Islamic Higher Education on Innovation and Transformation Challenges; A View of Management Change

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Abstract

Changes in the management of higher education are based on the increasingly complex needs of society, one of which is marked by the birth of the State Islamic Religious College. State Islamic Religious Universities (PTKIN) are currently able to compete with other State Universities in Indonesia. The existence of PTKIN continues to survive with its distinctive characteristic, namely the integration of religious science and general science. These integration efforts continue to be improved continuously as an effort to change the scope of university management. This study aims to describe the challenges of change management in Islamic-based universities. The research method used is a Systematic Literature Review (SLR) with research objects, challenges, and strategies for managing change in Islamic universities. The current era of disruption is also influential in managing changes in higher education, such as digitalization that occurs in every educational process in higher education, including Islamic-based universities. With the main guidelines of the Qur'an and Sunnah, Islamic universities continue to innovate to respond to modernization. For this reason, human resources in Islamic-based universities develop strategies to face challenges in managing changes such as mastering 21st-century skills consisting of critical thinking, communication, creativity, collaboration, and problem-solving skills, innovating in using learning methods related to technology and no less important is balancing spirituality with digitalization in the era of disruption. Changes in the management of Islamic-based universities start from changes in terminology that give birth to consequences for integrating religious and general sciences in the educational process and the implementation of digitalization in every line of management of Islamic-based universities.

Keywords: *Change, Islamic Higher Education, Innovation, Leadership, Organizational Transformation.*

INTRODUCTION

Education is a very important aspect in determining the development and progress of a nation. The more the human population increases, the higher the level of competition that occurs, so educational institutions as institutions that have the authority to carry out formal education are required to never stop making efforts to improve performance to produce quality graduates who are ready to compete in the national and international arena. (Imron, 2019).

As the times develop and technology becomes sophisticated, education practitioners are required to adapt to the changes that occur, including the role of higher education institutions as research centers to manage problems and phenomena that arise in society following the tri dharma of higher education, namely education and teaching, publication and research, and community service. The changes that have occurred are not spared from technological advances. Technological innovations developed in an organization or educational institution have a positive impact on the development of human resource performance in the institution concerned (Haksanggulawan et al., 2023).

Changes in the management of higher education are based on the increasingly complex needs of society, one of which is marked by the birth of the State Islamic Religious College. State Islamic Religious Universities (PTKIN) have developed and are able to compete with other State Universities in Indonesia. Initially, PTKIN was considered a second-class higher education but now it has become a favorite university that is in demand by many students, especially in a country with a Muslim majority such as Indonesia (Ismunandar, 2022).

This is evidenced by the position of Islamic-based universities that are able to compete in the top 20 rankings of the best universities in Indonesia. This is a matter of pride for the movers of Islamic higher education in Indonesia. That Islamic education is able to carry out its role as a guardian of the balance between the flow of globalization in this modern era and human nature as a creature guided by a religion (Tantowi, 2022).

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Islamic-based universities in general strive to help students grow and develop in developing potential based on the moral principles of the Qur'an, science, and life skills. Islamic-based education is currently urgently needed by the community because of the phenomenon of identity crisis and loss of morals and character. Changes and development of Islamic educational institutions need to continue to be carried out to be able to compete with general educational institutions (Afina Mauliya & Suci Wulandari, 2021).

PTKIN is a higher education institution that is recognized for its existence in the national education system and has a responsibility to support development in Indonesia. The existence of PTKIN continues to survive with its distinctive characteristic, namely the integration of religious science and general science. These integration efforts continue to be improved continuously as an effort to change the scope of university management. So this research aims to elaborate on the challenges of managing change in Islamic-based universities.

METHOD

This study employs a Systematic Literature Review (SLR) methodology to explore the challenges and strategies in managing change at Islamic-based universities. The SLR method was chosen for its rigorous and comprehensive approach to synthesizing existing research on a given topic, allowing for a thorough understanding of the current state of knowledge and identification of gaps in the literature (Astuti et al., 2021).

The research design involves several key steps: Formulating Research Questions: The primary research questions guiding this study are: What are the main challenges faced by Islamic-based universities in managing change? What strategies have been effective in addressing these challenges?. A comprehensive search of academic databases, including Scopus, Web of Science, and Google Scholar, was conducted to identify relevant studies published in peer-reviewed journals over the last ten years. Keywords used in the search included "Islamic universities," "change management," "digitalization," "higher education," and "21st-century skills."

