

THE FUTURE OF HIGHER EDUCATION



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The system of education has some components such as lecturers, students, curriculum, education resources, administrators and leaders of institution. Those components interact and proceed to achieve the goals. If one wants to develop the quality of education, he must improve and control all components. In the information era, the role of high education become more important, because the qualified education can provide skilful young generation who are able to participate in developing country.

Talking about our education facing the future, first, let us see the development and trends of the higher education and its demands toward national scale development. It will finally touch the Institution scale which brings up the higher education. From this, let us see the global trends, first, the future of man power will move from skill jobs toward knowledge jobs, second, comparison between number of University graduation and the opportunity getting jobs, not more than 1:1, third, orientation from teaching University toward research University, Forth, orientation to science development, Fifth, orientation to cost of outonomy University, from its intellectual force (its merit, service, information and efforts), Sixth, implementation of single system in University care either state or private Universities.

Global hints, then touch the future of the higher education as Naisbitt said, " industrial society toward information society, Forced technology toward high technology/high touch, National economy toward world economy, Short term toward long term, Centralization toward Decentralization, Institution help toward self help, Representative democracy toward participatory democracy, Hierarchis toward networking, North toward south, and Either/or toward multiple options (Megatrends, a warner Communication Co.).

And it is interesting to pay attention to interview between two Japanese students on Doctor program and the vice of president of large interprise from America. The quation of their interview is as follows ; the students ask; what, in your opinion, is the technology or investment, American business over the next decade? Vice of President answer; The key issue will not be the technology or investment, not regulation or inflation. The key issue will be the way in which we respond to one fact --the Japanese

know how to manage better than we do (theory Z.,1981, Addision-wesley publishing Company inc, Philippines).

These two hints are enough for us to see where direction of the world future that will seriously touch the education development. In the face of this global trends, it is demanded to all universities either state or private universities, included Muhammadiyah University to develop its perspective and quality. Some problem will be more faced by the higher education in Muhammadiyah in preparing its future. It has more load than others, not only quality, science and technology but also Islamic perspective. But, to anticipate this reality we only have one choice, as B.J. Habibi said, Science and Technology. To comply with a request, we arrange the human resources. We must utilize the natural resources and capital available to us to develop our human resources into renewable resources with economic potential and with abilities which can be continously improved according to the personal aspirations of each person and the needs of their nation and the world.

Preparing human resources

Human resource development involves much more than improved education better training and superior research and development. It includes the improvement of individual and community health in order to decrease life expectancies. Human resorces development means better provision of the whole range of basic needs.

This must be complemented by the use of science and technology for more and better economic infrastructure. We must make advancements in transportation modes and facilities ; ports, roads, ships, railways, automotive equipment, aircraft. We need to improve the whole

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range of information and communication ; factory automation, computer software and hardware, data processing and transmission, new resources and materials, and improved environment protection. By investing our resources in these two strategic areas we also will be able to institute the continuing, widening, and accelerating cycle of improvements in human resources, improvements in economic infrastructure, increases in productivity, increases in added value incomes, and material welfare referred to earlier and thereby create the environment conducive for the advancement of science and technology.

Today, we can accelerate this process much faster than could be done in earlier times. At present, the science and technology to improve infrastructure and to provide for basic human needs is much more advanced.

Starting this effort, as Islamic scholar who has responsibility to the future ducation, we have to participate to do it. Because, according to the concept of Islam, good actions of science and technology are worship (ibadah), for instance, the activities of tafakkur (thinking) is universal and integral work. The scope of thinking not only about the sky and the earth, but also all cases within them. The more radical study about the secret of universe in ontological attitude is the effort to make clear their creations and that the formulation of men's knowledge about the universe are presented through the systemic and rational form.

Increasing Science And Technology

a. Islamic Concept

Such a philosophical and scientific motivation, which are well-known in term of radical, systemic, and universal thinking with its disciplinary method through the process of logical-hypoteticourificative, have been taught by Al-Qur'an. It was nonsense, if someone by disdaining term accused that Islam and the Holy Qur'an are narrowminded, rigid, closed and so on.

The specific character of analyze on universe in Islamic concept is God-fearing and obedience to the God, the Creator of the universe, always eager to His bless, either in

analyze or functioning the science and technology.

As I tell you above good action of science and technology are worship (ibadah) and everyone has to be responsible of using their knowledge. This is the characteristic personality of scientist and knowledges, taught by Islam, so that they are not slipped down to the secular and atheistic standpoint, thinking and manner.

Moslems should not a priori to accept and refuse technology but they should by selective attitude to absorb them, and always be religious consideration, because they are always liable upon their knowledge either in the earthy life or in the hereafter.

