PROCEEDING
1st INTERNATIONAL CONFERENCE OF ISLAMIC EDUCATION (INCISED) 2021

THEMA:
DEVELOPING THE EXCELLENCE OF ISLAMIC EDUCATION

JULY 27, 2021

Labuhanbatu Utara,
Labuhanbatu Utara, Sumatera Utara, Indonesia

Organized by:
STIT Al Ittihadiyah Labuhanbatu Utara In Collaboration with Fakultas Ilmu Tarbiyah dan Keguruan UIN Sumatera Utara Medan, STKIP Amal Bakti Medan, IAIDU Asahan & STIT Batubara.

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FOREWORD
CHAIRMAN OF STIT AL-ITTIHADIYAH LABUHANBATU UTARA

Bismillahirrahmanirrahim

Praise and gratitude for His infinite abundance of grace, bounties, favors, and guidance, so that the activities of the International Conference can go smoothly and produce a very special book of proceedings. Salawat and greetings may still be poured into the bosom of the Prophet Muhammad SAW. as a role model and role model for the ummah, may we and our family, including his ummah, who are always obedient and consistent in following his teachings and always hope to get his intercession in the hereafter.

The publication of the book proceedings of the International Conference of Islamic Educaion (INCISED) cooperation between STIT Al-Ittihadiyah Labuhanbatu Utara and FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran, and STIT Batu Bara is a realization of the Memorandum of Understanding (Mou) that STIT AlIttihadiyah has done Labuhanbatu Utara. The proceedings of INCISED are expected to provide insights and references in various Islamic studies, including Islamic education.

This book of proceedings of INCISED is the best work at an international conference conducted by STIT AlIttihadiyah Labuhanbatu Utara with FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran, and STIT Batu Bara. Through this book of proceedings is expected to make a significant contribution in various Islamic studies to motivate to conduct further studies.

Thank you to all who helped to complete this Proceeding. Hopefully with the help of this Proceeding can help facilitate the implementation of the educational process in various Islamic educational institutions.

Medan, 24 Oktober 2021

Dr. Mursal Aziz, M.Pd.I
NIDN. 2115088903

FOREWORD
DEAN OF FACULTY OF TARBIYAH SCIENCE AND TEACHING TRAINING STATE ISLAMIC UNIVERSITY OF NORTH SUMATERA, MEDAN

Bismillahirrahmanirrahim

Praise and gratitude we present the presence of God Almighty, for the breadth of knowledge that He has spread. There is, in fact, a small piece of knowledge that humans catch in a twinge of hesitation to share with others. Only with human sincerity, a drop of knowledge in the empirical expanse of humans will be captured by the nature that likes truth to help facilitate and make the lives of fellow humans easier. The effort of creativity to achieve His knowledge is to give meaning to the path of progress that continues to flow the breath of life amid changes following the dynamics of the times.

We fully appreciate the writing and publication of scientific articles in the form of Proceedings of an International Conference entitled International Conference of Islamic Education (Incised). This proceeding is an applicative reflection of the academic spirit of students and lecturers as well as academics as well as researchers facilitated by STIT Al-Ittihadiyah Labuhanbatu Utara, FITK UIN North Sumatra Medan, STKIP Amal Bakti Medan, STIT Batubara, and IAI Darul Ulum Kisaran.

Academic culture is a conducive culture that is created naturally in an educational environment. Efforts to foster a conducive academic culture in educational institutions, especially in the fields of Islamic education, communication, economics, Islamic banking, and Islamic law certainly require encouragement and support from institutional leaders.

For that, I also fully appreciate my colleagues, from the other three campuses, the leadership of STIT Al-Ittihadiyah Labuhanbatu Utara, STKIP Amal Bakti Medan, the leader of STIT Batubara, and also the leader of IAI Darul Ulum Kisaran. The presence of this proceeding bridges the academic enthusiasm that has been continuously fostered between FITK UIN North Sumatra Medan and the three other universities since the initial relationship between these institutions was established. As an Islamic higher education institution, FITK UIN SU Medan and the three other campuses are known to have high emotional closeness, both between leaders and all academicians. It is not uncommon for these institutions to collaborate to support the progress of the institution.

The publication of these proceedings is a form of cooperation that is good academically and should be developed in the future. The warmth of this relationship is increasingly seen with scientific works in the form of books and articles on academic interplay.

