

# Islamic Higher Education, Its Dynamics and Role From Time to Time

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## Abstract

**Keywords:**  
Islamic Higher  
Education;  
Dynamics;  
Role;  
Integrative learning

This research discusses the dynamics and role of Islamic higher education (IHE) until the present era. This era is distinguished by the ongoing development of science and technology, among other factors. IHE have undergone significant institutional and other developments, playing a pivotal role during the Old Order (ORLA), New Order (ORBA), and Reformation eras. Since its inception, IHE has been an integral component of the national education system, its significance further reinforced by two pivotal legislative acts: Law No. 2 of 1989 and Law No. 20 of 2003. Consequently, PTAI is obligated to contribute to the development of the nation while concurrently assuming responsibility for addressing its challenges across various domains. The nation is currently in a period of significant disruption, marked by economic challenges and a growing reliance on debt, which has now reached over 8000 trillion. This situation is further compounded by the presence of tens of millions of poor individuals and other pressing issues. In this context, PTAI is tasked with cultivating a generation of students who are not only well-versed in a broad array of disciplines, but also possess the qualities of entrepreneurship, competence, and moral integrity. This objective is to be achieved through the integration of moral and ethical principles into the educational curriculum, imparted by educators. Upon their graduation, these students will become valuable contributors to the nation's development.

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## Abstrak

**Kata kunci:**  
Pendidikan Tinggi  
Islam; Dinamika;  
Peran; Pembelajaran  
Efektif

Penelitian ini membahas tentang dinamika dan peran pendidikan tinggi Islam (IHE) hingga di era kini. Era yang ditandai dengan berlanjutnya perkembangan ilmu pengetahuan dan teknologi dan lainnya. PTAI telah mengalami dinamika kelembagaan dan lainnya serta berperan penting di masa Orde Lama (ORLA), Orde Baru (ORBA) dan era Reformasi. Pendidikan ini merupakan bagian dari sistem pendidikan nasional sejak awal berdirinya dan semakin kokoh dengan UU No. 2 tahun 1989 dan UU No 20 tahun 2003. Maka PTAI harus menjadi bagian yang ikut membangun bangsa dan sekaligus ikut bertanggung jawab atas persoalan bangsanya dalam bidang yang luas. Bangsa hidup di era ini yang ditandai oleh distrupsi dan di mana kondisi bangsa juga sedang mengalami problems ekonomi dan bangsa yang dalam pembangunannya sangat bergantung pada hutang, kini hutang di angka 8000 trilyun lebih serta masih ada puluhan juta rakyat yang miskin serta problems lainnya. PTAI harus memberi respons melalui pembentukan mahasiswa yang luas pengetahuannya, berjiwa entrepreneurship, berkompetensi serta memiliki akhlak atau morals serta berkarakter kinerja yang baik melalui pembelajaran yang integratif oleh pendidiknya dan mereka setelah menjadi alumni dapat menjadi bagian penting untuk membangun bangsa.

**Article history:**  
Received: 03-01-2025  
Revised 13-04-2025  
Accepted 16-05-2025

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## INTRODUCTION

The establishment of PTAI at the inception of independence was of paramount importance for the nation and Muslims in this country, which was founded by figures such as Moh. Hatta, Moh. Natsir and others. It is a dynamic of Muslim life in the middle of the nation where Muslims played a pivotal role in the establishment of the Republic of Indonesia in 1945 (Ahid & Chamid, 2021; Chande, 2023; Sholichuddin, Muchtar, & Ratna, 2023). Muslims have been engaged in a protracted struggle for independence, dating back to the colonial era, as evidenced by the resistance led by the Acehnese people, notably Teuku Umar, Cut Nyak Dien, and Cut Nyak Muthia, as well as the Paderi war under the leadership of Imam Bonjol in Minang Kabau, and the conflict in Java spearheaded by Diponegoro (Zuhairini, et.al. 2000, 150; Duriana, 2015).

