential changes.⁷ But if you want to move forward and not just survive, there must be more fundamental changes in anticipation of the future by the growing trend.

⁴A. Widiyaningrum, "Modal Intelektual," *Jurnal Akuntansi Dan Keuangan Indonesia* 1, No. 1 (2016): 16–25.

⁵L. Hakim, *Pendidikan Islam Integratif: Best Practice Integrasi Pendidikan Agama Islam Dalam Kurikulum Pendidikan Tinggi* (Yogyakarta: Gestalt Media, 2020); Z. Zainudin, "Pengembangan Institusi Pendidikan Dalam Era Globalisasi," *Jurnal Elkatarie: Jurnal Ilmu Pendidikan Dan Sosial* 3, No. 2 (2020): 487–501; H.A. Qurtubi, *Perbandingan Pendidikan* (Yogyakarta: Jagad Media Publishing, 2020); Antony Giddens, *Runaway World: How Globalization Is Reshaping Our Lives*. (New York: Taylor and Francis, 2003).

⁶Samsul Nizar, *Reformulasi Pendidikan Islam Menghadapi Pasar Bebas* (Jakarta: The Minangkabau Foundation, 2005).

⁷S.R.M. Nasution, "Pendidikan Islam Dalam Sistem Pendidikan Nasional," *Studi Multidisipliner: Jurnal Kajian Keislaman* 4, No. 2 (2017): 127–46; S. Nizar, "Pendidikan Islam Di Era Masyarakat Ekonomi Asean," *Akademika: Jurnal Keagamaan Dan Pendidikan* 12, No. 1 (2016): 43–62; H. Hendriadi, "Posisi Pendidikan Agama Dalam Sistem Pendidikan Nasional: Usaha Islamisasi Ilmu," *al-Ihda': Jurnal Pendidikan Dan Pemikiran* 12, No. 1 (2017): 1–18.

In the future, the development of higher education⁸—including Islamic universities, is inseparable from predictions of the development of science—including social sciences and humanities, technology, cultural arts, and the world economy. The world economy is undergoing a fundamental change in the strength of its competitiveness, from one based on the wealth of natural resources and low labor wages to competitiveness sustained by the nation's ability to develop creativity and innovation in utilizing science, technology, and the arts.

Indonesia as a country endowed with abundant natural resources does not have enough human resources that can manage the potential to be a resource that can bring prosperity and prosperity to the nation. University graduates are expected to be able to explore and cultivate the wealth and diversity of natural resources for the welfare of the community. Therefore, it takes awareness of local excellence and the development of one's own ability to optimally utilize natural resources for the welfare of the community in a sustainable manner.⁹

And Islamic universities must be able to appear “to the face” of improving their institutional governance to give birth to reliable Muslim intellectuals, scientists and scholars, and professionals of global caliber, which is usually referred to as *uli al-bab* (see Q.S. Ali Imran [3]: 190-191), which is a Muslim who believes, has scientific insight and practices and uses knowledge in realizing a just social order of the world community, it is prosperous, prosperous and blessed by Allah Swt.

⁸M. Salahuddin, “Model Pengembangan Pendidikan Tinggi Islam Di Indonesia,” *Ulumuna* 18, No. 1 (2014): 121–38; M.A. Abdullah, “Multidisiplin, Interdisiplin, Dan Transdisiplin Ilmu Pengetahuan Dan Riset Pada Pendidikan Tinggi Masa Depan,” *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains 2* (2020): xi–xiii.

⁹Departemen Pendidikan Nasional RI, *Strategi Pendidikan Tinggi Jangka Panjang 2003-2010: Mewujudkan Perguruan Tinggi Berkualitas* (Jakarta: Direktorat Jenderal Pendidikan Tinggi Departemen Pendidikan Nasional RI, 2004).

B. Discussion

1. Current Conditions

Various forms of change in the global era characterized by *World Trade Organization* (WTO), *Asean Free Trade Area* (AFTA), *Asia-Pacific Economic Cooperation* (APEC), and so on make the future society will be very open accompanied by a cultural dependency that is global.¹⁰ Workers from abroad who will enter the country cannot be contained. This tendency is reinforced by the pace of information technology development that is easily accessible and can change one's moral, social and intellectual attitudes in a short time. The service and tourism sector will grow into a new paradigm of the economy, while socio-political and religious life will change its form and function rapidly following the rhythm and pace of openness in the country.¹¹

Defacto the above conditions are true. So has it affected Islamic universities? Obviously yes! Today we are witnessing the rapid flow of globalization in the third millennium turned out to have made many universities, especially Islamic universities often difficult to keep up with developments. As a result, many of them suffered a terrible fate or were out of business.¹² This condition, at least "hard-pushing" Islamic universities must be able to make adjustments in various aspects, especially if Islamic universities do not just want to survive in increasingly sharp and tight global competition,¹³ but also hopes to be able to appear in front and be

¹⁰M. Rohman, S. Syahril, and D. Fauziyati, "Masa Depan Studi Islam Di Pendidikan Tinggi Keagamaan Islam: Sebuah Tinjauan Filosofis-Yuridis," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 16, No. 2 (2018): 283–306.

¹¹M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006).

¹²Thoyib, "Internasionalisasi Pendidikan Dan Strategi Pengembangan Mutu Pendidikan Tinggi Agama Islam Di Indonesia: Sketsa Edukatif Manajemen Mutu," *El-Tarbawi* 2, No. 1 (2008).

