



Policy for increasing professionalism of lecturers of higher education in Islamic Religion in Indonesia

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Abstract

Professionalism of lecturers is very closely related to the quality of higher education. The presence of professional lecturers will influence the learning process that is good and right, so that it will significantly influence the quality of education. The higher the quality of education, the more able to solve various problems faced by society, nation and state. The policy to increase lecturer professionalism through certification is part of a number of policies to improve the quality of lecturer quality improvement. The main discussion in this article is about policies to improve the quality of lecturers starting from the lecturer recruitment process, policies regarding lecturer functional positions, periodic guidance for lecturers, Tri Darma Higher Education policies. Policy issues in developing professionalism of lecturers include, among other things, many policy products that are centralistic in nature, and inhibit the creativity and academic freedom of a lecturer.

Keywords: professionalism of lecturers, the quality of education, lecturer certification

1. Introduction

In Indonesia, the implementation of education is carried out by many ministries, which are constructed and regulated by the Ministry of Education and Culture. The Ministry of Religion overshadowed and built a number of colleges called the College of Islam (PTAI) which later changed its term to become the Islamic religious higher education (PTKI). Technically speaking, the construction of Islamic religious colleges was conducted by the Ministry of Education and Culture (Kemendikbud), while functionally conducted by the Ministry of Religious Affairs. Currently the number of Islamic religious colleges (PTKI) in the Ministry of Religious Affairs has reached 618 institutions. Of these, 53 form PTAI Negeri (STAIN, IAIN and UIN) and the remaining private status. That number will still increase because some elements of Muslim society still want to establish a new Islamic college. This large number of PTKI must cause predictable consequences, such as the Kepelikan in supervision, control, and coaching/empowerment maximally, effectively, and continuously. The difficulties were coupled with PTKI spread geographically and demographic in almost all areas of Indonesia, with a high level of diversity and coverage of the area that has been diaspora ^[1].

On the other hand, the gap between Islamic colleges is very wide. Such disparity includes quality, access, accountability, autonomy, competitiveness, and unwell institutional imagery. From this aspect, the quality of Islamic religion is still not ideal. This fact can be seen from the low performance or performance of various aspects such as competitiveness, absorption of market to alumni due to low quality of graduates, low raw-inputs, standards of content and learning processes, facilities and infrastructure, and other indicators as stipulated by the National Education Standards Agency (BNSP) ^[2].

2. Materials and Methods

This type of research uses library research or library methods with a qualitative approach. Data collection techniques using two sources, namely primary sources and secondary sources. Primary data used are laws, government regulations, ministerial regulations, reference books and journals with the aim of finding out the theoretical conditions that have been developed to date. From scientific papers which include research results both published and unpublished. Secondary sources are research supporting references and are complementary to primary sources. What is used in this research includes the description of government regulations in the form of SOPs, technical guidelines and guidelines that are applied.

3. Results & Discussion

3.1 Role of Islamic Colleges

Law No. 20 of 1961 concerning Higher Education provides opportunities for each region to have at least one state university. The law instructs each province to have at least one state university in response to the community's need for tertiary institutions. In addition, the Act provides an opportunity for the community to develop tertiary institutions independently by establishing private college ^[3]. This law was used as a foothold for the community to compete in establishing tertiary institutions, as well as those practiced by Muslim scholars in those days.

Islamic higher education institutions are secondary education institutions from the upper secondary level, with the hope to realize Islamic teachings and values in their educational activities. So that the results of Islamic higher education in the form of added value from the subject of students, possess a different level of importance between the subject of the student himself as the main user of the results of the education, parents as the second user, the labor

market as the third user^[4]. According to Mukti Ali, a scholar is not only related to the academic degree he has, more than that a scholar must have several criteria, including emphasizing the work of the mind, critical of the circumstances surrounding both religion, social and culture that develops in society^[5]. The actualization of the role of Islamic higher education at the discourse stage can generally be understood as a socially mature human project towards the formation of whole human beings or as a process towards achieving universal humanism^[6]. Other meanings contained therein concern the maintenance and development of human nature as a potential for every person from birth. Appreciation and recognition for the freedom to develop and progressive thinking includes being free in self-actualization, filling in and shaping its own history.

