Reorientation of Islamic Higher Education Leaders in Dealing With The Global World

Widhiya Ninsiana and M.Ihsan Dacholfany

State Islamic Institute of Metro, Muhammadiyah University of Metro
widhiya.ninsiana@metrouniv.ac.id, mihsandacholfany@yahoo.com

Abstract

This article focuses on the role of Islamic Higher Education in ecnoutering globalization. In this study, the authors suggest that in order to support the efforts for development and progress of a nation, Islamic Higher Education must have a link between the world of science, technology, and the needs of a society. These efforts are visible by fostering and producing qualified human resources, having knowledge and technology insight with a provision of faith piety that remains based on religious values, morals, and noble morals in accordance with the norms of religious and governmental rules so as to master, develop and apply what is gained from Islamic higher education. Vision and mission of Islamic Higher Education are achievable with strong lingkage among lecturers and students, employees and graduates are implemented in accordance with the objectives and demands of th stakeholders or markets.

Abstrak

Artikel ini difokuskan pada peran Pendidikan Tinggi Islam dalam menghadapi globalisasi. Dalam penelitian ini, penulis menyarankan bahwa dalam rangka mendukung upaya pengembangan dan kemajuan suatu bangsa, PendidikanTinggi Islam harus memiliki kaitan antaradunia sains, teknologi, dan kebutuhan masyarakat. Upaya ini terlihat dengan membina dan menghasilkan sumberdaya manusia yang berkualitas, memiliki pengetahuan dan wawasan teknologi dengan ketentuan kesalehan iman yang tetap berdasarkan nilai agama, moral, dan moral mulia sesuai dengan norma peraturan agama dan pemerintahan sehingga bias menguasai, mengembangkan dan menerapkan apa yang diperoleh dari pendidikan tinggi Islam. Visi dan misi Pendidikan Tinggi Islam dapat dicapai dengan hubungan yang kuat antara dosen dan mahasiswa, karyawan dan lulusan yang diimplementasikan sesuai dengan tujuan serta tuntutan pemangku kepentingan atau pasar.

Keywords: Leader, Islamic Higher Education, Globalization

A. Introduction

Islamic higher education is one of the fundamental elements in the achievement of national education goals. By the existence of Islamic Higher Education, which is expected to be an integral part in improving the quality of Islamic Human Resources (IHR) in Indonesia towards a developed and developing nation in the field of science, technology, thinking and expertise, which would be very useful and contribute to acceleration the development of dignified nation and state. In this case required leaders of Islamic higher education both public and private in accordance with the expectations of the skilled, creative, innovate and qualified qualities and understand the world of education in accordance with standards established by the government of Indonesia and internationally so as to be able to run the system and management well and correct in facing the flow of globalization by being able to run programs that have been designed effectively and efficiently in achieving its goals, vision and mission.

In the era of globalization every higher education is required to be able to overcome various complex problems as a result of the influence of global currents changes including Islamic higher education. According to Marquardt in entering the 21st Century there are four tendencies of change that will affect the patterns of life that is; 1.) changes in the economic, social and knowledge environments and technologies 2.) changes in the work environment, 3.) changes in customer expectations 4.) changes in the expectations of the workers[1].

Higher education in Indonesia is seen as a very important organization for several reasons. First, higher education should be an integral part of national and regional development, a link between the world of science, technology, and the needs of society, carrying out education based on an analytic mindset and oriented to solving problems with future views, participating in the improvement and development of the life quality and its culture, science and application, understanding and international cooperation in the pursuit of world peace and human welfare, and enabling the development of all human capacities and personality, mobility in educational experience, diversification and

---

[1]Marquardt, Michael J. Building the Learning Organization a Systimatic Approach to Quantum Improvement and Global Success, (New York: McGrow-Hill,1996), p.26

democratization in education and learning process, for education, the growth of research enthusiasm[2].

The continuity of Islamic educational institutions from the sultanate era, colonial (Dutch colonial and Japanese occupation), the post-independence era (Old Order, New Order until the reform era) is now proving the resilience of Islamic education in navigating the ark of challenges and threats with its various colors. The resilience of Islamic education is in line with the expression: *al-Islam sholihun li al al-zaman wa al-eat* (Islam is always in harmony with the dynamics of the times and places), but the great contribution of Islamic archipelago with educational institutions that educate and liberate mankind from ignorance and their backwardness, the efforts was not necessarily appreciated, but "blasphemed"[3]. This can happen because of the many problems and obstacles faced in the era of globalization and weak and difficult to find a capable and skillful leader.

Islamic educational institutions are expected to foster and produce Islamic human resources so as to produce qualified alumni with knowledge of science, skill and technology and have the provision of faith of piety so as to master, develop and apply with the fixed religious and noble moral values in accordance with the norms of religious or governmental rules[4].