In concept of Islam, God blessed science and technology would be created through the noble character (al-akhlaq al-karimah). That is why, we, the creatures of Allah, the Creator, are stipulated as to be noble characteristic men, within the dark age of the modern technology, in accordance with the guidance in al-Qur'an. Some kinds of characteristics showed in Islam as follows ; **character toward the God**, see surah al-nas: 1-4 (tauhid, theology); surah Ali Imron :1-2 (taqwa); Surah Al-Mu'minun :60 (do'a); surah al-Baqarah: 152 (dzikrullah); surah Ali Imron :159 (tawakkal); **character toward society**, read surah al-Hujuraat : 10 (brotherhood); surah Al-Maidah :2 (togetherness in well-being and virtuousness); surah an-Nisa' :58 (justice); surah Ali Imron :92 (generous, rahman). **character toward nature**, read surah Ali Imron 190 (thinking and remembrance to the Creator of universe); surah Yunus: 101 (functionalize the nature); surah Al-Baqarah : 11 (not to destroy the utilities and balance of nature). **character toward ourselves** see surah al-Baqarah: 153 (sabar); surah an-Nisa': 14 (tasyakkur); surah Luqman : 18 (tawadlu' and not takabbur); surah at-Taubah: 119 (truth and honest). **character toward family** read surah an-Nisa': 36 (good will); surah an-Nahl: 90 (justice, generation building).

b. Islamic Future

In some books about Islam for example, "the bible, the Qur'an and the science" written by Maurice Bucaille; "Mohammad teaching of

Qur'an" by John Davenport, edited by Mohammad Amin; "The 100; the most influential persons in history" by Michael H. Hart; "Spread of Islam; Islam or the sword" by Muhammad Imran, and so on, insert some view of western expert about the Islamic future. Nearly the same what they see about Islam.

George Bernard Shaw "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilation capacity to the changing phase of the existence which can make itself appeal to every age. I have studied him -- the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if man like him were to

cohort, which was inspired by religious conviction and which was therefore able to accomplish what could never be enforced by the external sanctions of an alien law.

Here then in the foreground of the future, we can remark two valuable influences which Islam may exert upon the cosmopolitan proletariat of a Western society that has cast its net round the world and embraced the whole of mankind" (Civilization on Trial, New York, 1948, page 207-208).

These opinions about the Islamic future above, furthermore, western schoolars had a look about Islam in general such as Jean L'Heureux, in (Etude Sur l'Islamisme, page 35) said "Islam had the power of peacefully conquering souls by the simplicity of its theology,

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assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness : I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today." (The Genuine Islam, Singapore, vol. I, no. 8, 1936); Arnold J. Toynbee : " In these recently and rapidly opened up tropical territories, the Western civilization has produced an economic and political plenum and in the same breath, a social and spiritual void.

It ever the 'natives' of these region (Central Africa and Indonesia) succeed in recapturing a spritual state in which they are able to call their souls their own, it may prove to have been the Islamic Spirit that has given fresh form to the void. The spirit may be expected to manifest itself in many practical ways ; and one of these manifestations might be a liberation from al-

the clearness of its dogma and principles, and the definite number of the practise which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam has remained identical with itself". Mayor Arthur Glyn Leonard, "Two features in the creed of Islam have always specially attracted me. One is the God conception, the other is its unquestionable sincerity-- a tremendous asset in human affairs, the religious aspect of them especially, after all, sincerity is almost divine and like love covers a multitude of sins" (Islam: Her moral and spiritual value, London, 1927); G.H Jansen said " For what is militant Islam up to ? it is , for the most part, a sincere attempt by leaders, some of them men of religion, some of the religious layman for whom religion is living, vital faith, to re-model their public and private life-- politics, economics, law, social mores-- according to the precepts of their faith. That surely laudable or

at least understandable : after all, Islam is monotheistic, is counted among the "higher religion" and is universal ; its followers number between a fifth and a quarter of the human race "(Militant Islam, London & Sydney, page 15).

All views show us that Islam is the religion which can be as spirit to overcome our life problems. In its book, undoubtedly, all aspects in the life and science and technology, mores are guided. No reason for moslems not to increase and develop Islam in many areas as way of life, especially facing global and information era.

Future education strategy

a. The role of Majority

The number of islamic population in Indonesia is about 90 % or, others say 95%. It means 90 to 95 % the participation of development is on hands of Moslems. Muhammadiyah University, one of private Universities should prepare some plans and programs that could motivate and optimalize the role and responsibility of moslems to make a success nation development. As majority, it is hoped to be able to participate in educational development.

The important thing is the quality of each man, high moral, responsible to society welfare, having ability and skill. We are aware that we need some experts in some fields, for instance, doctors, economicus, politicus, engineer, social worker, ulama and so on. All are needed in human development. It is necessary to optimalize the role and action of Moslems as majority. Eventhough not only in our country, Indonesia, but also in the world.