¹³I.N. Hukum, "Modernisasi Kurikulum Pendidikan Islam: Studi Atas Pemikiran Azyumardi Azra," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 16, No. 2 (2011):

able to restore the golden age of Islam, moreover in Indonesia, in Abdurrahman Mas'ud language, as the mecca of the largest Muslim country in the world.¹⁴ At least Islamic universities can work at the Asian level.¹⁵ Therefore, Muslims should not stand idly by and watch from outside all the developments that occur.

In addition, based on facts in the field that show that during this time Islamic universities have always been less competitive in producing ready-made output. The proof, almost 43% of graduates of Islamic universities each year are unable to be absorbed by the world of work, both in the public and nonpublic sectors.¹⁶ This data provides a very clear picture that the number of unemployed Islamic university graduates is a threat related to the unemployment rate in Indonesia. In fact, in general, Indonesia's open unemployment rate based on education that was completed is quite dangerous.¹⁷ Borrowing Mark Haynes Daniel's language, scary but true, scary but true.¹⁸ This means that the number of educated unemployed will be a burden on this country.

The above concerning conditions, then reinforced by other facts in the field, namely that Islamic universities in Indonesia (such as IAIN, STAIN, and PTIS) are still sowing the dualism of the scientific

169–86; M. Muhtarom, "Membangun Pendidikan Islam Yang Berkualitas Dan Berkarakter," *Jurnal Mathlaul Fattah: Jurnal Pendidikan Dan Studi Islam* 11, No. 1 (2020): 1–16; J. Misbah, "Transformasi STAIN Ke UIN: Dilema Dan Prospektif," *Jurnal Foramadiahi* 10, No. 2 (2019): 121–38.

¹⁴ Abdurrahman Mas'ud, *Paradigma Pendidikan Islam* (Semarang: Pustaka Pelajar and IAIN Walisongo, 2001).

¹⁵ M.B.N. Wajdi, "Metamorfose Perguruan Tinggi Agama Islam," *At-Tahdzib: Jurnal Studi Islam Dan Muamalah* 4, No. 1 (2016): 92–109.

¹⁶ F. Djabidi, "Implementasi Manajemen Strategik Dalam Meningkatkan Mutu Perguruan Tinggi Agama Islam Swasta (PTAIS)," *Al Kahfi: Jurnal Pendidikan Islam Anak Usia Dini* 1, No. 1 (2019): 15–21; M. Zaim, "Kebijakan Pendidikan Islam Di Perguruan Tinggi Agama Islam Swasta," *Cross-Border* 4, No. 1 (2021): 13–32; Ahmad Rivani, "Strategi Dan Prospek Pengembangan Mutu Lulusan PTAI Di Indonesia," *Kedaulatan Rakyat*, 23 Mei 2005.

¹⁷ Y.C. Machsunah, "Pengintegrasian Virus Entrepreneur Melalui Mata Kuliah Kewirausahaan Pada Mahasiswa STKIP PGRI Lamongan," *Edupedia: Jurnal Ilmu Sosial dan Humaniora* 2, No. 2 (2016): 203–272; Zuly Qodir, "Pengangguran Terdidik Dan Radikalisme," *Kompas*, 23 Mei 2015.

¹⁸ Mark Haynes Daniel, *World of Risk: Next Generation Strategy for Volatile Era in Education* (Singapore: John Wiley and Son, Pte., Ltd., 2002).

paradigm, namely the teaching of normative-textual Islamic religious sciences regardless of the development of science and technology, social sciences, economics, law, and humanities in general. The notion that the general sciences, science, and technology are not related to one's piety, faith, and piety should be ended.¹⁹

This difference in assumptions is like an inverted series of measures and brings uncomfortable consequences for the life and well-being of mankind.²⁰ Moreover, the demands of today's millennium society are knowledge society that demands that every individual master and do work based on science for the welfare and prosperity of society without having to lose religious values. The bipolar-dichotomous mindset has made man alienated from spirituality-morality values, alienated from himself, alienated from his family and surrounding communities, alienated from the natural environment and biodiversity that sustains his life, and alienated from the pulse of the surrounding socio-cultural environment.

The above data should inspire the emergence of policies that lead to institutional strengthening of Islamic universities, especially in improving the quality and productivity of educated people with an outward-looking approach, which encourages Islamic universities to benchmark and network with various renowned universities both nationally and internationally. Some capable Islamic universities need to be encouraged to use international standards, both graduate competency standards, professor quality, management standards, research and development, cooperation, and so on. For this reason, Islamic universities must dare to overhaul long-term strategies and policies that rely more on Knowledge-Based Society. Of course, this is not easy, especially for the sake of preparing Islamic students and scholars who can become knowledge workers.

¹⁹Imam Machali and Musthofa, *Pendidikan Islam Dan Tantangan Globalisasi* (Yogyakarta: Presma Fakultas Tarbiyah UIN Sunan Kalijaga and Ar-Ruzz Media, 2004).

²⁰Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, 52.

2. Islamic Universities

a. Characteristics of Science in Islamic Universities

The idea of the establishment of Islamic universities in Indonesia was first proposed by Mohammad Natsir (1908-1993) in the late 1930s. The idea aims to form an integral Muslim scholar and scholar, in the sense of having a balanced, balanced between religious knowledge and general knowledge, by educating, on the one hand, graduates of pesantren with general science, and on the other hand teaching traditional religious sciences, to graduates of public schools of European or Dutch models. But Natsir did not discuss further how the process of integration between faith and reason and between religion and general science.²¹ In other words, it does not bring up the idea of Islamic epistemology in particular.