Inclusion and Exclusion Criteria: Studies were selected based on their relevance to the research questions, focusing on empirical research, theoretical papers, and case studies related to the management of change in Islamic-based universities. Exclusion criteria included articles that did not specifically address Islamic universities or were published before 2013. Data Extraction: Relevant data from the selected studies were extracted using a standardized form, which included information on the study's aims, methods, key findings, and implications for practice. Data Analysis: The extracted data were analyzed using thematic analysis to identify common themes and patterns related to the challenges and strategies in managing change at Islamic-based universities. This process involved coding the data, organizing the codes into themes, and interpreting the themes to draw conclusions.

Validity and Reliability to ensure the validity and reliability of the findings, the following measures were taken. Triangulation is a Multiple sources of data were used to corroborate the findings and provide a comprehensive understanding of the research questions. Peer Review is The research process and findings were reviewed by experts in the field to ensure accuracy and credibility. A detailed account of the research process, including search strategies and criteria for inclusion and exclusion, is provided to allow for replication and verification. By focusing on the SLR methodology, this study ensures a rigorous and systematic examination of the challenges and strategies in managing change at Islamic-based universities, contributing valuable insights to the field of higher education management.

RESULTS AND DISCUSSION

FINDINGS

Religious education in higher education aims to help faithful students, and devoted to God Almighty, have noble ethics, and philosophical thinking, be rational and dynamic, have a broad view, and participate in cooperation between religious communities in the context of the development and utilization of science and technology as well as art for the benefit of humanity and the nation (Mardiah et al., 2024).

In line with science, Islam views education as a right for everyone (education for all) male or female, and lasts a lifetime (long life education). The field of Islamic education has a clear formulation in the field of objectives,

curriculum, methods, suggestions, and so on. Education and teaching is a purpose-conscious process, meaning that teaching and learning activities are events that are bound, directed to a goal, and carried out to achieve a goal. Furthermore, education is defined as an effort run by a person or group of other people to become an adult or achieve a higher level of living or livelihood. Islamic education develops the inheritance of values. The source of values is the Qur'an and the Sunnah of the Prophet. Apart from these two sources, there is ijtihad, also known as ijma, qiyas. The value of Islamic teachings is contained in the source of Islamic teachings, which educators transfer and transform to students (Wahidah & Ashari, 2023).

The role of organizational culture for higher education institutions has a high level of urgency in improving the performance of universities, especially PTKIN (State Islamic Religious College), culture is the values, attitudes, beliefs, behaviors, norms, material objects, and symbolic resources found in a society. The generalization of organizational culture at PTKIN has certain characteristics. First, values, beliefs, slogans, and academic symbols with Islamic nuances. Second, this value contained in the organizational culture of PTKIN is the spirit for PTKIN itself in carrying out activities in the organizational process to realize the vision and mission of PTKIN. Third, organizational culture is a fundamental thing for educators and educators in behaving at work. In achieving the effectiveness of the organizational culture at PTKIN, socialization of the organizational culture to the educators and education staff at PTKIN is needed, and guided by behavioral supervision of educators and education personnel by the leadership of PTKIN. Socialization of organizational culture can be pursued through ritual activities, with material symbols, and language. Whether PTKIN can be managed or not, is a puzzle that needs to be solved. Changing the organizational culture that does not follow the vision and mission of PTKIN is one of the efforts of PTKIN leaders to manage PTKIN effectively and efficiently. Organizational culture transformation at PTKIN is a process that must be carried out to form PTKIN management based on good governance (Ibrahim & Wahidah, 2022).

Joann Keyton revealed that organizational culture consists of artifacts, values, and assumptions"An organizational culture is a system of artifacts, values, and assumptions-not anyone artifact, value, or assumption." In addition, Jason A. Colquitt, et. described that organizational culture consists of three main components, namely artifacts, values, and assumptions"There are three major components to any organization‟s culture: observable artifacts, espoused values, and basic underlying assumptions." There are three main levels in any organizational culture: observable artifacts, values embraced, and underlying basic assumptions, so in this case the levels of organizational culture in PTKIN consist of three levels, namely organizational culture, artifacts, values, and assumptions (Nasution, 2022).

The role of organizational culture in a PTKIN is an effective framework in the behavior of every educator and education staff in realizing work behavior that is by the needs and desires of PTKIN. Based on the form, the organizational culture is divided into two, namely: visible(visible) and invisible (invisible). The organizational culture that can be seen is at the artifact level which can be in the form of symbols, slogans, and ceremonials from PTKIN with the highest level, while the tangible organizational culture invisible(invisible) can be in the form of values and assumptions consisting of beliefs and values contained in the organization's culture. In its implementation at the level of organizational culture (Ramli & Nur Mahmudah, 2024).