Indonesian Islamic Higher Education came to the nation in the late colonial phase or early independence from Dutch and Japanese colonialism (Rubaidi, 2019; Thohir, Supriadi, Mulyana, Arifin, & Septiadi, 2021). The establishment of the first Islamic higher education institution occurred in 1940, under the name of the Islamic College (STI), initiated by the Islamic Religious Teachers Association in Padang. Subsequent to this, in 1945, a mere month prior to the proclamation of the Republic of Indonesia's independence, Islamic leaders, under the auspices of Moh. Hatta and his secretary, Mohammad Natsir, the Islamic College (STI) was established in Jakarta with the leadership of Prof. Kahar Muzakkir. Subsequently, in 1946, following the relocation of the centre of the Indonesian government, the Islamic College (STI) was moved to Yogyakarta (Ahmadi, Syukur, Shodiq, & Rahman, 2022; B, Kardini, Elshifa, Adiawaty, & Wijayanti, 2023; Baso & Alwy, 2023). Concurrently, the Academy of Religious Sciences Service was established in Jakarta in accordance with the stipulation of the Minister of Religious Affairs No. 1 of 1957. The State Islamic Religious University (PTAIN) was subsequently established, a development that was informed by the religious faculty of the Islamic University of Indonesia (UII), as outlined in Government Regulation No. 34 of 1950. The broad scope of Islamic science encompasses various aspects and the increasingly pluralistic patterns of social life development, and therefore the development of Islamic science is increasingly losing its vitality if it is only localised in one faculty. Consequently, Presidential Regulation No. 11 of 1960 was promulgated, merging PTAIN in Yogyakarta and ADIA in Jakarta on 9 May 1960 into a State Islamic Institute, designated al-Jami 'ah al-Islamiyah al-Hukumiyah, with its seat in Yogyakarta and Jakarta (Indra, 2016a; Pulungan, 2023; Nurhidaya et al., 2023).

Dynamics occur in PTAI following the direction of national development which is not only in the spiritual field but also in a broad field concerning politics, economics, culture, religion and others (Ahid & Chamid, 2021; Børte, Nesje, & Lillejord, 2023; Jie & Kamrozzaman, 2024). Muslim leaders since the beginning of independence have paid attention to the establishment of UII, which studies not only religious sciences but also non-religious sciences such as law, politics and education. Many similar institutions have also been established by the community, either by Muslim foundations or by

Islamic mass organisations, which of course follow the provisions of the government in its administration. UIN was established to expand the access of Muslim children from diniyah, pesantren and madrasah graduates and of course also other high schools. In addition to the establishment to Islamise science or give the spirit of Islamic morals in science (Wan, 2013).

In the context of the role for the nation, Islamic figures who were part of the founders of PTAI at the beginning of independence were in the dynamics of finding a new state foundation, some wanted a liberalistic and communistic system, while Islamic figures were in a living system based on Islamic teachings. They participated in formulating the state system such as the 1945 Constitution and the national guidelines, namely Pancasila, which are the guidelines for national life today. During the ORLA period, students in KAMMI and KAPPI fought against the communists who rebelled in 1965 with the G-30 PKI Movement, they wanted to change the basis of the Indonesian state (Maiwan, 2015).