In the International Seminar and Workshop which was held on August 8, 2017 with the theme "Strengthen Internal Quality Assurance System Based on Outcomes," Kemenristekdikti invited a number of speakers from various institutions at home and abroad (attended by representatives from 54 universities that have been accredited A from various parts of Indonesia. Minister of Research, Technology and Higher Education (Menristekdikti), Mohammad Nasir in his speech said that the improvement of the quality of higher education institutions should be based on a balance between academic competence and other practical skills and target the target of *Kemenristekdikti* in the world of higher education, one of which is spurring universities in Indonesia to get into

---

[2]Direktorat Jendral Pendidikan Tinggi (Kerangka pengembangan pendidikan tinggi jangka panjang. 2004), http://www.dikti.go.id/ Diakses pada tanggal 14 Oktober 2017
[3] Djaelani Haluty , *Warisan Pendidikan Islam Nusantara: Suatu Perubahan dan Keberlangsungan*, Jurnal al-Ulum , Vol.16, Number 1 June 2016, p.209.
[4]M.Ihsan Dacholfany, Inisiasi Strategi Manajemen LembagaPendidikan Islam Dalam Meningkatkan Mutu Sumber Daya Manusia Islami Di Indonesia Dalam Menghadapi Era Globalisasi, *At-Tajdid*, Volume. 1, No. 1 Januari-Juni 2017, p.1

the ranks of the world rankings. Currently, three universities in Indonesia have perched in the ranks of the world's top 300, namely University of Indonesia, Bandung Institute of Technology, and University of Gadjah Mada. "The target of five universities in the list of 500 major world in 2019. Later in 2018, University of Indonesia and Bandung Institute of Technology can enter 250 great universities, Gadjah Mada University may enter into 300 great universities, Bogor Agricultural University and the University of Airlangga can gain its reputation in the world 500 great Universities[5].

To achieve that goal all reorientation of higher education leadership, it is required to provide direction, determine policies and decisions and have the skills and knowledge of science so that positive impact for the development and progress of Islamic higher education in the future so that what is expected to be done properly and correctly based on the rules or the corridors that have been established by the government and the head of the institution, thereby solving various problems and challenges faced, in hopes of what the vision, mission and goals can be achieved and implemented maximally, besides the leader is able to motivate team work or subordinates in convincing stake holders to undertake a joint plan in actualizing what is expected to achieve the Tri Dharma Islamic Higher Education.

All these hopes and ideals, of course, all that cannot be separated from the role and the existence of the leadership of Islamic higher education in maintaining the good and take and improve what is less in accordance with the development of science and the times by making innovations for the higher education that led cooperate with other institutions in managing higher education to both national or international campuses

Globalization can happen at any time and it is difficult to prevent, especially with the problems that arise from it with the information that must be faced by Islamic higher education, especially the leaders of higher education must be alert and able to neutralize and deflect everything that will affect the values Islam that will occur due to various information flows so quickly that result in the habit that is less in accordance with ethics, morals and characters even rules that have been established government and community life such as lifestyle patterns that

---

[5]Goodnews from Indonesia.https://www.goodnewsfromindonesia.id/2017/08/09/, accessed in October 10 2017.

is trend and modern like how to get along, drugs, how to dress, a diet that will certainly focus on aspects of religion, social and community. Especially with the development of radical ideology within the college environment by making the students as the target[6].

In facing the flow of globalization it is requiredan integrated leader of Islamic higher education to prepare the global life competition, in which the competition has consequences that must be met by higher education leaders, such as intelligence, tenacity, toughness, innovation and so forth, in order not to be deceived and ready to face global competition, then there should be a significant effort to save the children of the nation as the successor to the struggle and development of the country[7].To implement the high integrated Islamic leadership, in the sense, they are able to manage all the existing resources properly and correctly, especially in solving the problem which is relatively complicated and difficult, and is required to have the wisdom of leaders in making decisions so that problems can be resolved properly so that the campus is able to develop[8].

In this study, the purposed problems to elaborate are: "How the role of high education leaders in facing the era of globalization" The problems have been further elaborated through several specific questions, namely; 1). What are the challenges and solutions for Islamic higher education leaders in facing the era of globalization? 2) What is the character and attitude of Islamic high educational leaders in facing the era of globalization ?.

The research method used in this paper is literature review. This method is intended to solve a problem which basically relies on critical and in-depth review of relevant literature materials in the form of books, research results, journals and other scientific articles. Nazir[9] suggests that literature review, apart from finding secondary data sources supporting the results, it is needed to find out where science-related research has

---

[6] Arifuddin, *Pandangan dan Pengalaman Dosen UIN Alauddin Makassar dalam Upaya Mengantisipasi Gerakan Islam Radikal di Kalangan Mahasiswa,* Jurnal Al-Ulum, Volume 16 Number 2 Dec 2016 , h.438.