To realize the functions and objectives of Islamic higher education, each university needs to have a style and character that is in accordance with the vision and mission it carries and fights for. In general the role of tertiary institutions especially religious tertiary institutions is; first, forming scholars who are able to design the community in the future; second, forming scholars who are knowledgeable, broad-hearted, of high morals and devoted to God, and can meet the public needs; third, forming scholars who are not only good at charity and effort, but are also good at getting something that has more value with a dynamic soul; fourth, forming scholars who are able to analyze various problems faced by society, and are able to find the right solution to those problems^[7].

The role of Higher Education as stated in the World Declaration on Higher Education For 21st Century is: First, educating students and citizens to meet the needs of all sectors of human activity by offering relevant qualifications. Second, providing various opportunities and spaces as freely as possible for people who want to study in various fields, as well as opening opportunities for the community to develop their individual and social potential through citizenship education (citizensensip). Third, disseminating knowledge to the public through accountable research, preparing skilled workers (experts) in various fields through teaching. Fourth, helping to understand and interpret, maintain, strengthen, develop and disseminate national, regional and international cultures in the context of cultural pluralism and cultural diversity. Fifth, help protect and enhance social values by instilling in the younger generation democratic values (democratic citizenship). Sixth, contribute to the development of education in various levels^[7].

In line with the World Declaration on Higher Education For 21st Century, the Islamic Higher Education must be able to appear as a pioneer in presenting the face of inclusive education in the learning process, both in the material aspects, curriculum methods and evaluation system. Aspects of reality and historicity of Islam must be studied in depth, so that understanding of various aspects of life is not fragmentative and exclusive^[8]. The flow of information and globalization are two inseparable sides, that is, both have an extraordinary influence in social life, both positive and negative impacts that exist in shared life.

The development of tertiary institutions towards World Class University (WCU) has become a subject of discussion among the academic community. They are trying to make each university have a ranking in the list of the world's leading universities. At an extreme level, the status of WCU

and the global ranking of universities is transformed into an "academic ideology" in which various forms of idealism and academic achievement in every tertiary institution are always embedded. Various policies that lead to improving the ranking of higher education are always touted for the sake of increasing rankings at the level of global universities^[2].

Koh Aik Khoon gave several criteria related to the development of tertiary institutions in achieving the WCU degree, as quoted by Masdar Hilmi in his essay entitled PTKIN Development towards World Class University. Some of them are quoted below^[9]. First, the pattern of thinking (worldview) views on the future must be visionary, progressive, and futuristic to stay abreast of and relevant to the times. Second, opportunity (opurtunity). College managers must be able to read the opportunities that are around universities. The ability to read these opportunities has led to a network of cooperation in the academic field which can indirectly improve the reputation of higher education. In this context, the role of alumni plays an important role in institutional development, the alumni who have been active in the workforce have made it possible to open opportunities for cooperation with wider institutions.

Third, carry out research. Almost all over the world the field of research is part of the spirit of the world of higher education. In addition to research being one of the biggest financial income aspects in tertiary institutions. Research can also be interpreted as a benchmark for the quality of higher education, meaning that the reputation of tertiary institutions is highly dependent on the quality and quality of existing research products of researchers. Vice versa if the university does not have a good research atmosphere, it is certain that the college is not qualified. Fourth, cohesiveness and academic leadership, leadership and team cohesiveness in managing higher education are the initial capital in realizing WCU. Leaders must be able to create a good work climate, in order to realize shared ideals. With a strategy like this the tertiary environment in achieving work plans will be faster and more convenient. Compete but complement each other, not compete and judge one another. So it can be interpreted that a conducive work climate indirectly greatly affects the quality of the performance of its workers.

The objectives of Islamic higher education are: First, to prepare students to be able to blend and adapt well with the community and have academic and professional abilities, be able to apply and develop science and technology and cultural arts that are characterized by Islam. Second, developing and disseminating science and technology as well as arts and culture that are characterized by Islam, and striving for their use to improve people's lives and enrich national culture^[10].