General science, departing from the study of ontology that produces positive science, whereas, traditional Islamic sciences depart from the revelation of Allah and Sunnah of the Messenger and his companions who produce the science of Qur'anic exegesis then also the interpretation of hadith, *kalam* science, the science of *fiqh* and science or praxis *tasawuf*. Today, especially by Nasr Hamid Abu Zayd (1943-2010), it is referred to as knowledge derived from text or nash that is contrary to knowledge derived from human thought and experience. Science itself is a systematic and coherent set of knowledge that contains a certain degree of certainty. But according to Thomas Kuhn must have obtained the approval of a community of scientists called paradigms.²² In

²¹ M. Tia, "Konsep Pendidikan Integral Menurut Mohammad Natsir Dan Relevansinya Dalam Pengembangan Kurikulum Pendidikan Islam" (*Undergraduate Theses*, IAIN Ponorogo, 2018); A.Q. Lazuardy and P.A. Lestari, "Adab Pengajaran Sains Dalam Islam," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains 3* (2021): 156–70.

²² U. Kesuma and A.W. Hidayat, "Pemikiran Thomas S. Kuhn Teori Revolusi

that sense, knowledge, and thought derived from revelation can also develop into science.

Between the two, there has also been a type of knowledge called philosophy, that is, speculative thinking about the roots of a problem or existence and human behavior and the phenomena of nature and society, to discover the true truth or to distinguish what is right and what is wrong, good and bad and beautiful and bad or about the values that man embraces or believes. In philosophy, there are various fields of study, for example, natural philosophy, human philosophy, philosophy of divinity, philosophy of religion, social philosophy, philosophy of the state, philosophy of science, moral philosophy or ethics, philosophy of values, and philosophy of communication. The search for such knowledge can be obtained from the revelation of God which is believed to be true but not yet known its nature and explanation or from speculative human thought that is often received with doubt.²³ M. Amin Abdullah in his epistemological discussion mentioned the three entities of knowledge called the territory or *hadlarah an-nash* (sacred text region), *hadlarah al-'ilm* (area of science), and *hadlarah al-falsafah* (area of philosophy) especially moral philosophy or ethics. The three entities above can be a single unit, separate units, and interconnected entities or can be copied (inter-connection).²⁴

In its development, M. Amin Abdullah's thoughts on the Islamic higher education system, have made an important contribution. *First*, as an expert on traditional

Paradigma," *Islamadina: Jurnal Pemikiran Islam* 21, No. 2 (2020): 166–87.

²³M. Dawam Rahardjo, "Masa Depan Perguruan Tinggi Islam: Sumbangan Pemikiran M. Amin Abdullah," <http://mdrfiles.blogspot.com/2014/01/masa-depan-perguruan-tinggi-islam.html>.

²⁴M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, 52.

religious sciences, he expressed his view of the orientation of science that combines and thus eliminates the dichotomy between *theocentrism* and the orientation of humanity (*anthropocentrism*) which he called the “theo-anthropocentrism” integral.

Second, he looked at the “integration of science” with the theory of interconnection between disciplines or study programs that had been schematic in a spider’s nest-like image in UIN Sunan Kalijaga journal, *Al-Jami’ah* (2006). In theory, he put forward three views on relationships between disciplines that led to the theory of interconnection. His inter-connection theory is similar to Al-Farabi’s theory of the state and society, but it applies it to a scientific entity that places religion or revelation as the core or soul that becomes the orientation point of all disciplines which in the scheme of his cobwebs, he puts in the middle so that it is connected to all the disciplines that surround it.

On the issues around the integration of science or the re-integration of science, he looked at three possibilities. First by looking at the sacred text or nash as a single entity, with the understanding of covering all disciplines. The consequence of this view is a disregard for the general anthropo-centric sciences. Citing Tunisian Muslim scientist Ibrahim Moosa, this view harms its adherents. *Da’wah* science for example requires the help of empirical communication science. Similarly, the law of *mu’amalah* requires economic theory. While *fiqh siyasah* requires political science and statehood. Therefore, differentiation or “secularization” is required.

The second is to view the various disciplines or theories of science as separate and isolated entities. In the social sciences, for example, the various social sciences are and are used separately, as if they had nothing to do. This contradicts the reality written in various books of every

discipline that always contain elements of other disciplines, for example between economics and political science or sociology, so that the book of economic sociology was born by Max Weber (1864-1920) in his book *Economy and Society* (1923).²⁵ Mohammad Hatta, an economist, also wrote a book entitled *Sociology of Economics* (1956). Therefore, in the social sciences, there is also the idea of integration between social sciences.

However, the disciplines that are specializations, still need to be maintained, otherwise, the various disciplines will disappear or stop developing. Therefore what is needed is not “integration of science” or “re-integration of science,” but the inter-connection of science as stated by M. Amin Abdullah. But in that inter-connection, there will be an integrated part that is referred to mathematically as an “intersection”. In his theory of the scientific system in the UIN environment he argued that UIN is an inter-sectional region, the part is the integration between three areas of science or *hadlarah* namely *hadlarah an-nash*, *hadlarah al-‘ilm*, and *hadlarah al-falsafah*.

The problem is, how it is realized in the teaching and education system. This inter-connection system has been implemented in universities in the U.S. and Canada. Students can enter certain disciplines as a major choice, such as economics. But he was allowed to take other subjects as complements. A person who studies physics, or psychology, is generally interested in studying philosophy because of the close connection between the two. Similarly, an economics student usually takes also political science or sociology subjects. Kuntowidjojo is a historian. He is also recognized as a sociologist. In the study of social history, for example, sociological analysis is required.

²⁵ Max Weber, *Economy and Society* (London: University of California Press, 1978).