[7]Azyumardi Azra, *Pendidikan Islam*: Tradisi dan Modernisasi Menuju Milenium baru, Jakarta : Logos. 1999, h.2

[8] M. Ihsan Dacholfany, *Peran Kepemimpinan Perguruan Tinggi Islam dalam Pembagunan Peradaban islami,* Jurnal Nizam : Jurnal Studi Keislaman, No. 02 Juli - Desember 2013, h.2

[9]Nazir, Moh. MetodePenelitian. Jakarta: Ghalia Indonesia, 2005,p. 93

evolved, there have been conclusions and generalizations previously made conserning this topic of discussion. Book review and scientific articlesareundertaken through collecting data or information from various needed sources of literature as a source of ideas for exploring new thoughts or ideas, as a basis for deduction from existing knowledge, so that new theoretical frameworks can be developed, or as a basis for problem solving.Additionally, this article aims to reveal the reorientation of Islamic education system in Higher Education. The method used to reveal these aspects, this study employed qualitative method with an ethnographic approach. The purpose of this article relates to a principle put forward by Spradley, which presents problem solving for social life activities including the academic sephere, not just science for science[10].

B. Chalanges and Solutions Leader of Islamics Higher Education in Facing the Ea of Globalization

With the flow of globalization demanding the leadership of Islamic higher education to make preparations in the face of global life competition, the competition has consequences that must be met by leaders of higher education, such as intelligence, tenacity, toughness, innovation and so forth, so as not terpeded and ready to face global competition, it is necessary for a significant effort to save the children of the nation as the successor to the struggle and development of the country[11].

With the rapid development and advancement of information technology is one of the main characteristics of global development and progress, the researchers will explain the challenges and solutions faced by leaders of Islamic higher education are as follows:

1. Human Resources (HR)

Human resources referred to in this case is the educator and educational staff in which are lecturers and administrative staff. Lecturer who is always a conversation in the world of higher education, Lecturer is a person who works as educators based on education and expertise

---

[10]James P. Spradley. MetodeEtnografi. Yogyakarta: Tiara Wacana, .Edisi. II, 2007, p.`16

[11]AzyumardiAzra, *Pendidikan Islam: TradisidanModernisasiMenujuMileniumbaru*, (Jakarta : Logos. 1999), h.2

appointed by the organizers of universities with the main task of educating. In the Law of the Republic of Indonesia Number 14 Year 2005 on Teachers and Lecturers, Article 1, it is said that Lecturers are professional educators and scientists with the main task of transforming, developing and disseminating science, technology and the arts through education, research, and community service.

In fact, the challenge of Islamic higher education especially in the face of globalization is the lack of preparing an adequate educational component. One of the most important components that must be prepared by Islamic higher education is by improving the quality and productivity of human resources, in this case the lecturers are on the problems of strategic planning, regeneration, less effective learning process, leadership, the role of lecturers who are still standard master , no one goes to doctoral level, not mastering foreign languages, achievement of lecturer achievement, not yet active lecturer to attend on campus due to other activity outside campus, then lack of motivation in scientific career development because of assumption, the answer that has been carrying out teaching duties, there are still found the deed does not reflect good behavior by some lecturers, even still found some lecturers who lack the mastery of learning methodology, cases of violence against students, and still encountered some lecturers with low mastery of material and have no competence in the field as a lecturer.

From the elaborated problems, the leaders of Islamic higher education can provide solutions about human resources such as lecturers, employees and students by:

a. Organizing activities to develop professionalism in a sustainable manner with lifelong learning; and in the framework of enhancing the development of qualifications by involving in scientific activities such as workshops, seminars, training in accordance with the needs of the study program or university

b. Understanding, contemplating, practicing and developing the Islamic values into the design and actualization of competencies, thus reflecting the prophetic human resources (strong worship, aqidah, mu'amalah and morals), intellectuals (mastering technology, science, and art) , humanism (*ukhuwah*, responsible and empathy), and mempu maintain and develop their respective areas of expertise.

c. Facilitating the training programs and foreign language improvement.

d. Establishing the supervising program and quality assurance programmatically based on National Education Standards through regular lecturer evaluation in teaching and learning process[12], and against budgets that match clear ceilings and SOPs.

e. Having excellent competence, especially the mastery of science and technology through activities relevant to human resource development, so the ability and performance can also increase[13], which is useful to support the achievement of the quality standard of education expected, therefore should be considered alternative development strategy formulation in the hope to develop and improve the quality of educators and education and eventually be accepted by institutions and even certain institutions, which will certainly gain good reputation for Islamic High Education.

f. In order to explore and possess the talents, interests, callings of souls, and idealism; as well as having legal protection in carrying out professional duties[14].