3.2 Professionalism of Lecturers of Islamic Religion

Some research results indicate that in general the quality of tertiary institutions in Indonesia is still low. Of the approximately 2000 tertiary institutions, only 20% are public, and the rest are private tertiary institutions; and of the 20% of PTN, only 20% of the quality, the rest is fake.

The quality of such tertiary institutions cannot be separated from the quality of lecturers who are generally still low, including lecturers at Islamic Religious Colleges. It must be admitted, that the quality of education in Indonesia compared to other countries is still quite low, and has not

been able to compete with universities from developed countries. Therefore, the professionalism of lecturers and education staff must also continue to be improved, especially in increasing the competence of lecturers and education staff.

Data published by the United Nations Development Program (UNDP) shows that in 1996, the quality of Indonesia's human resources was ranked 102 out of 174 countries in the world, even in 2007, Indonesia was in the 112th position, under Malaysia (61), Thailand (73), Philippines (84) and Vietnam (108). The UNDP report which includes the Human Development Index (HDI) quality index number includes three things; the average level of education, health and economy of the community^[11]. Thus, education aside from being a victim is also the cause of the low quality of human resources^[12].

Professionalism qualifications that must be possessed by a lecturer are able to master the subject matter according to the discipline they have, can analyze student psychology by using the principles of psychology, can manage the class properly in accordance with existing mechanisms and be able to condition themselves in a variety of conditions^[13].

In the context of tertiary institutions, the very determinants of achieving educational goals are students and lecturers. The success of students as subjects of study relates to the personal process (individual process) in internalizing the knowledge, values, traits, attitudes, and skills that surround them. While the success of lecturers as teaching subjects is largely determined by the performance of lecturers individually (individually) and institutionally^[14].

Quality assurance in a tertiary institution is the responsibility of the agency itself independently, so the process is designed by tertiary institutions and implemented by tertiary institutions without government intervention in this case the Directorate of Higher Education. This quality assurance activity is an independent activity carried out by the university itself in terms of designing, vision, mission, concept, process (design) and quality control management in the process of quality assurance in higher education^[15]. In developing lecturers in the PTKI environment there are a number of administrative obstacles in realizing the planned lecturer development programs. First, PTKI does not provide an inspiring conducive academic atmosphere for its instructors to upgrade and update in a number of famous campuses in the world. In this case PTKI lecturers experience administrative obstacles both within the tertiary institution and in the central ministry if applying for a comparative study permit abroad. Second, Higher Education (PTKI) does not have a sabbatical leave scheme to simply refresh knowledge for its teachers. This factor causes stagnant teacher's knowledge after obtaining an academic degree in accordance with their respective scientific fields. Third, PTKI institutions give incentive stimulus (awards) to outstanding teaching staff. Institutions prefer to develop institutions physically rather than academic institutions^[2].

Another criterion in assessing the professionalism of a lecturer is the ability of lecturers to understand various interrelated problems in the world of education, especially in learning that is student oriented. This becomes important and very basic when the lecturer chooses an effective and efficient learning method. Therefore, lecturers are expected to have an open, dynamic nature, and accommodate all abilities and creativity possessed by students^[16]. Quality higher education is education that is able to produce

graduates who have the ability (competence), both academic and vocational competencies, which are based on personal and social competencies, which are comprehensively referred to as life skills^[17]. The quality of a tertiary institution will be directly proportional to the quality of its lecturers.

3.3 Lecturer Quality Development Policy

Institutionally and academically, PTKI experiences a very long historical upheaval. One of the highlights of the struggle is the development of lecturers. In the early days of its establishment, PTKI's academic orientation was more directed towards the Middle East and gave birth to alumni who were classified as advanced in the field of religion according to the development of the era. At present, without ignoring the importance of graduates from the Middle East, since the 1980s the Ministry of Religion's policy has also begun to direct lecturers to study in several Western countries^[18]. This policy was rolled out to answer the challenges of a time that is as dynamic and evolving as possible.