Then in the ORBA period, PTAI was in the framework of modernising the nation's development which relied on industrialisation, PTAI had to also adjust itself. The government wanted to offer more focused development in the economic field (Putra, 2018), of course PTAI was part of this dynamic. PTAI, which has long been under national higher education, but its budget during the ORBA period was still in the budget in the religious sector, which was not satisfactory, as if this educational institution was still a second-class education in this country, even though since the beginning of independence until the existence of Law No. 2 of 1989 and Law No. 20 of 2003 it has been part of national education. During the reform period through the national education budget policy at 20 per cent in the state budget, which is worth hundreds of trillions every year, PTAI received an allocation in the implementation of its education. PTAI students live in the digital 04 era, which is characterised by disruption with human dependence on digital devices or gadgets through which they can enjoy the ease of life. Through their mobile phones, they can find out various information from distant places in a very fast time and can even be used to order something to a certain place to fulfil their needs. Living their lives with ease can make them complacent to make themselves useful human beings for their nation and only become a burden to their nation. Facing the various challenges faced, the role of PTAI has been shown until the current era is required to continue to form students who have breadth of knowledge, entrepreneurial spirit and IT-like skills in addition to noble morals and performance character through integrative learning by their educators (F Zezulka, et.all, 2016; Anwar, 2021; M. E. Rusmini, et.all 2023; Ayla Göl. 2012; Huda & Hussin, 2010; Suparman, 2003; Abdullah, 2014) and they after graduating can be an important part to participate in building the nation towards an advanced, just and prosperous nation for all people in accordance with the nation's constitution to be achieved (Bakti, 2019; Ruslan, 2017; Usri, 2019).

## METHOD

This research aims to explore the dynamics and role of PTAI from time to time. This research uses a qualitative method that focuses on literature studies (Sugiyono, 2019). Qualitative research is often called naturalistic research because it is conducted in natural conditions or research to understand the phenomena experienced by holistic research objects in a descriptive way in the form of words and language in a natural context by utilising various scientific methods. In other words, this type of research is to understand the phenomenology or events from the past to the present, especially those related to the dynamics and role of PTAI. This approach aims to provide a deep understanding of the theme under study by combining theoretical analysis of various existing literature. In order to produce descriptive data in the form of written words to be able to understand existing phenomena that are able to describe the substance of information from various phenomena (Meleong, 2017). Data from various literature are collected and then classified into the essence of the discussion. Data sources are divided into two, namely primary data sourced from books, and journals related to material about PTAI, and also related to secondary data on education in general and other documents related to laws or other provisions. There is a process of analysis of all available data, then reduced, categorised, and interpreted to be presented which in this study is written in descriptive analysis from a philosophical, historical, sociological, and normative perspective (Nata, 2000).

## RESULTS AND DISCUSSION

### *Result*

Islamic Higher Education has been established since the beginning of independence at the national level founded by national figures such as Moh. Hatta, Moh. Natsir and others in Jakarta, then moved to Yogyakarta following the new capital city and during the independence revolution this education was stopped. Then it was reopened in 1946 and in 1947 STI was renamed UII with several faculties, namely the faculty of religion, faculty of law, faculty of economics and faculty of education (Abdullah, 2017). The religious faculty became PTAIN and with the merging of ADIA and PTAIN, in 1960 with Government Regulation No. 11 became IAIN which is located in Yogyakarta and Jakarta. After UII, the same thing was established by Muslim foundations and also by Islamic organisations with different names, which of course followed the government regulations in many regions in Indonesia. Later in the 2000s, some IAINs and STAINs were developed into State Islamic Universities (UINs) (Lazuardi, 2013; Amiruddin, 2017; Padriyanti et.al., 2024).

PTAI experienced dynamics that initially studied a lot of religious science as seen from several faculties such as the Faculty of Sharia, and others and after becoming a UIN there are non-religious faculties such as the Faculty of Information Technology, Medicine, Economics and others (Indra, 2016a). For the study of Islamic religion, students learn through Islamic Religious Education (PAI) courses that study several fields of study such as Akidah-Akhlak, Quran- Hadith, Fiqh, and History of Islamic Civilisation (Abdullah. 2006; 2014).