In conclusion, I would like to express my deepest gratitude to all parties, both directly and indirectly involved in the effort to facilitate the creation of a conducive learning climate with scientific nuances through academic activities such as Incised, even during the Covid-19 pandemic.

Medan, 24 Oktober, 2021

Dean of FITK UIN SU Medan

Dr. Mardianto, M.Pd
NIP. 196712121994031004

FOREWORD
HEAD OF STKIP AMAL BAKTI MEDAN

In the name of Allah, the Most Gracious and Most Merciful. The big family of STKIP mal Bakti is grateful for His help. The proceedings of InCISED (International Conference of Islamic Education) can be completed according to plan. This proceeding is a scientific work of writers and thinkers as well as practitioners based on the results of research conducted in accordance with their field of science. The obsession with presenting writers who are truly professional and thinkers who are truly wise to boost the world of education has become a universal phenomenon. In the current era, even long before the general conclusion has emerged, that without the presence of a writer and thinker with a great capacity, especially in Islamic education writing and thought, to realize the mission and achieve professional writers competitively will be more like a dream than a reality. Awareness to accommodate novice writers who are experienced, seems difficult for private universities, especially those that are still in the development stage, in addition to high financial costs, it also involves the availability of experienced writers to join and participate in international conferences.

The organizers of InCISED would like to thank all writers and university leaders who collaborated in InCISED who have inspired the publication of this proceeding.

The author hopes that this book can provide some benefits for educational practitioners and teachers, especially elementary school teachers in the development of science, especially in the field of basic education studies and can be used as a reference for researchers or other scientific writers.

Finally, the author is heartened if the readers are willing to provide criticism, suggestions and input in order to improve this book.

Medan, 04 Oktober 2021

Head of STKIP Amal Bakti
Dr. Ahmad Calam, S.Ag., MA.

FOREWORD
HEAD OF STIT BATUBARA

Bismillahirrahmanirrahim

Let us express our gratitude for the presence of Allah SWT, the most gracious and merciful God, because of Him we are still given various kinds of favors, healthy favors, time, and heart so that we can finish the International Conference well. Salawat and greetings continue to be poured out to the great Prophet, Rasulullah Muhammad SAW.

Hopefully, by praying to him we will get the intercession on the last day. Aamiin

We convey a high level of pride for the success of the good cooperation between FITK UIN North Sumatra Medan, STIT AILU, STKIP Amal Bakti Medan, and IAIDU Asahan to produce international level proceeding books, the publication of the proceedings book for the International Conference of Islamic Education (INCISED) is the fruit of the collaboration that must be improved in the future.

We hope that the publication of the proceedings of the International Conference of Islamic Education (INCISED) will be used as a vehicle for academics and new students to exchange ideas about how to build Islamic Science from various sectors so that creativity and innovation will be born to create competitive advantages for Islamic people in society sustainably.

We would like to thank FITK UIN North Sumatra Medan, STIT AILU, and IAIDU Asahan, all parties who helped complete the proceedings book of the International Conference of Islamic Education (INCISED). May Allah bless all our endeavors. Aamiin ya alamin rabbal.

Medan, 04 Oktober 2021
Chairman of STIT Batubara

H. Erwan Efendi, M.A
NIDN. 2030126301

FOREWORD
DEAN OF FACULTY OF TARBIYAH, IAIDU, ASAHAN

Bismillahirrahmanirrahim

Praise be to Allah SWT for the various favors, blessings, and guidance that He has given us until today we can still feel the Beauty of Islam in the framework of Science that makes the world bright. We are also thankful that the activities of the International Conference we are doing can go well and produce this book of proceedings that can add to our scientific treasures. Salawat and greetings are always abundant to Rasulullah SAW. As the driving force in overcoming ignorance in the existence of enlightening the ummah from ignorance, may we remain Istiqomah in carrying out its sunnah to continue its struggle and include us to those who get its intercession later. Aamiiin

We fully appreciate the publication of the book proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) cooperation between STIT AlIttihadiyah Labuhanbatu Utara and FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran and STIT Batu Bara is a realization of the Memorandum of Understanding (Mou) that has been made STIT Al-Ittihadiyah Labuhanbatu Utara. The proceedings of the International Conference of Islamic Education (INCISED) are expected to provide and enrich the treasures of our knowledge of Islam and general knowledge.

The proceedings of the International Conference of Islamic Education (INCISED) is the work of Islamic education.