In developing lecturers, PTKI faces various political and structural problems that always cling to the development of PTKI management and development including^[19]:

1. Most PTKI graduates do not immediately find work in accordance with the field of education that they once worked in. Finally, the public perception emerged that PTKI only printed unemployment in the future, and did not have a bright prospect.
2. Islamic Religious Colleges are considered to only develop the field of religious scholarship. At present, PTKI has begun to develop its knowledge in various disciplines such as those developing within the scope of UIN.
3. Islamic Religious Higher Education is seen as the second class Educational Institution after General Higher Education. In addition, PTKI only produces people who are good at reciting and becoming teachers of the Koran or just being prayer-readers cannot become professional staff.
4. Academic and scientific traditions have not been able to run optimally, because of the backgrounds and abilities of students and their orientation in studying.

Another problem that always overshadows PTKI according to Azzumardi Azra is the lack of the role of PTKI in the academic world, the bureaucracy and society as a whole. Accreditation of community service in general is still limited to religious propaganda. In addition, according to Azra, curriculum problems have not been able to respond to the needs and development of science and technology and changes in society that are very dynamic^[20]. Even this stagnation has been responded well by the government through various policies that can boost the quality and quality of education including Islamic Religious Higher Education as stipulated in Law Number 20 Year 2003 Article 20 Paragraph (2) "Higher education institutions are obliged to conduct education, research, and community service "as the responsibility of the tertiary institution to the community and at the same time strengthening the institutions and human resources of the tertiary institution. In accordance with Law Number 20 of 2003 Article 1 Paragraph (6), that educators are qualified educational staff as teachers, lecturers, counselors, tutors, instructors, tutors,

instructors, facilitators, and other appropriate designations with its specialty, and participate in organizing education. In addition, lecturers are also interpreted as stated in the Law of the Republic of Indonesia Number 14 of 2005 Regarding Teachers and Lecturers Article 1 Paragraph 2, which explains that lecturers are professional educators and scientists with the main task of transforming, developing, and disseminating knowledge, technology and art through education, research and community service. As a professional, a lecturer has the right to obtain an educator certificate in accordance with the applicable government mechanisms and regulations.

The development of lecturers at PTKI has begun from the lecturer recruitment process, the selection process carried out here through a mechanism implemented by the State Personnel Agency through the Minister of Administrative Reform and Bureaucratic Reform of the Republic of Indonesia Number 36 of 2018, which refers to the Law of the Republic of Indonesia Number 5 2014 About the State Civil Apparatus (ASN). The RB Permenpan regulates the ASN recruitment mechanism which includes ASN lecturers using the CAT (Computer Assisted Test) system with a threshold value of 143 for Personal Characteristics Test, 80 for General Intelligence Tests, and 75 for National Insight Tests, this system is considered the most objective in assessing a person's basic capacity and capability, after passing the new CAT test is continued with the Field Capability Test (TKB) in this section the selection is done to select a person's ability in the field of education they have.

Furthermore, the professional development of lecturers is carried out with the lecturer certification program. The implementation of lecturer certification at PTKI still refers to the mechanism imposed by Kemenristekdikti procedures and the national format of Kemenristekdikti lecturer certification, both in terms of instruments, mechanisms, mapping of lecturer priorities to be certified, portfolio tests, and so on. Although referring to the mechanism of Kemenristekdikti, the Ministry of Religion has its own distinction in the certification process of lecturers in their environment. In 2018 the Ministry of Religion included National Islamic Insights (WIK) in one of the elements of the assessment process for lecturer certification. The entire system is carried out online and uses an application with the page <http://serdos.diktis.id>, where each serdos participant and the proposing college admin have their respective accounts.

The Islamic Nationality Insight which is used as one of the instruments for assessing lecturer certification aims to filter and foster lecturers in their understanding of Islam and nationality, as well as an effort to strengthen Islamic moderation in the PTKI environment, as well as a shield to stem distorted understanding. Along with the freedom that developed in the era of democracy and the era of disruption today, radical ideologies and anti-nationalism also emerged among academics.