In this regard, the change from IAIN/STAIN to UIN is to open wider access for students from madrasah, pesantren and diniyah education graduates to study in non-religious faculties. The alumni are expected to be ready to answer various problems that arise in society, which in Azra's view has not yet fully optimised its role (Azra, 2005)

At the beginning of independence, PTAI had played an important role through its founding figures such as Moh. Hatta and others who had participated in formulating the state system, both the 1945 Constitution and the nation's guidelines, namely Pancasila, which is the guideline for national life for Indonesia today. Meanwhile, during this period, students in KAMMI and KAPPI also suppressed the communists along with other forces that rebelled to change the state constitution in 1965 with the G-30 PKI Movement (Maiwan, 2015; Anjasari, 2022). Then during the ORBA and Reformation periods, PTAI was in the framework of modernisation of nation building which relied on industrialisation and the advancement of information technology, PTAI must also adjust itself to become an important part of building the nation's economy (Sari, 2023)

The role of PTAI will continue in the 0-4 digital era characterised by the phenomenon of disruption, (Ifadah, 2019; Musfah, 2019) challenged to play an increasing role in educating students in accordance with the demands of the times. An era that is still characterised by the rapid development of science and technology and in an era where many human jobs are handled by robots, the challenge is that PTAI continues to be ready to face the dynamics of human life in the midst of a nation with economic, religious and other problems. For example, they can be part of driving the nation's economy, which is now in debt to foreign countries in a large enough amount at 8000 trillion which has not happened in the previous era. There are also people who are poverty-stricken in the tens of millions where in President Prabowo's statement at an international forum there are 25 per cent of children who suffer from hunger every day, so PTAI must also play its role in overcoming the nation's problems (Rachman 2024; DetikNews, 2024).

Facing the various challenges faced by the role of PTAI has been shown until the present era which is required to continue to carry out its role in forming students who have the qualities of broad knowledge, entrepreneurial spirit, competence, morals and good performance character, things that are needed in human life in the present era (Altig, et al. 2020; Ibrahim, 1995; Anwar, 2023). and they after graduation can be an important part to participate in building the nation towards a developed, just and prosperous nation for all people in accordance with the nation's constitution to be achieved (Bakti, 2019)

Then, in relation to science, for example from the Quran surah Al-'alaq, 1- 5, then as an encouragement of the importance of economics, for example in the verse of the Qur'an (QS Hud). Then the obligation of zakat for Muslims as a call to the importance of economics in living their lives (QS Albaqarah, 43). Economically demanding entrepreneurial spirit, it is indicated from the Quranic verse in surah ar-Ra'd, 11), and

from the story of the prophet Ibrahim Ibrahim, 37, al-Baqarah, 158). In addition, related to competence can be from the Hadith of the prophet which means: "If a trust is given to someone who is not an expert, wait for its destruction." (Ismail, HR. Al-buchary, 1987). Then related to morals can be taken from the figure of the prophet who was sent to humans to improve akhlak karimah or the character of human performance in living his life (Haikal, (tt), Bastoni, 2012). Through these verses and hadiths, there is encouragement for students at PTAI to form themselves to have broad scientific qualities such as economic insight, competence such as mastery of IT and morals or have performance characters for life and their role in building the nation. To shape the quality of these students through the curriculum where it is an important pillar in educational institutions (Indra, 2016b; Hashim, 2007) through it can form the expected quality of students conducted through integrated learning (Abdullah, 2014). PTAI students after graduating do not all become religious experts or become preachers in the community. The number reaches 5.9 hundred thousand, generally more are required to be involved in the wider community, for example doing business or becoming human motivators in the economy and working in the industrial world which certainly requires a variety of knowledge and insights such as economics, entrepreneurial spirit, and IT skills accompanied by their performance character (Kordos & Vojtovic, 2016; Arshad, 2014; Haikal, ny)

To form that quality, in the faculty of religious sciences, it can be through Tafsir and Hadith courses in relation to humans as caliphs in the world who must be knowledgeable or have entrepreneurial insight and have competence and morals, through the study of moral science and Sirah Kenabian to instil the importance of having a performance character in living his life. When discussing Fiqh, the source of study is in the book Bidayatul Mujtahid chapter "Mu'amalah", (Ibn. Rusyd, (520-H), through this study instils the importance of economics and other qualities carried out through an integrative learning approach by educators (Suwendi, et.all. 2024) with various other scientific fields.