Based on the above description it can be concluded that Islamic universities since the beginning of their establishment were designed to meet the demand for a university that integrates general knowledge with Islamic teachings. That is, from the symptoms of history, especially in the face of modernism and globalization that came to the idea of integration between religion and science and technology. This idea can be called progressive, because it accepts modern science and technology, as a factor of progress and freedom. The idea is not new but has manifested it in the past, contained in Al-Qur'an and Sunnah, and was proclaimed in the dark ages of Islam in the Islamic world.

b. Development of a New Thinking Culture in Islamic Universities

Knowledge (science) and religion, both are not contested because there is a common ground. Therefore, science in Islam is not only formulated and built through reason alone but also through revelation. Reason strives to work optimally to find and develop a piece of knowledge, while revelation comes to provide guidance and guidance that must be passed by reason. So knowledge in Islam has a complete source, especially when compared to Western science.

Based on this consideration, "the atonement of philosophy and religion becomes the hope and aspiration of almost all Muslim philosophers".²⁶ On average they have a concept that describes how friendly or harmonious the relationship between revelation and reason is, or between religion and philosophy. This concept has a significant

²⁶M. Seed Sheikh, *Studies in Muslim Philosophy* (New Delhi: Adam, 1994).

meaning especially to emphasize, that science/knowledge in Islam has transcendental values, a value that is the highest in its depravity. In addition, it can also emphasize, that science/knowledge in Islam does not recognize the conflict between revelation and reason.

Al-Kindi was the first philosopher in Islam, who harmonized between religion and philosophy. He paved the way for al-Farabi, Ibn Sina, and Ibn Rusyd. Al-Kindi's alignment efforts played a role in developing a syncretic philosophy or syncretism that did have the characteristic privileges of the system that almost all Muslim philosophers have.²⁷ It was from Al-Kindi that they sought to make a harmony between religion and philosophy. They propose *aqidah* forms through the suitability of both.²⁸ They try to reveal the aspects that can be found between the two, while still acknowledging the differences in certain other aspects because there must be certain differences between the two that cannot be denied.

Because of the difference between the two that cannot be denied, until now it seems that the aroma of conflict between religion and science still exists. Between religion and knowledge, there is still a relationship that is not compatible. The question is the extent to which religion can be reached by scientific communication networks. This becomes a problem, because in the field of religion there is a dogmatic attitude, while in the field of knowledge there is a rational and open attitude. Between religion and knowledge, some elements contradict each other.²⁹ This is what it looks like from the outside. But actually, if observed fundamentally under certain conditions can be the opposite; In science, it

²⁷M.M. Syarif, *Para Filosof Muslim* (Bandung: Mizan, 1998).

²⁸'Abd al-Maqshud 'Abd al-Ghani 'Abd Al-Maqshud, *at-Taufiq baina ad-Din wa al-Falsafah 'inda Falasifat al-Islam fi Andalus* (al-Qahirah: Maktabah az-Zahra', n.d.).

²⁹Saiful Muzani, *Islam Rasional: Gagasan Dan Pemikiran Prof. Dr. Harun Nasution* (Bandung: Mizan, 1995).

turns out that there are many dogmas, while in religion there is still a rational and inclusive attitude.

3. Knowledge-Based Society

Current empirical facts show that the determinant factor for winning the competition in the global market era is the mastery of knowledge.³⁰ Knowledge is not only needed by modern society but also to maintain social conditions in maintaining coherence and social integration.³¹ The concept of Knowledge-Based Society initiated by Peter F. Drucker then color the mainstream way of thinking not only business practitioners but also academics in building a business foundation that prioritizes intellectual capital.

Knowledge-Based Society is a condition that allows organizations and societies to acquire, create, disseminate and utilize knowledge more effectively to improve economic and social development.³² A Knowledge-Based Country is a country that is one of the pillars to achieve prosperity generated through the intellectual activities of their citizens that they get from the right education³³ so that relatively these citizens have an advantage over the average citizen of another nation in general.

The important principle of a Knowledge-Based Society is to build a country using greater science capital than any capital owned. Thus it can also be said that a Knowledge-Based Society is a society that values knowledge and conducts production processes based on knowledge and continuously searches, for

³⁰N. Nugroho, "Knowledge Based Economy Sebagai Basis Peningkatan Daya Saing Bangsa," *Seminar Nasional PESAT*, Universitas Gunadarma, 2005.

³¹Csilla Szabo, "Knowledge Based Society?," *European Integration Studies* 4, No. 2 (2005).

³²Nugroho, "Knowledge Based Economy Sebagai Basis Peningkatan Daya Saing Bangsa."

³³E. Hairani, "Pembelajaran Sepanjang Hayat Menuju Masyarakat Berpengetahuan," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2, No. 1 (2018): 355-77.

the discovery of new knowledge following its socioeconomic and sociohistoric context.³⁴

In everyday life, the discussion of knowledge often overlaps between knowledge and data and information. Zoolingen and Stooker, make a firm selection between data, information, and knowledge. Data is a set of facts about events that are objective and discrete.³⁵ Information is data that is equipped with relevance and purpose. Data can be information when individuals give meaning to the data; and when the individual conveys the meaning of the data from its point of view and interpretation, the individual is transmitting the information. Information becomes knowledge when an individual carries or uses that information in his or her frame of mind so that the individual can discover new relationships between his or her frame of mind and actions.

Davenport and Prusak define knowledge as contextualized information enriched by individual interpretations and expertise.³⁶ In simpler language, knowledge is the utilization of all data and information combined with expertise. Furthermore, Nonaka and Takeuchi, sort knowledge into two, namely explicit knowledge and tacit knowledge.