In addition to encouraging lecturers to obtain lecturer professional certificates at PTKI, the ministry of religion also regulates lecturers 'working hours as an answer to academics' concerns about the tight finger print in PTKIN that hinders lecturer productivity. Lecturer profession which is equated with employee working hours, makes lecturers unable to be productive because their space is limited by routine attendance every morning and evening. Even this anxiety was answered by the issuance of Minister of

Religion Regulation (PMA) No. 5 of 2017. This PMA regulates details regarding working hours, rights and obligations of lecturers in religious tertiary institutions according to their functional positions.

Obligations of lecturers as instructors to have teaching obligations in accordance with PMA No. 5 of 2017 Article 3 (1) "Lecturers are still required to carry out Tridharma Perguruan Tinggi at least 12 (twelve) credits in each semester, commensurate with meeting the full-time work requirements of at least 37, 5 (thirty seven point five) hours accumulatively every week ", the number of these SKS is the minimum amount that must be fulfilled by a lecturer and in this PMA is not given a maximum limit on the number of SKS teaching a lecturer, this gap is often utilized by Islamic Religious Colleges provide excessive amounts of SKS which makes quality of learning less quality.

In Regulation of the Minister of Religion No 5 of 2017 Article 4 Paragraph 3 regulates the working hours of lecturers. For lecturers with functional Assistant Expert> (greater than or equal to) 21 (twenty-one) hours per week. For lecturers with functional positions of Lector> (greater or equal to) 17 (seventeen) hours per week. For lecturers with functional positions of Head Lecturer> (greater or equal to) 13 (thirteen) hours per week; and for lecturers with functional positions of Professor> (greater or equal to) 9 (nine) hours per week. With the enactment of PMA No 5 This 2017 also removes the regulation, Director General of Islamic Education Regulation Number 2 of 2013 concerning the Discipline of Lecturer Presence in Islamic Higher Education, revoked and declared invalid, this provision is in accordance with what is stated in Article 13 PMA No. 5 of 2017.

Policies related to the obligations of a lecturer regarding Tri Dharma Education are regulated in the Minister of Religion Regulation No. 55 of 2014, which explains research and service in accordance with the spirit of the tri dharma of higher education. The PMA, which consists of 5 Chapters, 21 articles and 36 paragraphs, contains tridharma, principles, goals, scope and partnership of research and community service. Research conducted by a lecturer must contain several principles including scientific principles, principles of benefit, ethics and norms, academic freedom, and responsibility. These principles must be inherent in the activities carried out by a lecturer as set out in article 2 PMA No. 55 of 2014.

Research conducted by lecturers as stated in articles 3 and 4 PMA No. 55 of 2014 provides clarity about the objectives of the research conducted including developing religious knowledge, developing science and technology, developing culture and art, developing academic culture and addressing life problems and humanity. While the scope of research conducted by lecturers in Islamic Religious Colleges includes mono-scientific disciplines, inter-disciplinary sciences, and multi-disciplinary sciences. In practice this research can be done individually, in groups or units within the Islamic Religious College.

Religious Higher Education facilitates the publication of research results in the form of journals, books, or in the form of other publications. In addition, research results that have been published in various journals and media, can be submitted to obtain IPR (Intellectual Property Rights) from the Ministry of Law and Human Rights. Each religious tertiary institution provides facilities by forming IPR centers in each religious tertiary institution. The management and

development of IPR centers in religious tertiary institutions are managed by LP2M within the UIN / IAIN environment while the STAIN environment is managed by P3M (Research and Community Service Center).

In the field of community service, it is also regulated in PMA No. 14 of 2014 article 12 concerning the principles of community service, namely; participatory, empowerment, inclusive, gender equality and justice, accountability, transparency, partnership, sustainability, professionalism and the principle of usefulness. The principle in this service must be inherent in carrying out community service activities, using several approaches including the ABCD (Asset Based Community Development) approach and others. Existing approach as a way to succeed the goal of the implementation of community service. The final results of this dedication can also be published in journals, books, proceedings or others so that they can contribute to scientific development.