Thank you to the Dean of FITK UIN SU Medan, Head of STIT AILU, Head of STKIP Amal Bakti Medan, Head of STIT BB, and all parties who have succeeded in this connection. Hopefully, such cooperation will be further enhanced in the future.

Medan, 04 Oktober 2021
Dean of the Faculty of Tarbiyah, IAIDU, Asahan

Drs. Imran, MA
NIDN. 2101126201

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POLITIZATION OF ISLAMIC HIGHER EDUCATION; BETWEEN REALITY AND HOPES

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ABSTRACT

Educational politics is an explanation or general understanding determined by the highest educational authorities to direct thoughts and determine actions with educational devices in various similarities and diversity along with goals and programs to realize them. Islamic Higher Education is expected to become an inner dynamic in order to drive the development of science and economics in its community. Islamic Higher Education Institutions will lead the Indonesian nation to achieve brilliant progress and civilization based on Islamic values. To improve the quality of Islamic Higher Education, it is very important to pay attention to the issues of Leadership, Professionalism of Human Resources, and Building Islamic Culture through Internal and External approaches.

Keywords: Politics, Islamic Education, Islamic Higher Education

INTRODUCTION

Maimunah (2013:12) Education is a media in the intellectual life of the nation and will bring a nation and state to the era of enlightenment, or most clearly a civilized nation. Education aims to build a national order that is wrapped in the values of intelligence, sensitivity, and concern for the life of the nation and state, bringing a nation into a civilized and cultured nation. Muhsin (2007:22) The quality of an education is a "big" dream of a sustainable process that ultimately leads to development, and this arises from the strategic mission of the country's national agenda. The success of a nation is largely determined by the quality of Human Resources (HR) and educational facilities are the most reliable way to obtain reliable human resources. Through the government's role in developing and advancing the quality of education, this can be categorized as an orientation in the realm of "educational politics".

In the world of Islamic education, Cahyono (2015:2) Politics/policy of Islamic education is essentially a form of strategy from the government's thoughts to manage, control, and process all Islamic educational institutions, in order to achieve the expected goal of educating the nation's life.

Based at the current phenomenon of Islamic Higher Education, it is important to look further at the various forms of government policy directions in advancing Islamic Higher Education. Through this paper, I will summarize the criteria for the basic thinking of the Islamic community, especially people who will think for the advancement of Islamic education in Indonesia, namely: where have it been?, what

is the reality like?, and what are the desired expectations?. All of these are specifically for Islamic Higher Education in Indonesia.

METHODOLOGY

This study uses a basic theory method that uses data from library research or taksonomik reasearch. The author reads and studies books or literature related to the problem under study. The main sources used in this research are books related to the politics of Islamic education in this century, While the secondary data sources, that is books, journals, news media, and others that discuss the subject of the title under study. The steps used in data processing in this study are descriptive analysis steps, is a step that describes or describes a thing about the problem being research.

RESULT AND DISCUSSION

Understanding the Politics of Education Policy

Politics and education are in a system that is closely related to each other. Syafaruddin (2008:58) Educators throughout their work in the educational process, always maintain politics because the educational process applied by educators will provide a source of value and real contribution to the world of politics. Therefore, educators make a significant contribution to politics, especially the stabilization and transformation of political systems that are developing or on going.

Kurnianto (2012:238) Politicization is making things political. Putra (2016:31) Understanding the meaning of policy, is an output of political processes or actions. The political decisions of a country through the institutions authorized to implement them, the result of all of that is a political policy. If it is associated with education, the output of the process of "politicization" of a country (government) in the field of education is education policy.

Tilaar and Suryadi (1993:7) Education policy is the formulation of various ways to realize the goals of national education. The achievement of the constitutional mandate "UUD 1945 (1945 State Constitution)" for national education is translated into various education policies. Furthermore, various educational policies are planned to be realized or achieved through social institutions or social organizations in the form of educational institutions, both formal, informal, and non-formal.

The form of education policy is the Education Law, Presidential Instruction, Government Regulation, Court Decision, Ministerial Regulation, and office holders concerning the output of work programs in managing education.

Tilaar and Nugroho (2008:140) Education policy is the whole process, and the results of the formulation of strategic educational steps that are described from the vision and mission of education in realizing the achievement of educational goals in the community within a certain period of time. In further developments, Nata (2008:7) educational policy is an explanation or general understanding determined by the highest educational authorities to direct thoughts and determine actions with educational devices in various similarities and diversity along with goals and programs to realize them.