For students in non-religious faculties, it can also be through Islamic Religious Education (PAI) courses (Abdullah. 2006; 2017). For example, through the fields of study of Akidah-Akhlak, Quran-Hadith, Fiqh and the History of Islamic Civilisation. That humans as caliphs on earth must be knowledgeable, entrepreneurial, competent and have good performance characteristics in living their lives. Through the History of Islamic Civilisation which is also a field of study where classical Muslims achieved their golden age because it was supported by the advancement of the field of science and the field of economics which can provide insight into students about the importance of science and economics and other qualities to have through the learning approach that has been mentioned. For students of the faculty of economics and business and IT students to further deepen their understanding of the economic and IT courses. PTAI alumni do not all become religious experts or become preachers in society. The number reaches 5.9 hundred thousand, in the midst of the nation facing various problems it faces they can play a role in a wide variety of fields such as doing

business or becoming human motivators in the economy and working in the industrial world which requires various sciences and insights such as economics, entrepreneurial spirit, and have IT skills that they need to master as well as with their good character formed through integrative learning by their educators (M.E. Rusmini, et.all. 2023; Hosseini et.all 2014; Bastoni, 2012; Azra, 2013). With this quality, PTAI alumni can play an important role in the development of their nation.

### *Discussion*

PTAI has experienced dynamics since its establishment until the present era, changes are natural for human life including in relation to PTAI there are changes in institutions and curriculum and others, changes in the message of the Quranic verse surah Arra'ad, 11 which means that changes occur must be made by humans or a group of humans themselves to make changes towards improvement (Azra, 1999, 2015).

The dynamics of PTAI occurred from the name STI as well as ADIA to PTAIN and UII. Then there was IAIN/STAIN to become UIN in the 2000s (Thaha, 2006; Abdullah, 2017; Saridjo, 2003; Amiruddin, 2017; Indra, 2016a; Padriyanti et.all, 2024). UIN to broaden the participation of Muslims for their country. The study of science, which initially generally studies religious science, then students also study non-religious science through the Faculty of Information Technology, Medicine, Economics and others (Indra, 2016). In the study of Islamic science, students learn it through Islamic Religious Education (PAI) courses which include fields of study such as Akidah- Akhlak, Quran- Hadith, Fiqh, and History of Islamic Civilisation (Abdullah. 2006; 2014). PTAI has been in the dynamics of its era both in the era of ORLA, ORBA and the Reform Order continues to give its role in the development of the nation, but its role in Azra's view has not been fully optimal (Azra, 2005).

The establishment of UIN is also based on the importance of giving the moral teachings of Islam to science (Al-Faruqi, 1992; Arifuddin, 2015; SHOLEH 2017) in addition to expanding the access of Muslim students graduating from Islamic religious education and madrasah so that they can study in non-religious faculties so that later they can take part in a broad field in the nation and after graduation they play an important role in developing the country of RI in all fields of life.

The establishment of PTAI in the nation has passed the Dutch colonial period for ± 300 years and Japan in the range of two years in a fairly long period of time, very many colonial policies are so harsh and strict in terms of supervision, pressure, and also the eradication of Muslim activities, because according to them Muslims are a big enough threat in carrying out their colonial mission (Noer, 1982).

The people, including Muslims, fought back at that time, for example in Aceh led by Teuku Umar, Cut Nyak Dien, Cut Nyak Muthia, Paderi war led by Imam Bonjol, (Minang Kabau), and also Diponegoro war (Java) (Zuhairini, et.all, 2000; Duriana, 2015).

At the time of independence, PTAI has been able to shape the outlook of life for most Indonesians after going through the process of transforming concepts into the

minds of the community, and understanding of a concept is only effective through the teaching and learning process. PTAI in this case has successfully played an active role in the transformation of important concepts in Islam into the midst of society at the time of its development, this role has been carried out since the beginning of independence. At the beginning of the nation's independence, the founding fathers were in a dynamic search for the basis of the state, some of which wanted a liberalistic and communistic state system and Islamic figures were in a living system based on Islamic teachings. In this search, the leaders participated in formulating the state system, both the 1945 Constitution and the national guidelines, namely Pancasila, which are the guidelines for national life for Indonesia today. During the ORLA period, students in KAMMI and KAPPI took part in suppressing the communists along with other forces that rebelled to change the state constitution in 1965 with the G-30 PKI Movement (Maiwan, 2015; Anjasari, 2022).