g. Having cadreship program by preparing lecturers in accordance with their scientific fields, and improving service quality for stakeholders

2. Capitalism of Education

In the capitalist system of education, the state is only limited as a regulator / facilitator, who has a role in the Islamic higher education system that is the private sector, so having autonomous rights alone without the government intervention resulting in Islamic higher education commercialized with high costs, thus it is difficult to reach by the community who cannot afford, then higher education must be active and creative looking for funds if you want to stay and cooperate with the

---

[12]FransinaWattimena,Implementasi strategi pengembangan sumber daya manusia dan dukungan organisasi terhadap peningkatan kualitas dosen fakultas*jurnalmanajemendankewirausahaan,* vol.12, no. 2, september 2010: 195-208 , p.204

[13]NuGraha,A.,Pengaruh Pelatihan Terhadap Kemampuan Karyawan dan Dampaknya Terhadap Kinerja Karyawan, TesisUnibraw, Malang- JawaTimur. 2001, p.34

[14]Nanang Fatah, *LandasanManajemenPendidikan,* (Bandung: Rosdakarya, 2004), p.4

government, in case this is not undertaken, then at the end, the role of state in Islamic higher education will be disappear, loss of state role in Islamic higher education will result the increasing number of poverty and the less Islamic generation in labeling Islamic higher education then the Indonesian people divided by socio-economic status, then the solution is in maasalah that has to do with the high cost of education, which means that must be changed a dalah economic system because it is less effective if still apply the system of Islamic education in the current state of capitalist economic system, for that system of capitalism must be stopped and replaced with the Islamic economic system that states that the government will bear all the financing of the state. As stated in the 1945 Constitution, article 31, paragraph 2 which reads "every citizen is obliged to follow basic education and the government is obliged to finance it", as well as Law number 20 on the National Education System Act (USPN) article 46 stated that "education funding is the responsibility of the government, local government and community". This means that the source of funding or tuition fees is not only for parents, but also the responsibility of the government, and it is expected that the government will not only make regulations or regulations, but the government must also be able to realize and realize it.

3. Globalization Flows

In the context of Islamic education, global currents can lead to paradox or symptoms of counter-morality, namely the diametral disputation of two moral fission. Likewise with the pattern of life in the West, of course, values and views of life is very closely related, even greatly affect the damage of morals, morals, adab, morals, and human behavior, essentially in the West and Indonesia about the values and views life is not the same, then the emission and experience in the form of life behavior becomes not the same. In the inequality is also going on the process of competition and race to influence the mindset and behavior of human life of the inhabitants of this earth. The influence is very large on the human keidhupan both physical and spiritual (even physical and mental, material and spiritual[15]) even the world of education is controlled by the owners of capital and dependence on technology and there is also

---

[15]M. SollyLubis, *Umat Islam DalamGlobalisasi*, (Jakarta: GemaInsani Press. 1997), p.35

a thought that the flow of globalization has a positive impact on the world of education such as international class and recommended have the ability of foreign languages in Islamic higher education and there is a negative impact is, then the solution is Islamic higher education must be alert and selective through the process of careful, rational and normative to all kinds of influences of globalization so that what is the choice can be accepted by all parties with full responsibility in keeping with the spirit of nationalism such as love the product of the work of students, lecturers or in their own country, instilling religious values and Pancasila.

4. Quality of Graduates

The quality of Islamic Higher Education Graduates generated by Islamic higher education is considered unlawful and of poor quality. The main problem faced today is that it has not been able to meet the two main objectives of Higher Education as contained in Government Regulation Number 60 of 1999, namely 1) quality problems of the produced graduates, 2) the contribution of PTKI (Islamic Religious College) to the development of Islamic religious knowledge. This can be seen in the indication of the number of PTKI graduates who do not have skills in the Islamic sciences program[16], the solution is to expect higher education to produce competent human resources (HR)[17], and professionals in science and technology and international standard tailored to the needs the world of work, a comprehensive quality in thinking and acting and always anticipate the demands of the flow of globalization with a positive attitude and morals, while maintaining faith and piety that strong and have insight, and have the ability, skills and expertise in accordance with the needs in various fields and development sector.