Nata (2008:8-9) There are five components concerning the politics of education, namely: 1) Educational politics concerns the government policies of a country with regard to education; 2) Educational politics is not only in the form of written laws and regulations, but also includes other policies related to education; 3) Educational politics is aimed at the success of education providers; 4) Educational politics is carried out for the achievement of state goals, because state goals are the main target in the implementation of education, then all policies taken by the government must not deviate from state goals; 5) Educational politics is a system of administering a country's education.

Politics and education are two things that are closely related and influence each other. In other words, various aspects of education will always contain political elements. On the other hand, every political activity has something to do with educational aspects.

As it can have a negative impression, that according to the perspective of "interest group theory", Sirozi (2013:5) education politics is a complex and changing system of interest groups, forms of pluralism that are running, which interfere with each other, and bring down each other when they define related issues and take steps to reach out to other groups of investigators. They often fight with each other to get the policies and programs they want on behalf of educational institutions.

Islamic Higher Education Development

The Ministry of Religion through the Directorate General of Education and Culture has issued a program for the 2015-2019 Islamic Higher Education policy direction. http://pendis.kemenag.go.id (2015:acces 21 July 2021) It can be seen that the policy directions issued are for the purpose of improving the quality of Islamic Higher Education, namely: 1) Increasing access to religious higher education; 2) Improving the quality of religious higher education services; 3) Improving the quality of lecturers and educational staff of religious colleges; 4) Improving the quality of research results and innovations of religious universities.

The future of Indonesian civilization will be formed through Islamic Higher Education. The main mandate of Islamic Higher Education is the development of Islamic religious sciences, by not forgetting the necessity to improve the morality of the Muslim community, as a good intention in advancing the existence of national civilization.

Mastuki (http://diktis.kemenag.go.id/NEW/:acces 19 July 2021) Islamic values originating from the study of the Qur'an and Hadith, which can then be contextualized and integrated with other supporting scientific fields, will automatically be an added value for alumni in continuing and developing their various scientific treasures. If this noble intention is realized, Muslims and the Indonesian people may be proud to have an Islamic college. Therefore, generations will be born in guarding the nation as there is a very basic and inherent expression for alumni, namely the title "muslim intellectual scholar" in their respective fields of e following can be seen in the number and details which are quite significant for the development of the whole Islamic Higher Education institutions:

1. There are 58 state campuses (management and coaching), consisting of: 17 campuses of State Islamic University (UIN), 35 campuses of State Institutes of Islamic Studies (IAIN), and 6 campuses of State Islamic College (STAIN).
2. There are 792 private campuses (in a coaching nature), consisting of: 590 campuses of Private Islamic College (STAIS) and 92 campuses of Private Islamic Institute (IAIS), and 110 campuses of Private Islamic University (UIS).

Kementerian Sekretariat Negara R.I. (2012:43-44) In accordance with the policies issued by the government, there are several prerequisites for the establishment of Islamic Higher Education, which can be seen as follows:

1. State Higher Education (PTN) are established by the government;
2. Private Higher Education (PTS) are established by the community by forming a legal entity with a non-profit principle and must obtain a ministerial permit;
3. The organizing body as referred to in paragraph (2) can be in the form of foundations, associations, and other forms in accordance with the provisions of laws and regulations;
4. Universities that are established must meet the minimum standards of accreditation;
5. Universities are required to have a statute;
6. Changes or revocation of Private Higher Education (PTS) permits are carried out by the minister in accordance with the provisions of the legislation; and
7. Further provisions regarding the establishment of State Higher Education (PTN) and Private Higher Education (PTS) as referred to in paragraph (1) to paragraph (5) as well as changes or revocation of Private Higher Education (PTS) licenses as referred to in paragraph (6) shall be regulated in a Government Regulation.

Islamic Higher Education Institutions are now not only *da'wah* institutions but also academic institutions in responding to various community problems. As an institution based on the Qur'an and Sunnah, it is expected to become an inner dynamic in order to drive the development of science and economics in its community. The Islamic Higher Education Institutions will lead the Indonesian nation to achieve brilliant progress and civilization, based on Islamic values.

Marginalization of Islamic Education Institutions

The expertise of Indonesian Muslim scholars has not been much involved in the field of education, both general and religious, so it is not surprising that the concept of Islamic education that can be contributed to the national education system law is very minimal and unable to provide significant added value except as a supplement, especially as a counterweight.