In terms of research funding and community service, it is regulated in the Minister of Religion Regulation of the Republic of Indonesia Number 7 of 2018 concerning Standards for Higher Education Operational Cost Units in State Religious Colleges in article 14 explaining the allocation of Higher Education Operational Costs, one of which is intended for research and service funding. While technically, it will be regulated in the decision of the Director General as stipulated in article 21 PMA No. 7 of 2018.

4. Conclusions

The role of universities in advancing the country is very important, especially in preparing skilled and competent personnel in development. These roles include educating students to become good citizens and have expertise in various fields of science in order to meet the needs of educated personnel in relevant qualifications; able to open and develop individual and social potential of students through education; disseminating knowledge to the public through accountable research. To realize this role, various policies are needed to strengthen the professional development of Islamic Religious College lecturers, both academic and bureaucratic policies.

Institutionally and academically, PTKI experiences a very long historical upheaval. What's interesting about PTKI's institutional history struggle in developing the quality of its human resources. In its early days, the academic orientation of PTAI was more directed towards the Middle East, so in designing the quality development of lecturers oriented to several Middle Eastern Countries. It was only in the 1980s that the Ministry of Religion's policy began to direct lecturers to study in several Western countries such as Europe, the Netherlands. This policy was rolled out as an answer to the challenges of an increasingly dynamic and growing era.

In developing the professionalism of lecturers in the Islamic Religious Higher Education (PTKI) there are a number of administrative obstacles, including: PTKI does not provide a conducive and inspiring academic atmosphere for its instructors to upgrade and update in a number of famous campuses in the world. Islamic Religious Colleges do not have a sabbatical leave scheme to refresh the knowledge of their teachers. This causes the knowledge of the lecturers to be stagnant and less developed after obtaining an academic degree in accordance with their respective scientific fields.

PTKI does not provide incentives (rewards) to outstanding lecturers, the institution prefers to develop the institution physically rather than academically.

The development of lecturers at PTKI has begun from the lecturer recruitment process, the selection process is carried out through a mechanism implemented by the State Personnel Agency through the Regulation of the Minister of Administrative Reform and Bureaucratic Reform of the Republic of Indonesia Number 36 of 2018, which refers to the Law of the Republic of Indonesia Number 5 of 2014 About the State Civil Apparatus (ASN). Furthermore, the development of lecturers is carried out with the lecturer certification program. Implementation of lecturer certification at PTKI refers to the rules imposed by the Ministry of Education and Culture, both in terms of instruments, mechanisms, mapping of lecturer priorities to be certified, portfolio tests, and so on. Although referring to the Ministry of Education and Culture mechanism, the Ministry of Religion was given its own distinction in the certification process of lecturers in their environment. For example, in 2018 the Ministry of Religion included the National Islamic Insight (WIK) in one of the elements of the assessment process for lecturer certification. This is done online and using an application with the page <http://serdos.diktis.id>, where each participant certification lecturer and admin of the proposing tertiary institution have their respective accounts.

In addition to encouraging lecturers to obtain lecturer professional certificates at PTKI, the Ministry of Religion also regulates lecturers 'working hours as an answer to academics' anxiety about the tight finger print in PTKI's environment which is felt to hamper lecturer productivity. Lecturer profession which is equated with employee work hours makes lecturers unproductive because their space is limited by routine attendance every morning and evening. Even this anxiety was answered by the issuance of Minister of Religion Regulation (PMA) No. 5 of 2017. This PMA regulates details regarding working hours, rights and obligations of lecturers in religious tertiary institutions according to their functional positions.

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Researches conducted by lecturers as contained in articles 3 and 4 PMA No. 55 of 2014 provide clarity about the purpose of the research conducted including developing religious knowledge, developing science and technology, developing culture and art, developing academic culture and overcoming problems life and humanity. While the scope of research conducted by lecturers in Islamic Religious Colleges includes mono-scientific disciplines, internal scientific disciplines, and multi-scientific disciplines. In practice this research can be done individually, in groups or units within the Islamic Religious College.

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