5. Learning Process

Lecturers in Islamic higher education, in teaching and learning activities have multi-role, not only limited as a teacher, who do transfer of knowledge, but also as a guide that encourages potential, develops

---

[16]DirektoratTinggiPendidikan Agama Islam. *Dua agenda PTAI yang MasihTerbabaikan: TantanganuntukMeraihSuksesKegiatanBerikutnya.*SwaraDitpertais: No. 11

[17] M. Ihsan Dacholfany, *Reformasi Pendidikan Islam Dalam Menghadapi Era globalisasi: Sebuah Tantangan Dan Harapan, JurnalAkademika*, vol. 20, no. 01 Jan – jun 2015, p.180

alternatives, and student mobilization in learning[18]. That is, lecturers have complex duties and responsibilities towards the achievement of learning. Lecturers are not only required to master the material to be taught, but also demanded to display a personality that can be an example for students, because in the communication process when communicators speak influential not only what he said, but the impression of who said to participate in the attention, that is, communicators not only pay attention to what is said, listeners will certainly pay attention to who says, even sometimes the element "who" is more important than the element of "what." In addition the learning is developed and the level of each program must be well integrated with the world related work Islamic educational institutions can grow collaboration with many industries[19], thus, so that learning is made with a curriculum appropriate to the world of work, it is in accordance with the Chairman of the Board of Polytechnic and lecturer of the University of Indonesia, Soemarso, who said that the concept of Link and Match between educational institutions and the world of work is considered ideal, so, there is a link between power suppliers work with its users[20].

6. Liberalization of Education

Liberalization of education has reduced the role of government in the provision of education by making autonomy policy of higher education. This autonomy provides the authority for higher education in managing, managing and developing themselves independently, especially in the development of teaching and learning activities, the development of science and technology and financing, the solution for higher education can be independent of the development of learning activities that are interesting, fun and making progress, and creating a business charity in order to be able to develop and promote higher education and cooperation both within and outside the country.

7. The Problem of Plagiarism and KKN

---

[18] Riduwan, *Dasar-dasarStatistik*, Cetakan ke-4 Bandung: Alfabeta, 2009,

[19] M. Ihsan Dacholfany dan Khoirurrijal, Reconstruction Of The Islamic Educational Development In Indonesia In Dealing With Asean Economic Community (AEC), S*cientific Journal of PPI-UKM Scientific Journal of PPI-UKM*, Vol. 3 (2016) No. 3, p.93

[20]Nursyamsi , Rekonstruksi Link And Match Dalam Dunia Pendidikan Islam*, JurnalPendidikan 'IQRA* Volume 2 No. 2 Desember 2014, h.220

KKN (Collusion, Corruption and Nepotism) is a big problem in Islamic higher education institutions, such as corruption is very detrimental to the nation and country, so they avoid corruption[21], as well as the problem of alleged plagiarism and Nepotism at the State University of Jakarta (UNJ) is only a representative case study educational problems rooted in the problems of the national education system, so that the UNJ rector[22] officially dismissed on September 25, 2017 was replaced by Prof. Dr.intan Ahmad, PhD as the Executive Officer of the Rector of UNJ, then the solution of this case, if this proves not enough just administrative sanctions, but there needs to be changes and reorientation in the system of higher education nationally. Market-oriented education is an ideal habitat for plagiarism, since the educational process no longer emphasizes the humanizing process but is merely an educated labor-producing institution, for which Islamic higher education must be reoriented and needs to be reformed again, on the contrary if this is not proven to be infringing rules and norms that exist, should the name and position and good rector must be restored originally.

8. Tri Dharma

Islamic Higher Education as an Islamic organization in its development can not be separated from te dynamics of external changes that are quite integrated both at national, international and global level, the solution in facing that challenge, through Tri Dharma, in the field of first Dharma is education, must be able to empower the educational process in such a way that all lecturers and students can progress and develop into qualified and qualified lecturers and graduates who have complete competence intellectually, professionally, socially, morally and personally. The second Dharma is with research, Islamic higher education must be able to make academic academic institutions that can generate innovative findings through research activities so as to contribute to the development of scientific fields and applications in various renewal efforts. Furthermore, through the third dharma the devotion of the existence of Islamic universities should be felt its existence and its benefits for the progress of society by providing

---

[21]Satrio Budi Wibowo, Indeks Persepsi Korupsi Ditinjau Dari Iq Nasional dan GDP di Asia Tenggara, Jurnal GUIDENA, Vol.1, No.1, September 2011 h.43
[22]http://megapolitan.kompas.com/read,//2017/09/27/09592691/rektor-unj-resmi-diberhentikan,diakses tanggal 15 november 2017

understanding to the community in accordance with their fields and need support of Islamic higher education and government both funding and holding training programs and guidance.

C. The Leadership Characters of Islamic Higher Education

With the flow of globalization is expected leaders of Islamic higher education has a character in the face of global life competition. The character of a leader is influenced by four factors that lie behind it. First, the direct and indirect family factors have been attached to him. Second, the educational background that is very influential in the mindset, attitude patterns, and behavior. Third, experiences affecting his wisdom and actions. Fourth, the surrounding community environment will determine the direction to play[23]. The strength of this organization should be the strength of competitiveness in winning the competition, and of course it depends on the character of the Islamic higher education leadership in reacting towards it, then in this case the required leadership of Islamic education as expected, among others:

1. Having the Islamic Character

In the theory of Islamic leadership offered the concept of the characteristic of a leader, as contained in the personal nature of the Prophet, namely Siddiq, *Amanah*, *Tabligh*, and *Fatanah*[24].The above character values must be built and developed for learners through the education process. Values of character must color every movement of behavior of learners / individuals in the process of life[25].