According to Zahodi (2014:37), it was early detected that the Islamic leaders themselves did not have adequate expertise in the field of Islamic education, even though they were present but maybe they were not involved in the committee discussing the draft law on the national education system or because they lost in the debate about the education concept system that is good and sustainable so that to this

day the concept of Islamic education still occupies a marginal position in the frame of the national education system in Indonesia. Muslim scholars and scholars are less concerned with the concepts of Islamic education because they are more focused on the study of Islamic sciences such as; interpretation, hadith, shari'a, socio-cultural issues, religious rituals and ceremonial activities.

Zahodi (2014:40) There are three elements that trigger the marginalization of Islamic education in the context of national education in Indonesia, namely:

1. There is no concept of an Islamic educational institution that has been tested for perfection and the efficacy of the results initiated by Islamic figures of national caliber in Indonesia;
2. The low concern of officials towards Islamic educational institutions; and
3. The low interest of the Muslim community itself to know more about various models of Islamic educational institutions.

Masdar (1999:185) As a result of the marginalization of Islamic education, it raises many problems, including the increasingly widespread secular understanding among the Muslim community. The implications of the marginalization of Islamic education in Indonesia continue to give rise to unresolved problems such as the scarcity of scholars and ulema from formal education made by the government, and the increasing practice of secularization values among the younger generation of Islam. The ulema and national intellectuals are powerless to face the political bargaining of the incumbent government, as if they are only capable of criticizing but unable to change the wrong concept, then the interests of the people who are their hopes will be in vain.

In Kuntowijoyo (1998:348), According to Donald K. Emerson, that Muslims in Indonesia are an active minority, in the sense that even though they are in the majority and they are under the control of a government that is fascinated by secular development. The government seems to ignore the issue between religion and education for Muslims through the rules and policies that have been made.

Zahodi (2014:42-43) Another marginalization of Islamic education has emerged because of the lack of high attention and concern from Islamic political parties and Islamic officials to fight for Islamic education in the context of national education. Those at the top of power, such as officials in the Ministry of Religious Affairs, Ministry of Education and Culture, as well as members of the parliament in charge of education (especially Muslims), they have lack a clear and expert concept of Islamic education.

The Weakness of Islamic Higher Education; The Root Source of Politicization

The weakness in this case is defined as the powerlessness of the ability of stakeholders and policy makers in managing their institutions professionally, towards efforts to understand a problem. Moreover, there is no clear, directed, and measurable concept of strategy or management to solve the problem clearly.

The politicization of Islamic Higher Education occurs because there are various potential weaknesses in the management of Islamic Higher Education institutions.

They may not understand or master how to solve the updated issues on higher education. They also might not have capability or seem to ignore the subject matter of urgent issues concerning the future of the institutions they manage.

Nata (2001), The following are some conditions of Islamic Higher Education institutions that are still marked by their weaknesses, including:

1. Weaknesses in human resources, management, and funds. Meanwhile, it is known that if an educational institution wants to exist functionally in the midst of an increasingly competitive current of life as it is today, it must be supported by these three things, namely human resources, management, and funds.
2. Islamic Higher Education Institutions are still not able to optimally strive to realize Islam in accordance with its ideals. On the other hand, society still positions Islamic educational institutions as the main pillar that supports the continuity of Islam in realizing its ideals, namely giving grace to all nature.
3. Islamic Higher Education Institutions are still seen as incapable of realizing Islam in a transformative manner. The fact that the Islamic community in practicing their religious teachings has stopped at the symbolic and formalistic level.
4. The tendency of the campus community to be unable to create a strong civil society, namely a society that supports high human values such as the values of justice, togetherness, equality, partnership, honesty and so forth.
5. Islamic Higher Education Institutions, even other Islamic educational institutions are less attractive to the public. Society in general prefers schools in educational institutions that do not use Islamic labels.

The weakness of Islamic Higher Education institutions as explained above is at least a problem that must be answered by the current education system and policy in Indonesia. This is because education holds the highest mandate of this nation as a means to foster and develop a complete human being, as reflected in the Preamble to the 1945 Constitution, "to advance the general welfare and educate the nation's life".