The above description of knowledge clearly shows how important it is for society or individuals in a country or community to value data and information to create new knowledge. Building a Knowledge-Based Society must in principle start from fostering a high awareness of the importance of data and information and the process of obtaining, utilizing, and disseminating knowledge. Knowledge-Based Society will eventually encourage the birth

³⁴Nugroho, "Knowledge Based Economy Sebagai Basis Peningkatan Daya Saing Bangsa."

³⁵Zoolingen and M. Stooker, *Problem in Knowledge Management: a Case Study of a Knowledge Intensive Company* (New York: Journal Press, 2001).

³⁶Thomas H. Davenport and Prusak, *Working Knowledge: How Organization Manage What They Know* (New York: Harvard Bussiness School Press, 1998).

of intellectual workers or knowledge workers who will be determinants of the superiority of a nation's competitiveness.

Referring to Peter F. Drucker, these knowledge workers have the following characteristics:

- a. A knowledge worker is a person who is adept at finding and processing data (raw data) into accurate information and transchromating information into knowledge, with the help of advances in information technology and computers;
- b. Knowledge workers use a lot of knowledge factors in carrying out their activities. In this perspective, there is a change in the working creed from hard work to work smart. The use of knowledge in problem solutions allows a person to complete his work smartly;
- c. The knowledge generated will be used as a foundation of business strategy and operations to produce goods and services that have value and benefit the company and are enjoyed by the market/consumer;
- d. The number of knowledge workers will increase along with the process of knowledge diffusion at the organizational level.³⁷

Referring to the above frame of mind, it is increasingly clear that if Indonesia can build a Knowledge-Based Society that can give birth to many knowledge workers, then various natural resource commodities do not need to be sold in the form of raw materials, but first get a touch of science and technology so that it has a higher economic added value.

³⁷Peter F. Drucker, *The Post Capitalist Society* (USA: Sage Book Camp, 1983).

Building a Knowledge-Based Society requires a consistent cultural strategy.³⁸ Given that knowledge is built on data and information, it takes a culture in society that is sensitive to the meaning of accurate data and information as a foundation for high-level thinking to discover new knowledge, disseminate and enrich that knowledge.³⁹

Cultural strategies to foster knowledge society can start from the world of education. Because, according to Zuhail, at least five basic elements are needed in building a Knowledge-Based Society, namely community structuring, entrepreneurship, knowledge formation, skills, and natural resource management.⁴⁰ In the efforts to build knowledge and skills that the participation of the university world is expected to play an important role. And at the level of universities (Islam), the strategy that must be taken is to strengthen the growth of a healthy academic culture for the growth of research spirit among lecturers and students, strengthen research institutions and establish cooperation with users of research products.⁴¹

4. Policy Alternatives

a. Ending the Dichotomy

Educational and scientific activities in universities, both Islamic and general in the country are similar to the working patterns of science early in the renaissance century until the era of the information revolution, which is now beginning to be lamented by many circles.⁴² In the language of

³⁸Puersen, *Strategi Kebudayaan* (Yogyakarta: Kanisius, 1994).

³⁹Nugroho, "Knowledge Based Economy Sebagai Basis Peningkatan Daya Saing Bangsa."

⁴⁰N. Nazwirman, "Pembangunan IPTEK Di Indonesia," *Cakrawala: Jurnal Humaniora* 10, No. 1 (2010): 43–49; Zuhail, *Visi IPTEK Memasuki Millenium III* (Jakarta: UI Press, 2000).

⁴¹Nugroho, "Knowledge Based Economy Sebagai Basis Peningkatan Daya Saing Bangsa."

⁴²Seyyed Hossein Nasr, *Knowledge and Sacred* (Lahore: Suhail Academy, 1988).

futurist Alvin Toffler, the dizzying disorientation engendered by tomorrow's arrival is so fast.⁴³ Conscience regardless of common sense, greedy lust dominates clever-clever behavior. The practice of corruption, collusion, and nepotism is rampant. The natural environment is heavily damaged. Acts of violence and mutual distrust are everywhere.⁴⁴

Long before, in the history of Islamic education has also patterned the development of science that is integralists-encyclopedic on the one hand, pioneered by scientists such as Ibn Sina, Ibn Rusyd, Ibn Khaldun, faced with a pattern of development of religious science that is specific-partiality on the other hand, developed by hadith experts and juriqh. The diametric separation between the two and other political-economic causes, resulting in the low quality of education and the decline of the Islamic world in general.

From such a background, the rapprochement movement⁴⁵ (willingness to accept each other's existence with airy chest) between two scientific camps is an inevitability. The rapprochement movement, also referred to as the unification or reintegration movement of scientific epistemology is an inevitability and is necessary to anticipate the complex and unexpected developments of the third millennium as well as the global shared humanitarian responsibility in managing limited natural resources and qualified Indonesian human resources as caliph *fi al-ardl*.

⁴³Alvin Toffler, *Future Shock* (New York: Bantam Books, 1970).

⁴⁴M. Darwis and M. Rantika, "Konsep Integrasi Keilmuan Dalam Perspektif Pemikiran Imam Suprayogo," *Fitra* 4, No. 1 (2018).

⁴⁵L. Lisnawati, "Pengembangan Pembelajaran IPS (Ilmu Pengetahuan Sosial) Di SD/MI Berbasis Integrasi Interkoneksi," *Jurnal al-Mutaalimah: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 3, No. 1 (2018): 89-104; S.Q. Khayato, "Mengantisipasi Lawan Diskursif Islam-Indonesia," *Proceedings of Annual Conference for Muslim Scholars 2* (2018): 1.023-43.