Artifact is interpreted as "objects" made by man. We can observe a culture in the artifacts it creates in the form of the words used, the actions of the members of the organization, and the objects that exist in the organization, which is meant by "cultural words" here including the special language or jargon used by the people in the organization, the stories told by them and the myths preserved by them. Artifacts here are elements of organizational culture that can be felt in all educators and education staff at a PTKIN, artifacts here can be in the form of PTKIN campus building designs, uniforms or types of clothes used in work, campus logos, and forms of communication from PTKIN educators and education staff. Perhaps in this case, it is undeniable that the level of organizational culture, namely artifacts, has the highest level of organizational culture (Alfi et al., 2023).

Values are a reference for members of the organization in making decisions and taking actions, and value is an evaluation standard in defining good or wrong and good or bad in doing a job. PTKIN as one of the state universities based on Islam must have values with Islamic nuances that can be used as characteristics of PTKIN

and become a distinguishing element between PTKIN and other universities. Asumsi. The development of higher education organizations can result in the diversity of human resources in an organization, especially in multinational organizations (A. M. Y. S. Mustopa & Iswantir, 2023).

A paradigm is a set of rules and regulations, both written and unwritten, which includes two things, namely: a) establishing or determining boundaries; and b) stating how to behave within those boundaries to be successful. Another meaning of paradigm is an eclectic way of thinking, a way of acting responsively. The review of the university paradigm is intended to produce new thoughts and concepts about university development that can be used as a handle, way of thinking, and how to act correctly. The higher education paradigm formulated includes: first, quality improvement; second, increasing productivity; third, increased relevance; and fourth, the expansion of educational opportunities. Most of these concepts are then used in the formulation of Higher Education as contained in the Long-Term Plan This new paradigm includes, among others: continuous improvement of the quality of Higher Education through improved management quality, where autonomy, accountability, evaluation, and accreditation are the most important components (Anindita, 2016).

Referring to the real conditions that are and will occur, ideally, the development of Islamic universities must also refer to the reality and context of the changes that occur, both at the level of the concept of changing the paradigm of higher education and at the same time must consider social, economic and political changes and transitions. These concepts are described in detail to be operationalized through the Tri Dharma of Higher Education program, education and teaching, research, and community service. In general, higher education institutions, including PTI, have several objectives. First, organizing and developing education and teaching above secondary education in the fields of science, and socio-culture. Second, organizing and developing research. Third, organizing and developing community service (Anindita, 2016).

In general, management activities in an organization are directed to achieve organizational goals effectively and efficiently. Management is the process of working together between individuals and groups as well as other resources in achieving goals, organization is a management activity. In other words, managerial activities are only found in the container of an organization, whether it is a business organization, a school, or others The term management is already popular in the life of an organization. In a simple sense, "management" is defined as management. A process of organizing or managing an organization in achieving the desired goals is understood as management From the meaning in the language, it can be understood that management is an active work to achieve something expected. If there is no continuous and directed active movement in an organization, then the organization does not have good management. In other words, management is a universal process regarding the existence of different types of institutions, various positions in institutions, or experiences in a wide variety of environments between various life problems. Management is cooperation through people or groups to achieve common goals. From this quote, it can be understood that management is a teamwork that strives to realize common dreams and ideals, common ideals and dreams are realized by cooperation in teams that support each other in the same organizational forum. The term cooperation based on the Islamic perspective has been stated in the Quran: ...... And help you in virtue and piety, and do not help in sinning and transgression... (Al-Maidah: 2).

Table 1 Literature relevant to the challenges of change management in Islamic-based universities

No.	Researcher	Research title	Findings
1.	(Hidayat et al., 2021)	Islamic Education Strategy in the Disruption Era	Challenges for Islamic education in the disruption era include the push for digitalization, which signifies the acceleration of disruption. Islamic education methods must strive to be effective, innovative, and automated, reflecting the characteristics of the disruption era. Strategies include : (1) Development and enhancement of quality with competencies such as complex problem solving, critical thinking, creativity, coordination with others, and cognitive flexibility; (2) Curriculum development to encourage students to use globally-oriented learning and technology approaches; (3) Improving technology-based facilities and infrastructure; (4) Enhancing spiritual immunity to build strong character in facing the disruption era; (5) Evaluation and control related to performance outcomes to be monitored and compared with the desired performance (Hidayat et al., 2021).