Then in the ORBA period, PTAI was in the framework of modernising nation building that relied on industrialisation, PTAI had to also adjust itself to participate in building the nation. The ORBA government emphasised development in the economic sector, of course PTAI was part of this dynamic. PTAI, which has been in the national higher education system, but its budget is still minimal compared to other national education and since the reform period the PTAI education budget has been within the 20 per cent budget in the state budget, this education is getting stronger in the midst of the nation in its role in building the nation (Sari & Sirozi, 2023).

The role of PTAI will continue in the era called the digital era 0-4 or 0-5 which is marked by the phenomenon of disruption, (Prityanto, 2020; Santoso et. all 2025, Musfah, 2019; Sholikhah, et.alll 2023) this educational institution is challenged to play an increasing role in educating its students in accordance with the demands of the times. The era that is still characterised by the rapid pace of science and technology and in the current era where many fields of human work are handled by robots is a challenge to respond to and prepare for the nation's problems in the economic, religious and other fields. In these conditions, PTAI must participate in forming students who are knowledgeable, entrepreneurial, competent, moral and have good performance character as important qualities needed (Ifadah. 2019; Zulkipli, & Muharir, 2021; Yaacob & Azmi, 2012; Suparman & Sumahamijaya, 2003; Anwar, 2023).

After becoming alumni, they will be able to work in a wide range of fields, and are expected to play an important role in various fields of life in the nation. For example, they can be part of driving the nation's economy in the midst of a country dependent on debt to foreign countries in a large enough amount at 8000 trillion which has not happened in the previous era and there are also people who are poverty-stricken in the tens of millions where in President Prabowo's statement at an international forum there are 25 per cent of children who suffer from hunger every day, so PTAI must also play its role in overcoming the nation's problems (Rachman, 2024; DetikNews, 2024).



For this reason, PTAI students can be formed in various qualities. Scientific qualities, for example, there is an urge to master it based on the verse of the Qur'an surah Al-'alaq, 1-5 surah "in which there are words iqra', qolam, 'alaq and rabbik which are indications of the importance of education or learning science. In addition there are expressions such as whether humans "never think" (afalata'kilun) and "may you think" (la'allakum ta'qilun) yat and "if you think" (inkuntum ta'qilun) (Nasution, 2000). Students have a broad knowledge including insight into economic science in the view of Quraish Shihab important things cue verse Quran (Shihab, 1998: Aprison, 2017).

In addition, in another verse related to the encouragement to economise in the verse which means that Muslims are given rezqi by Allah but he must seek for his life, from the verse which means "Verily I (Allah) have honoured the descendants of Adam (humans), I protected them on land, and I gave them sustenance in the sea with the best, and I equalled the virtues of most of the creatures that I have created. (QS Hud, 6). However, this verse must be linked to the verse that says, "No one gets anything except what he does" (Surah An-Najm:39). Then the obligation of zakat for Muslims calls for the importance of the economy in living their lives (QS Albaqarah, 43).

Economising demands an entrepreneurial spirit, it is a sign of the Quranic verse, "hasten you after the Friday prayer" (QS. ar-Ra'd, 11), it can also be taken from the incident of Siti Hajar and her son Prophet Ismail who was left behind by Prophet Ibrahim, on the orders of Allah. She and her son felt thirsty so she searched for a source of water by walking from Shafa to Marwa, seven times round, and she found the spring. He and his son drank the water, which is now known as Zamzam water. An important sign of the entrepreneurial spirit that every Muslim must have in living his life (Ibrahim, 37, al-Baqarah, 158). For this reason, it can also take lessons from the figure of the Prophet Muhammad SAW. The Prophet showed an entrepreneurial spirit, competence and has a commendable character in living his life (Haikal, (tt), Bastoni, 2012).