Thus, Islamic universities must consciously dare to make policies to review the vision, mission, and scientific paradigm that they once built. The dichotomous building of science between general science and religious science must be transformed into a new science building that is more holistic-integralist or at least complementary. The purpose of Islamic universities needs to be oriented to the birth of scholars who have three abilities at once, namely the ability to analyze academically, the ability to innovate, and the ability to lead under the demands of societal, scientific, and professional issues that are pursued in one breath of scientific and religious ethos.⁴⁶

b. Strengthening Academic Culture

Strengthening academic culture means strengthening the quality and culture of science in universities. Academic culture as a subsystem of universities play an important role in efforts to build and develop the culture and civilization of society (civilized society) and the nation as a whole. Indicators of the quality of universities now and in the third millennium will be determined by the quality of the academic community in developing and building academic culture in the campus environment.⁴⁷

Universities campuses are the right field to seed academic seeds even though we know that campuses are not the only places where the educational process can grow and develop. In this context, the campus can appear as an organ that can build intellectual and creative habitus. On-campus, individuals who are concerned about knowledge can be

⁴⁶A. Murtadho, "Keilmuan Integralistik Berwawasan Lingkungan Pada Lembaga Pendidikan Tinggi Islam," *Ijtima'iyya* 6, No. 2 (2013): 49–78.

⁴⁷K. Kurniawan, "Membangun Kultur Akademik Perguruan Tinggi," *Ilmu Pendidikan* 20, No. 2 (2020).

literate and find the truth. Truth can be attained if there are critical contradictions that are always contested in the scientific spirit.

The university campus is also an exclusive social community because its members are academically atmosphere, not as a collection of scholars and undergraduate candidates who make intellectual compromises under the roof of a magnificent building all “luxurious.”⁴⁸ Strengthening the academic quality of the campus also means strengthening mental science, cultural science, and creating a scientific culture, especially for lecturers and students.

However, building the quality of university science in the midst of the stagnate of dry academic culture from the research tradition is not easy. Even if there is research, it cannot get to the stage of suing over the grand narratives and methodologies listed in the old text. In the world of campuses that are supposed to be centers of excellence⁴⁹ the development of science stuck to the routine of transformation of less functional theoretical science.

Science is carried out as a discourse that is less advanced either with the meaning of a developing reality, ideas are more often conveyed orally through seminars or discussions, which are often not accompanied by written material. Making scientific papers is still a job that is considered heavy for some people, including students and university lecturers. Almost the experience of researching among university lecturers has not been encouraging and becomes a negative image for academics.⁵⁰

⁴⁸ Tobroni dan Syamsul Arifin, *Islam, Pluralisme Budaya, Dan Politik* (Yogyakarta: Sipress, 1994).

⁴⁹ H. Gafur, *Mahasiswa dan Dinamika Dunia Kampus* (Yogyakarta: Rasibook, 2015); M. Fahman, “Perubahan Organisasi Lembaga Pendidikan Islam Dalam Menghadapi Persaingan Global,” *at-Tuhfah: Jurnal Studi Keislaman* 7, No. 1 (2018): 106–15.

⁵⁰ Triantoro Safaria, “Seberapa Majukah Publikasi Riset Di Indonesia?,” *Warta Utama*

In the majority of our universities in Indonesia, especially Islamic universities, the research culture does not seem to have become an epidemic virus that transmits esprit de corps research as a mass spirit of the campus community. The results of the Study of Religious and Religious Education Center on 353 PTAIN lecturers showed that the spirit of research among lecturers was still low. Of these, only 21,5% of lecturers conduct serious and ongoing research. This means, 2 people out of 10 PTAIN lecturers are used to researching the needs of professional development, while others are predicted to still be trapped by the culture of science as a discourse.⁵¹

Therefore, it is not surprising that then the tradition of research among students is also less passionate. Duplication and replication of writing thesis topics are often found in the final assignment of students. They seem confused to determine what should be written because even research method lectures are less stimulating thinking towards the introduction of social issues and their solution critically. Often, when students start writing a thesis, they get stuck on the formulation of the title, which is no more important than the formulation of the problem to be researched.

The solution to the above problems is to make a policy of strengthening the academic culture of Islamic universities. The policy in question is: *First*, the policy in the form of the development of research competencies aimed at improving academic competence in the field of education and research. One form is to evaluate the number of articles published in a journal. *Second*, collaborative research policy, that is ideally, a

UAD, 2014, <https://uad.ac.id/id/seberapa-majukah-publikasi-riset-di-indonesia/>.

⁵¹Rohmat Mulyana, "Budaya Riset Dosen PTAIN," *A Sphere of Value and Islamic Education*, 2006, <http://rohmatmulyana.blogspot.com/2006/11/published-articles-in-2006.html>.

lecturer should indeed involve students in research activities. From here later the lecturer can transfer his knowledge if in the field it must be how and so on. The purpose of students involved in research is actually so that they can also get inspiration to write their thesis. If the research culture can run as ideally as that, of course, many benefits can be taken by lecturers and students.

c. Strengthening Research Institutes

The change of higher education institutions into research universities⁵² by Higher Education Long Term Strategy (HELTS) 2003-2010 from the Directorate General of Higher Education, The Ministry of National Education emphasized that one of the roles of research on higher education is to improve the competitiveness of the nation.⁵³ To realize this vision, it is necessary to make fundamental and comprehensive changes in quality improvement and research management in university research institutions based on good governance.