The words of leader or leadership are the content of values. We usually think of the word positively, someone with special capacity. Most of us will be a leader rather than a manager, or a leader rather than a politician. Often the word leadership refers to roles rather than the attitudes[26].

---

[23]M. Ihsan Dacholfany, Peran Kepemimpinan Perguruan Tinggi Islam Dalam Pembagunan Peradaban Islami, NIZAM : Jurnal Studi Keislaman, No. 02 Juli - Desember 2013, p.2

[24]Kartajaya, *Syari'ah Marketing,* Bandung: Mizan, 2006, p.27

[25]Nurul Atieka, Character Building Of Students With Counseling Services Approach, *Guidena Journal of Guidance and Counseling*, Volume 4. No. 1 , September 2014, p. 15

[26]HadariNawawi, Kepemimpinan...., p. 273.

Islamic leadership is identical to the term caliphs. The basic term of caliphs basically means substitute or representative. The use of the caliphate of the prophet Muhammad died, especially for the four Khulafaurrasyidin to touch the meaning contained in the word *amir* (plural *umara*) which means the ruler[27]. The Imam and Caliph are the two terms the Qur'an uses to appoint leaders. The word priest is taken from the word*amma, yaummu*[28], means heading, concentrating and emulating.

If we look at theories about the function and role of a leader initiated and raised by thinkers from the Western world, then we will only find that the leadership aspect as a concept of interaction, relations, the process of authority and activity influence, directing and coordinating horizontally only. The concept of Islam, leadership as a concept of interaction, relationships, the process of authority, activities affect, direct and coordinate both horizontally and vertically. Then, in management theory, the function of leaders as planners and decision makers, organizing, leadership and motivation, supervision, and others[29].

2. Performance Indicators

Leaders of higher education need to seek performance indicators for employees and lecturers in Islamic higher education, this is stated in: (1) the quantity and quality and relevance of graduates; (2) the quantity and quality and research relevance and development results; and (3) the quantity and quality and relevance of community service activities[30], then the solution, in this case the leadership of Islamic higher education should be able to try to have the clear program of short and long term preformance plan.

3. The development of science and technology

With the development of science and technology so rapidly in this era of globalization will destroy high education if not addressed wisely,

---

[27]*Amir* (*AmirulMukminin*) a leader of the Muslim believers, this term is used for the leadership of Umar bin Khattab.

[28] Mahmud Yunus, Kamus Arab-Indonesia, Jakarta, PT. HidakaryaAgung, 1989, p. 38.: Al-Amin dan IKFA, 1996. p. 73

[29]ZainiMuhtaram, Dasar-DasarManajemenDakwah, (Jakarta   : Al-Amin dan IKFA, 1996, p. 73

[30]Brodjonegoro,SS *Beberapa pemikiran dalam rangka peningkatan mutu dan daya saing pergurua ntinggi*, ADB Loan, Universitas Riau. 2004, p.8.

then in this case Leaders of Islamic Higher education should be able to utilize the means of science technology as a means of struggle (jihad) it, meaning the means of science technology should be used as a tool for the struggle of Muslims in improving the quality of education and not vice versa as a barrier for creativity to do, work, think and do for change for the advancement and development of higher education.

4. Cooperating Both within and outside the country

Islamic Higher Education will be left behind, if the Leaders of Islamic Higher Education do not have network and cooperation with government, society and institute inside and outside country, hence the solutionSkillfull, Capable, Professional and Influential is expected high education to have the ability of cooperation and network is very important, because with that ability will become potential power for Islamic higher education, in fact, the era of globalization is potential for it requires the ability to select and utilize them to actualize so as to have value and useful benefits. One attempt to re-align the potential is through cooperation. However, an important aspect of the selection process and utilizing that potential is the ability to align it with indigeneous values.