On the other hand, it is also important for competencies, or skills such as mastery of IT to be possessed by students, for example, it can be taken from the story of Prophet Noah who made an ark to save his people from drowning in the sea, and the story of Prophet David with his armour (QS. Ambiya, 80) from the story of Prophet Moses who used his staff to split the sea, and he saved the obedient people across the sea from the pursuit of Fir'aun (Al-Baqarah, 50) and Prophet Muhammad who rode "Buraq" from Mecca to Baitul Makdis in Palestine to meet Allah in the distant sky in just one night. (QS al- Isra', 1) and also in the hadith which means: "If a trust is given to someone who is not an expert, wait for its destruction." (Ismail. HR. Al-buchary, 1987). These are signs of the importance of science and technology as well as important competences in the life of mankind (Shihab, 1998).

In addition, it is necessary to strengthen the cultivation of noble morals or character performance. About morals has been contained in the recognition of the Prophet Muhammad in the 14th century ago he was sent to perfect human morals. The Prophet Muhammad has proven in the history of his life so as to gain recognition from

the community as an al-amiin which shows a trusted person because of his morals in the community (Haikal, 1982). Morals are part of the objectives of national education as in Law Number 20 of 2003 the term *akhlakul karimah* is used. In relation to these morals, there are so-called performance characters such as discipline, hard work, honesty and others that need to be emphasised in learning in PTAI students (Anwar, 2023) (Arista, Mariani, Sartika, Murni, & Harahap, 2023). The necessary characters are instilled in Islamic higher education to produce graduates who become an important part of building their country both through learning and through role models from the academic community at PTAI.

The curriculum is an important instrument for educational institutions (Hidayati, et.all, 2021; Indra, 2016b; Hashim, 2007) because it can shape students with the expected quality so that after graduation they become important pillars of nation building. Not all PTAI alumni become religious experts or preachers in the community. The number reaches 5.9 hundred thousand, generally more are required to work in the wider community, for example doing business or becoming human motivators in the economy and working in the industrial world which certainly requires a variety of knowledge and insights such as economics, entrepreneurial spirit, and IT skills that they need to master and with good character that is needed in human life today (Inco, Rofiq, Shonhadji, & Iskandar, 2022; Nurkhasanah, Barnoto, Hasan, Ashari, & Sholeh, 2023; Sholihah, Fauzi, & Agustyarini, 2022).

To form these qualities, in the faculty of religious sciences, it can be through the Qur'anic interpretation course that they are caliphs (QS Al-baqarah, 30) whose task is to manage nature, it is necessary to have broad knowledge and entrepreneurial spirit and competence must be owned by students through the study of hadith texts, including that work is given to someone who is not an expert, wait for its destruction (HR. Buchary). Also through the study of Akhlak science, awareness of the importance of morals or performance character in living life is raised. In discussing Fiqh, the source of study is the book *Bidayatul Mujtahid* chapter "Mu'amalah", (Ibn. Rusyd, (520-H), namely in relation to buying and selling (buyuk), which is important to be associated with economics and insight into the entrepreneurial spirit that must be possessed by all PTAI students (Haidar, Hasanah, & Ma'arif, 2022; Sandria, Asy'ari, Fatimah, & Hasanah, 2022). Also through the study of Akhlak science or prophetic Sirah, awareness of the importance of morals or performance character is instilled, this can be done through an integrative learning approach (Abdullah, 2014; Azra, 2013) with various scientific fields in a broad perspective.