Efferi (2013:110) On the other hand, there is an unpleasant impression, there is a dilemma faced by Islamic Higher Education institutions, both those organized by the government (state) and the community (private). Basically, this educational institution is under the guidance of the Ministry of Religious Affairs, but by the regulation of the National Education System (Sisdiknas), it is qualified as a general education institution equivalent to an educational institution that is under the direct guidance of the Ministry of National Education. Thus, if we interpret Islamic Higher Education as a subsystem of the national education system and functionally under the guidance of the Ministry of National Education. This ambiguous position, on the one hand, can be said to help the Ministry of Religious Affairs. Because the burden of responsibility for the development is divided with both the Ministry of National Education and the Ministry of Religious Affairs. But on the other hand, making the administrative flow into two doors. As a result, there is a convoluted impression when dealing with a problem regarding improving the quality of Islamic Higher Education.

It is important to understand that some of the weaknesses of Islamic Higher Education institutions seem to be a homework for stakeholders, especially Muslims themselves in finding a way out and at the same time being able to minimize the potential of politicizing efforts towards and influence on negative things. Moreover, it will also be related to the "image of Islam" in this country, in terms of managing education for better, professional, and quality.

The Politics of the Success of Quality Islamic Higher Education

The higher education environment is essentially an academic environment, in the sense that the environment is full of every moment the people in it must be required to understand and master knowledge that is endless, prioritize professionalism, ethics, morals, as well as being educated. As an effort and hope to find a way out towards the actualization of the ideals of the academic environment to suppress the impact of erratic political games that disrupt the quality of Islamic Higher Education, it is very important to pay attention to matters that are very principal and substantive.

Leadership Problem

The problem of Islamic Higher Education leadership will remain the dominant factor when discussing issues related to the progress and decline of an Islamic Higher Education institution. However, leadership in an educational institution has strategic potential for various political policies and influences the wheels of the organization of an Islamic higher education institution, depending on the extent to which a leader carries out movements that affect the progress of the institution he leads. Russell (2013:79) who states that leadership in Higher Education has at least several things: a). Having initiative development; b). Involving other people in decision making; c). Stimulating the growth and development of others; d). Developing professionalism; e). Showing attention to subordinates; and f). Paying attention to applicable values.

A leader of higher education, especially Islamic Higher Education, must be able to actualize as well as articulate some of the prominent characteristics above, with a distinctive pattern and style, then the process towards quality success can of course be realized. Because a proven leader is a good administrator in leading his organization.

Human Resources Professionalism

This means that as an Islamic Higher Education institution wherever it exists, the issue of professionalism should be the main pressure point in carrying out organizational management. According to A. Malik Fajar (1995) who said that the attitude of professionalism is not only a characteristic of good work in the modern world, but it is also the substance of religion. Therefore, professionalism in the management of Islamic Higher Education administration must be put forward or prioritized.

Building Islamic Culture; Through Internal and External Approach

The establishment of an Islamic college is a necessity that should be grateful for and must be supported as well as possible. Baharuddin (2000:56) Internally, the institution must build communicative and cooperative relationships with various parties, in the sense that all those entrusted with managing the institution must work hand in hand to be able to create or build a culture with an Islamic "family" atmosphere. Externally, Islamic universities must intensely build a network of cooperation with outside parties, both in the intellectual field and in other fields that are the concern of a university. With the support from outsiders, Islamic universities must be able to take advantage of mutually beneficial and supportive cooperation moments in terms of the problem of the purpose of developing knowledge.

In the end, these three main things can actually be the basis of mutual attention to be able to provide quality change in the academic environment of Islamic universities. As a result of the impact of the conditions of the politicized atmosphere, the direction and purpose of the continued existence of the development of formal educational institutions are the pride of Muslims.

CONCLUSION

The main mandate of Islamic Higher Education is the development of Islamic religious sciences, by not forgetting the necessity to improve the morality of the Muslim community, as a good intention in advancing the existence of national civilization. The marginalization of Islamic education institutions is very clearly felt, it has been early detected that the Islamic leaders themselves were not considered to have adequate expertise in the field of Islamic education, so that to this day the concept of Islamic education still occupies a marginal position in the frame of the national education system in Indonesia. As an effort and hope to find a way out towards the actualization of the ideals of the academic environment to suppress the impact of erratic political games that disrupt the quality of Islamic Higher Education, it is very important to pay attention to issues of Leadership, Human Resource Professionalism, and Building Islamic Culture, through Internal and External approaches.

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