5. Skillfull, Capable, Professional and Influential

Leaders of Islamic higher education if they are weak and incapable, then they will experience setbacks and even destruction. The solution should be high leadership of Islam in seeking to have the ability, skilled and can be influential to others' attitudes, especially subordinates, to think and act, work with the spirit and full of confidence rapidly mobilizing resources by tracking the flows of globalization and the dynamics of industry and graduate users, thus contributing significantly to the implementation of Islamic higher education goals, vision, mission. To ensure the continuity of the educational process, the leadership of Islamic higher education fulfills two equally important capacities, namely as a manager of education in Islamic higher education as a whole; and formal leaders of education in Islamic higher education. In the first mentioned capacity, the leadership of Islamic higher education is responsible for the successful implementation of educational activities by implementing the Islamic higher education administration with all its substance. In addition, it is also responsible for the quality and ability of existing human resources to carry out educational tasks, therefore, the leadership of Islamic higher education as a manager of educational units

have the task to develop the performance of personnel (especially lecturers and employees) in the direction of competence professionals expected. As Kerr thinks that to drive the wheels of higher education organizations requires a truly qualified leader. The head of the university in this case the Rector or the Chief has a special responsibility because he / she must act as a leader, educator, creator, initiator, wielder of power, pump, as well as an office holder, caretaker, inheritor, concensus seeker and persuader[31]. To overcome these global challenges, higher education requires leaders who are capable and professional leaders of Islamic higher education should be professional by abandoning the ways of feudalism, one man show, strict rules, enjoying the closure, violating the norms of law, complicating the service, full arrogant and arrogant, suspicious of subordinates, making his own policies even memntingkan yourself and the group and others and have an open character, pay attention to human rights, respect the law, not quickly satisfied and have a high social solidarity, and has a dedication , discipline. In addition leaders and higher education must have honesty and moral-ethical. Thus, human resources (HR) has identity in accordance with the vision and mission of the institution[32], and able to do reorientation to change the system of Islamic higher education, ranging from the paradigm, the concept of more advanced and developing.

In the Global Era, there are many issues that must be solved both by the government and the managers of Islamic education institutions themselves. The government is expected to immediately reform the view of the Islamic Education as a "second class". Yet as a necessity, Islamic education has a comparative advantage over other general education, because PI (Pendidikan Islam 'Islamic Education') contains the concept of religion, human, science and ma'rifah, wisdom, 'adl, and' charity. Based on previous explanations, it can be assumed that the main challenges and obstacles of Islamic Education in the future revolve around the lack of qualified human resources for Muslims, Muslims are not only outdone by other peoples, Muslims are also in the field of international linkage, because none The Islamic state emerges as a modern state, the weakness of the linkage affects the relative difficulty of

---

[31]Alma, B. *Pemasaranstratejikjasapendidikan*. (Bandung: Alfabeta, 2005), p..16
[32]Ukuyama, F.. *Trust The Social Virtues and the Creation of Prosperity*. London: Penguin Books. 1996, p.54

Muslims developing modern education in Indonesia-a country with a Muslim majority.

D. Conclusion

Based on the study that has been mentioned above, it can be concluded that the aspect of Leadership in Islamic higher education institutions is very influential in dealing with the problems and challenges in the era of globalization because the reverse flow of Islamic higher education institutions depends on how leaders think, do, plan and even actualize what which has been planned so that what is the hope and the ideals can be achieved smoothly and well based on the standards, norms and rules that have been set together to achieve the objectives, vision and mission of Islamic higher education that has been agreed together in order to create order and tidiness and administrative management academic activities, research and community service. For that reason, the ability of leaders in Islamic higher education is expected to encourage motivation, creativity, innovation and become a source of inspiration for lecturers and employees to carry out managerial functions in a practical and systematic way. The function of Islamic higher education leaders is expected to make planning, organizing, implementation, monitoring and evaluation in every activity. In addition, leaders in higher education must be prepared to nurture, educate and mobilize existing human resources so that the citizens in the Islamic higher education have kapabelitas, be Islamic, professional and have the skills and expertise that are ready to compete and work with other higher education, both within and outside the country and dare to face the flow of globalization, the practice of corruption, education liberalization. And educational capitalism that can hinder what is the hope of higher education that dipimpinya, so it can go forward and develop in accordance with the desired expectations and ideals.

Bibliography

Alma, B. *Pemasaran stratejik jasa pendidikan,* Bandung: Alfabeta, 2005.

Astuti., Rubiyah dan M. Ihsan Dacholfany, *Pengaruh Supervisi Pengawas Sekolah Dan Kepemimpinan kepala sekolah terhadap kinerja Guru SMP Di Kota Metro Lampung*, Jurnal Lentera

Pendidikan Pusat Penelitian LPPM UM Metro Vol. 1. No. 2, Desember 2016.

Arifuddin, *Pandangan dan Pengalaman Dosen UIN Alauddin Makassar dalam Upaya Mengantisipasi Gerakan Islam Radikal di Kalangan Mahasiswa,* Jurnal Al-Ulum, Volume 16 Number 2 Dec 2016 .

Azra.,Azyumardi*Pendidikan Islam: TradisidanModernisasiMenujuMileniumbaru*, Jakarta : Logos. 1999.

Brodjonegoro, S. S. *Beberapa Pemikiran Dalam Rangka Peningkatan Mutu Dan Daya Saing Perguruan Tinggi*, ADB Loan, Universitas Riau. 2004.