For students in non-religious faculties, it can also be through Islamic Religious Education (PAI) courses (Abdullah. 2006; 2017) For example, through the field of study of Akidah-Akhlak, that students in addition to studying the nature of God Almighty with all its potential, God as the creator of the universe, and humans who are given various potentials such as mind, heart, and movement by Him and grow belief in the existence of God Almighty. Then, through the field of Quranic studies about the role of humans as caliphs (QS Al-baqarah, 30) as managers of nature that requires science and

technology and also through the Hadith nash about competence, and the awareness and cultivation of morals or performance characters that they must have such as discipline, hard work, honesty and responsibility (Anam, Sulaeman, Mustakim, Putra, & Hakim, 2024; Bhat & Bisati, 2025; Rachman et al., 2024). Through the discussion of the History of Islamic Civilisation where Muslims once achieved their heyday because they excelled in the fields of science and economics and their performance character. Instilling these things through various fields of study by educators with an integrative approach and later they after becoming alumni play an important role in the nation.

Thus through the fields of study of Tafsir, Hadith, Fiqh, Sirah Prophethood Akidah- Akidahhlak and the History of Islamic Civilisation can instill the importance of that quality in the present and future era through an integrative learning approach (Abdullah, 2014) (Merican & Akgun, 2023; Nalurita, Muchtar, & Bakar, 2024). For students of the faculty of economics and business and IT students to further deepen their understanding of the economic and IT courses they are studying (Tamimi, 2023). These things are very necessary for all students both in religious faculties and non-religious faculties so that they can become the nation's superior human resources and become an important part in developing Indonesia They live in a disruptive era where many human jobs are in the hands of robots, and where there is transnational trade across continents. (Kordos & Vojtovic, 2016) (Arifin & Kartiko, 2022; Azizah, Solikhin, & Lailiyah, 2024; Qasserras, 2024). These are global challenges that in Madjid's view are only a continuation of modernisation, which is inevitable in times of intense competition between countries. Facing this challenge, Indonesian people must have a solid foundation of self-confidence, not only is knowledge capital, mentality capital and a hard work ethic that is oriented towards achievement, discipline, and skill capabilities and also mulianhya morals or performance character (Madjid, 2017). These are important things to have so that they can help answer the various problems facing the nation

They are also in the midst of the nation facing various problems such as economic growth that is not ideal Zulkifli & Muharir, 2021; Altiq et.all 2020; M.E. Rusmini, et.all 2023) and also mismanagement of the economy which has caused the country to depend on debt to other countries which now amounts to more than 8000 trillion and there are still people who suffer from poverty in the tens of millions where this is also a concern for president Prabowo in international forums where there are still 25 percent of children who suffer from hunger every day, so PTAI alumni must play their role in overcoming the problems of their nation. (Rachman, 2024, DetikNews, 2024). Indonesia cannot always rely on natural resources for its existence, but must rely on its human resources now and in the future. PTAI students who number approximately 5,90,000 (Abdullah, 2014), not all of them will become religious experts. Most of them must be involved in society and the world of work or become human motivators to achieve economic success or become business people who certainly require them to have the quality as expected so that when they become alumni they play an important role in the development of their nation.

## CONCLUSION

PTAI, which was established at the beginning of the nation's independence, continues to exist today through the dynamics and roles experienced from time to time. Since the beginning of Indonesia's independence until now PTAI has spread throughout the country. There have been institutional dynamics and their role in the midst of a complex national life. This education initially generally only studied religious science and then experienced its dynamics extending to other fields of science. This education has been an important part in upholding the Indonesian state from time to time. In the early days of independence through its founders such as Moh. Hatta and Moh. Natsir and others who also formulated the basis of the state and in the ORLA period through students who were members of KAMMI and KAPPI helped defend Pancasila as a national guideline from the threat of communists. During the ORBA and reformasi periods, it continued to be a pillar of nation building. In this digital and disruptive era and where the nation is facing problems, for example in relation to the economy, it is challenging for PTAI to form its students in a broad scientific quality, entrepreneurial spirit, competence and have morals and character performance through integrative learning by lecturers who have adequate quality and are supported by the academic community. PTAI can deliver its graduates to be an important part of building the nation to achieve its constitutional goals, namely the realisation of justice, human equality and prosperity for all its people.

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