2	(Bashori et al., 2020)	21st Century Leadership Concept in Developing Islamic Higher Education Institutions	The concept of 21st-century leadership in developing Islamic higher education institutions involves leaders who meet the following criteria: (1) Leaders who enjoy and can face various challenges; (2) Leaders with curiosity about various matters; (3) Leaders who can build a well-established, conducive, and professional organizational culture; (4) Leaders who can build communication across various levels; (5) Leaders committed to collective progress, welfare, and excellence (Bashori et al., 2020).
3	(Arifudin & Rosyad, 2021)	Development and Renewal of Islamic Religious Colleges in Indonesia: Ideas and Implementation	The transformation of IAIN into UIN reflects a dynamic in the life of society based on Islamic teachings and mastery of general science. UIN aims to produce multi-capacity Muslim intellectuals by reintegrating religious and general sciences. Islamic-based universities undergo significant transformations in educational model development, including the possibility of establishing new study programs related to general sciences (Arifudin & Rosyad, 2021).
4	(M. Mustopa et al., 2021)	The Existence of University Models in the Pesantren Environment (Study of Opportunities and Challenges in the 4.0 Era)	Islamic universities located within pesantren environments in the 4.0 era employ various models to maintain their existence, including strengthening human resource management while preserving the cultural curriculum traditions of the pesantren where the university is established. Innovations are needed to maintain the quality of universities within pesantren environments, particularly in digitalization aspects such as using electronic learning media and social media (M. Mustopa et al., 2021).
5	(Sartika, 2020a)	Islamic Higher Education Management	To produce high-quality graduates, good management of higher education institutions is required. Additionally, efforts are needed to develop the potential of human nature and align with the religious guidelines that must be followed (Sartika, 2020b).

Analysis

The results of the SLR show that the research is related to the changes that occur in the dynamics of the management of Islamic-based universities as described in the research (Hidayat et al., 2021) When the times with all the changes that occur both in terms of technology and social life affect the way of human life known as the era of disruption. The current era of disruption is also influential in managing changes in higher education, such as digitalization that occurs in every educational process in higher education, including Islamic-based universities.

With the main guidelines of the Qur'an and Sunnah, Islamic universities continue to innovate as an effort to respond to modernization. For this reason, human resources in Islamic-based universities develop strategies to face challenges in managing changes such as mastering 21st century skills consisting of critical thinking, communication, creativity, collaboration, and problem-solving skills, innovating in using learning methods related to technology and no less important is balancing spirituality with digitalization in the era of disruption.

Mastery of 21st century skills in managing change and developing strategies to innovate in responding to challenges. This is spearheaded by university leaders so that they can be emulated by other academics. (Bashori et al., 2020) Explaining the concept of leadership in the 21st century, especially in managing change in Islamic-based universities. The changes that have occurred are not only in the leadership aspect, one of which is the change in nomenclature in Islamic-based universities. The change in nomenclature is one of the characteristics of the development of higher education. In the realm of Islamic-based universities, the level of nomenclature changes are from Islamic Religious Colleges, State Islamic Religious Institutes to State Islamic Universities. Islamic-based universities continue to strive to transform in the management of State Islamic Universities, the opening of general study/science programs as explained in the research (Arifudin & Rosyad, 2021).

Islamic-based universities are currently pioneered by Islamic boarding schools. Islamic boarding schools as non-formal educational institutions collaborate with formal educational institutions, in this case Islamic universities. With the collaboration that occurs, Islamic boarding schools will increasingly exist and make maximum efforts in internalizing Islamic values through formal education at the university level. (M. Mustopa et al., 2021) In his research, he explained that it is not enough to only establish a high institution in the midst of Islamic boarding school life, but innovation is needed, especially in the field of technology, so that the educational methods taught are in accordance with the times.

CONCLUSION

The ever-changing times have the consequence of surviving is to accept the changes that occur by giving birth to breakthroughs and new methods to respond to change. Changes in the management of Islamic-based universities start from changes in nomenclature that give birth to the consequences of integrating religious and general sciences in the educational process, then the digitalization that occurs makes stakeholders obliged to internalize the capabilities of the 21st century in the process of managing Islamic-based universities, then how Islamic boarding schools can collaborate to establish formal educational institutions while still adhering to the principle of caring for tradition and responding to modernization.

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