Danim., Sudarman *Agenda Pembaharuan Sistem Pendidikan*. Yogyakarta: Pustaka Pelajar, 2003.

Dacholfany., M. Ihsan, *Peran Kepemimpinan Perguruan Tinggi Islam Dalam PembagunanPeradaban Islami*, NIZAM : Jurnal Studi Keislaman, No. 02 Juli - Desember 2013.

Dacholfany., M. Ihsan dan Khoirurrijal, *Reconstruction Of The Islamic Educational Development In Indonesia In Dealing With Asean Economic Community (AEC),Scientific Journal of PPI-UKM* Scientific Journal of PPI-UKM, Vol. 3 , 2016.

Dacholfany., M. Ihsan, *ReformasiPendidikan Islam DalamMenghadapi Era globalisasi: SebuahTantangan Dan Harapan, JurnalAkademika*, vol. 20, no. 01 Jan – Jun 2015.

Dacholfany., M. Ihsan *Peran Kepemimpinan Perguruan Tinggi Islam dalam Pembagunan Peradaban islami,* Jurnal Nizam : Jurnal Studi Keislaman, No. 02 Juli - Desember 2013.

Dacholfany., M.Ihsan *Inisiasi Strategi Manajemen Lembaga Pendidikan Islam Dalam Meningkatkan Mutu Sumber Daya Manusia Islami Di Indonesia Dalam Menghadapi Era Globalisasi*, At-Tajdid, Volume. 1, No. 1 Januari-Juni 2017.

Direktorat Tinggi Pendidikan Agama Islam,Dua agenda PTAI yang Masih Terbabaikan: Tantangan untuk Meraih Sukses Kegiatan Berikutnya. Swara Ditpertais: No. 11.

Fatah., Nanang *Landasan Manajemen Pendidikan*, Bandung: Rosdakarya, 2004.

Fukuyama, F.. *Trust The Social Virtues and the Creation of Prosperity*. London: Penguin Books. 1996.

Haluty., Djaelani *Warisan Pendidikan Islam Nusantara: Suatu Perubahan dan Keberlangsungan*, Jurnal al-Ulum , Vol.16, Number 1 June 2016.

Nazir, Moh. 2005. Metode Penelitian. Jakarta: Ghalia Indonesia.

Kartajaya, *Syari'ah Marketing,* Bandung: Mizan, 2006.

Riduwan, *Dasar-dasar Statistik*, Cetakan ke-4 Bandung: Alfabeta, 2009Satrio Budi Wibowo, *Indeks Persepsi Korupsi Ditinjau Dari Iq Nasional dan GDP di Asia Tenggara,* Jurnal GUIDENA, Vol.1, No.1, September 2011.

Sallis, E. *Total Quality Management In Education*, London: Kogan, 1993.

Spradley, James P. *Metode Etnografi*. Yogyakarta: Tiara Wacana, Edisi. II, 2007, p.`16

Lubis,. M. Solly *Umat Islam Dalam Globalisasi*, Jakarta: Gema Insani Press. 1997.

Marquardt, Michael J. *Building the Learning Organization a Systimatic Approach to Quantum Improvement and Global Success*, New York: McGrow-Hill,1996.

Nursyamsi , *Rekonstruksi Link And Match Dalam Dunia Pendidikan Islam*, Jurnal Pendidikan 'IQRA Volume 2 No. 2 Desember 2014.

Nu Graha, A., *Pengaruh Pelatihan Terhadap Kemampuan Karyawan dan Dampaknya Terhadap Kinerja Karyawan*, *Tesis Unibraw*, Malang- JawaTimur. 2001.

Undang-undang Nomor 14 Tahun 2005 tentang Guru dan Dosen.

Wibowo., Satrio Budi, *IndeksPersepsiKorupsiDitinjau Dari IqNasionaldan GDP di Asia Tenggara,*JurnalGUIDENA, Vol.1, No.1, September 2011 .

Wattimena., Fransina, *Implementasi strategi pengembangan sumber daya manusia dan dukungan organisasi terhadap peningkatan kualitas dosen fakultas jurnal manajemen dan kewirausahaan,* vol.12, no. 2, September 2010.

http://megapolitan.kompas.com/read,//2017/09/27/09592691/rektor-unj-resmi-diberhentikan,diakses tanggal 15 november 2017

http;//regional.kompas.com/read/2015/05/26/18001761/terbukti   nyabu, diakses tanggal 5 November 2017.

https://www.goodnewsfromindonesia.id/2017/08/09/, diakses tanggal 10 Okktober 2017.

http://www.dikti.go.id/ Direktorat Jendral Pendidikan Tinggi (Kerangka Pengembangan Pendidikan Tinggi Jangka Panjang. 2004), Diakses pada tanggal 14 Oktober 2017