However, it is no secret that the image of research institutions in Indonesia as expressed by Lakitan, is still not positive, especially because it is still considered unable to make a real and significant contribution to efforts to improve the welfare of the people and advance the nation's civilization,⁵⁴ as mandated by The Constitution of the 1945 Constitution Article 31 Paragraph (5), reads: the government promotes science and technology by upholding religious values and unity, nation to advance the civilization and welfare of mankind.

⁵² Syahrizal Abbas, *Manajemen Perguruan Tinggi: Beberapa Catatan* (Jakarta: Kencana Predana Media Group, 2008).

⁵³ H. Soebagyo, "Peningkatan Peran Riset Iptek Dan Pendidikan Tinggi Untuk Merespon Revolusi Industri 4.0," *Seminar Nasional Instrumentasi: Kontrol Dan Otomasi* (2018): 369-74.

⁵⁴ Benyamin Lakitan, "Indikator Kinerja Lembaga Litbang Di Era Informasi Terbuka," *Prosiding Temu Peneliti Badan Litbang Dan Diklat VIII Kementerian Agama RI* (2011).

This reality is related to a very fundamental issue, namely the orientation of research conducted in most government research institutions (both in the university environment and in ministries or non-ministerial government institutions) has not been focused on making a real contribution to efforts to meet the needs or provide solutions to problems faced by society, government or the business world. Allegedly, many of the research activities carried out are still in the form of “academic exercise” and have not sensitively responded to the reality faced.

Research institutions should not be isolated entities from the reality of the needs and problems of the people and the state. By the definition of research used by Organization for Economic Cooperation and Development (OECD): research and experimental development (R&D) comprise creative work undertaken on a systematic basis to increase the stock of knowledge, including knowledge of man, culture, and society, and the use of this stock of knowledge to devise new applications.⁵⁵ It is clear that research activities not only include efforts to increase the stock of knowledge alone but also need to prepare so that the stock of knowledge can be applied, thus providing real benefits.

In the context of Islamic universities, recognized or not, the focus of Islamic university activities so far, frankly, is more focused on managing teaching and learning activities than research. Research programs through research institutions in its management are not strong enough and lack attention from Islamic university leaders, so the budget allocation and infrastructure provision are inadequate. As a result, the passion for research among Islamic university lecturers is

⁵⁵Organization for Economic Cooperation and Development (OECD), *Frascati Manual: Proposed Standard Practice for Surveys on Research and Experimental Development* (Paris: Organization for Economic Cooperation and Development, 2002).

not as high as the spirit when it comes to teaching every day, because the construction of an academic environment is less supportive towards the research culture.

If there is research held regularly by research institutions, then it is only an academic exercise.⁵⁶ There is a difference between the actual implementation of research functions, and just carrying out routine activities. Many Islamic university research institutions are only doing something routine but are made as if doing a research activity.

Comprehensive solutions to the above problems are complex, but priority steps can be done by breaking the chain of problems through policy interventions strengthening Islamic university research institutions. The policy is in the form of which is taken through the application of research quality standards, research quality assurance system and reviewer or other partner certification, the availability of legal frameworks, incentive mechanisms, and budget allocations that encourage the growth and strengthening of academic culture through discovery and innovation through research. The strategic development model is the involvement of the active role of three main elements, namely the government, industry/business, and universities.

d. Set Up a Knowledge Worker

If we tread the Hopkins Memorial Steps in Massachusetts reads a poetic inscription: educating is touching the future. Man can reach for more than just as long as his hands. When Aristotle was asked what difference an educated person makes from an uneducated person, his answer was stinging: "It is the same as comparing the living with the dead." Francis Bacon, the English philosopher, once

⁵⁶ C.H. Weiss, "Policy Research in the University: Practical Aid or Academic Exercise?" *Policy Studies Journal* 4, No. 3 (1976).

stated that knowledge is power.⁵⁷ There is no age limit for learning, gaining knowledge, adding knowledge. The more we learn, the more aware we become of the many secrets of nature that have not been revealed.

The defense of a student's life will be visible when graduating from university, whether he will be able to compete with others in working in society, nation, and country. Because on the other hand there is a fairly consistent tendency that higher education investment in university has not given birth to independent graduates, as indicated by the number of workers who "try themselves" according to education. Self-reliance in trying is more done by those who are poorly educated. The higher the education of workers the lower the percentage who do independent business.⁵⁸ If you do not develop independence, then the investment of education at every level and level will have a bad impact on the development of worker independence.

The fact in the field is undeniable that universities—including Islamic universities, are unable to overcome the problem of self-reliance that leads to unemployment⁵⁹ which is manifestly mostly from undergraduate graduates. Appropriately, if there is a public perception that university is the most successful in scoring unemployment. This means that our education is not yet independent and independent, because it is not able to produce independent, creative, and innovative individuals who can create jobs.⁶⁰ Most universities are only able to produce students of prospective workers, workers, porters in their own country, meaning to be a second-class nation forever.

⁵⁷ N. Stehr and R. Grundmann, *Experts: The Knowledge and Power of Expertise* (New York: Routledge, 2011).

⁵⁸ Suryadi, *Pendidikan Indonesia Menuju 2025*, 53.

⁵⁹ Suryadi.

⁶⁰ Dede Rosyada, "Innovation," *Suara Kampus Harian Tangsel Pos*, 2015.

The key to educational success at the university level (Islam) is not only in producing intellectual scholars with the targets of spending curriculum material so that they become the fastest and best graduates, but finally, when plunging into the field they are blind to the field and become covert rebukers. For this reason, universities (Islam) are required to be able to make policy breakthroughs in preparing knowledge workers who will later work using science or knowledge. Because knowledge workers⁶¹ are different from ordinary employees who work from 9 am to 6 pm. They are the ones who develop and use their knowledge at work.

The policy of the university (Islam) is: *First*, lecturers are asked to consistently accompany their students to study, direct their students to explore teaching materials, accompany students to conduct research, report the results of research in the classroom and teach each other their knowledge to their friends so that they are trained to be creative individuals.⁶² *Second*, the university must provide certified skills or expertise for all students and alumni, both in line with study program expertise and beyond the expertise of the study program. *Third*, all students must be required to follow a variety of extra activities to train themselves to be creative people and have an innovative spirit.⁶³

e. Strengthening Cooperation

One of the determinants of the success of the development of Islamic universities is cooperation or partnership that is deliberately built based on mutual

⁶¹ D. Manongga and W.H. Utomo Bentar Priyopradono, "Social Network Perspective: Model of Student's Knowledge Sharing on Social Network Media," *IJCSI: International Journal of Computer Science Issues* 9, No. 3 (2012).

⁶² Dede Rosyada, "Creative Thinking," *Suara Kampus Harian Tangsel Pos*, 2015.

⁶³ Rosyada, "Innovation."

need and trust.⁶⁴ Cooperation between universities/other institutions both domestically and abroad has actually been regulated in Article 122 Paragraph (1) of Government Regulation Number 30 of 1990.⁶⁵ The article gives legitimacy to the importance of the cooperation of universities in the framework of improving and developing the quality and institutional development of a university as a whole.

Islamic universities as entities that are in a social context cannot be uprooted, are in the ivory tower, or isolate themselves from interference with the outside world, but on the contrary, the linkage between global-national and local makes Islamic universities must open themselves to various opportunities for cooperation with other institutions, be it as a representation of international organizations, companies/industries, central government, local government, and community.⁶⁶

In this case, it is noteworthy that cooperation is a breakthrough effort by Islamic universities policies will be able to cause a healthy and sustainable partnership climate between universities, central/regional governments, and companies/industries. For this reason, it is necessary for Islamic universities to make policies related to strengthening cooperation, especially in the face of internal and external challenges, such as: *First*, cooperation can be built among Islamic higher education institutions both nationally and globally in various fields of study that can be developed and strengthened. The increase in cooperation is done to build scientific traditions among Islamic universities that are needed. In addition, the unification of the curriculum

⁶⁴Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2012).

⁶⁵"Peraturan Pemerintah RI Nomor 30 Tahun 1990 Tentang Pendidikan Tinggi." n.d.

⁶⁶Derajad S. Widhyharto, "Model Kerja Sama Lembaga Swasta, Pemerintah Dan Pendidikan Tinggi," *Sosiologi Reflektif* 7, No. 2 (2013).

between Islamic universities at the international level also needs to be initiated. At least, so that graduates from each Islamic university can directly continue to the next level in several Islamic and general universities abroad.

Second, in addition to between universities, strengthening cooperation can also be done between Islamic universities and the government, especially in influencing changes in society. The role and function of Islamic universities can be realized in the form of building community learning movements to encourage the immediate creation of social transformation. For this reason, the closeness of Islamic universities and communities must be pursued through a partnership program of community groups with Islamic universities.

Third, in response to the development of discourse about research universities that continue to roll out, especially in the context of partnerships between universities and the industrial/business world that comes to the fore along with the mission to realize world-class research universities. So Islamic universities are required to be able to be a “research house” to attract the industrial world to be willing to utilize the services provided by Islamic universities. Islamic universities are very open to becoming research universities, as revealed by the former Director-General of Islamic Education, Muhammad Ali, that the improvement of the quality and relevance of higher education can only be built through several strategies for the development of universities, one of which is the necessity of universities to build a robust research institution that is subsidized and based on campus.⁶⁷

⁶⁷ Mohammad Ali, *Pendidikan Untuk Pembangunan Nasional: Menuju Bangsa Indonesia Yang Mandiri Dan Berdaya Saing* (Jakarta: Imperial Bhakti Utama, 2009).

More and more national universities and companies are actively involved. Based on the Global Competitiveness Report 2010-2011 our university-industry partnership is ranked 26th out of 139 countries.⁶⁸ This also contributed to the rise of Indonesia's global competitiveness index to 44th position after being ranked 54th in the previous year. An achievement that is enough to give bright hope for the development of research universities in the country.

C. Conclusion

The above description can be concluded that in the future to improve the competitiveness of the nation, a paradigm is needed that prioritizes the development of a Knowledge-Based Society (Science-Based Society). Knowledge is a new basis for the welfare and prosperity of a nation, which will be determined by the way how a society can realize knowledge as a foundation for giving birth to knowledge workers (intellectual workers).

In this context, Islamic universities as an entity are required to develop a Knowledge-Based Society by producing, disseminating, and utilizing knowledge more effectively. Building a Knowledge-Based Society is not easy, but it can at least be done with some policy breakthroughs that can be made, such as ending scientific dichotomy, strengthening academic culture, strengthening research institutions, preparing knowledge workers, and strengthening cooperation. These policies are expected to encourage Islamic universities to benchmark in the global community. For that reason, there is no other word but "rise for the advancement of Islamic universities."

⁶⁸I. Made Asdhiana, "Daya Saing Pendidikan Indonesia Naik," *Edukasi Kompas.Com*, September 17, 2010, <https://edukasi.kompas.com/read/2010/09/17/22040792/~Edukasi~News>.

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