Connected to this, Noeng Muhadjir in "Seventh steps of political thought on education strategy", inserted in "warta PTM" no. 19/th. VI Desember 1992, says that moslems as majority has important role in taking decision to all sectors, either education, politics, country, civilization life, the future of populatin or religion. Our education topic is hoped to be active in these sectors. According to him there are seven steps of political thought on educational strategy, First, we educate Islamic youth in Islamic perspective. In the higher education (Muhammadiyah University), Al-Islam and Kemuhammadiyah is as one alternative to

gain this purpose. Second, turning all educational graduation of Muhammadiyah into idealogy. What we do for this is to develop our curriculum and our educational programmes. We integrated some faculties in our higher education. Third, costing of outonomy higher education gives opportunity for Muhammadiyah as an institution and a higher education that becomes one of central forces to make success in education, not to be highly indebted institution. Forth, giving same rights to individu in the fields of education, educational equality, the higher education and jobs. Fifth, the policy of alocative system. Largely, the final purpose our education is to be central forces for muslems in all areas. Sixth, choosing two alternatives in educational ladder. What kinds of education programmes today, S-1 or Diploma. It is always correlated to the needs of output based on the jobs available. Seventh, lacking of differencies between state and private university. This gets same profit in the cost and the quality of education.

b. The role of Islamic education

Education in an Islamic setting in our age has three dimensions. The first concerns the content of education which consists primarily of ideas, although it also includes work and experimentation. The second concerns the method of education and involves preparation of text books, training of teachers, and building of habits and character on the part of students. Methods and research in various disciplines may also be mentioned in this context. The third dimension of education is its organization and management. It involves the division of education into lower, middle and higher education and into disciplines and subjects. Instruction in traditional disciplines, such as the study of the Qur'an, Hadits, and Fiqh, and the education of woman and children may be placed in this category.

We will restrict ourselves to the content of education, particularly the aspect of the content which concerns ideas that constitute particular sciences and disciplines, and ideas that inform the general perspective which shapes the development of particular sciences.

From the point of view of ideas, education

at the lower level in an Islamic setting is not a problem. For the ideas that are to be imparted to the students at this level may be partly taken over from modern text books with little or no modification. The preparation of text books, or the training of teachers for this level are not difficult jobs at any time.

But at the middle level of education where a student is initiated into various disciplines, the muslim educationist encounters a real problem which becomes even more serious at the higher level of education. He faces a problem regarding the concepts and theories of particular disciplines as well as the general perspective in which they are worked out. Of course, the nature and gravity of the problem vary according to the discipline concerned. With natural sciences, for instance, the problem is not so much of particular ideas, as of the general view of Nature and the logic of the science concerned. In the case of the social sciences, the problem is not confined only to questions of the general perspective on man and society, but also concerns many of the concepts and theories of these disciplines as they have more or less a direct bearing on the various ideas and ideals of Islam. In philosophical disciplines, which examine knowledge and truth, values and ideals, the conception of God and the world, the nature of man and his destiny, i.e. questions of general perspective, the muslim educationist faces a problems of great magnitude. He cannot reject part of the modern perspective and accept another. He can select a few ideas, but that would not form a perspective and he must have his own perspective. He must have it spelled out and formulated in such a manner that it can be used in reviewing the literature of various disciplines, before he can write a suitable text book for his students.

During the last hundreds years various efforts in the field of education have been made in different parts of Islamic world, and they have done a great service. But so far as the reorientation of education a long Islamic lines is concerned they have only limited success. In traditional madrasas the highest point of achievement is an addition to the curriculum of some European languages and a few modern

subjects to give a new look to the teaching of the old subjects. But there has been no modernization of perspective. As a result what we have is a discordant juxtaposition of modern and traditional ideas. On the other hand, in new-styled schools and colleges, the effort in Islamic orientation of education does not go beyond the primary level. What we teach in our institution at the middle or higher levels is not at all different from what is taught in Western institutions.

The condition above, of course, happens in our country, Indonesia too. Indonesia with its most number of Islamic population in the world, has more responsible on Islamic education and Islamic development. It is hoped as a pioneer in educational perspective and development.

According to the data, Indonesia has the most number of Islamic population in the world. See the data from "world Muslim Gazette", 1975 below :

State	Population	Muslim	Procentage
Indonesia	131.713.000	125.127.000	95 %
India	574.220.000	68.907.000	12 %
Pakistan	64.892.000	62.945.000	97 %
Bangladesh	75.000.000	63.750.000	85 %
Nigeria	79.759.000	59.820.000	75 %
Turki	38.000.000	37.620.000	99 %
Mesir	35.900.000	33.387.000	93 %
Iran	32.215.000	31.571.000	95 %
Afganistan	17.900.000	17.721.000	99 %
Maroko	16.995.000	16.826.000	99 %
Al-Jazair	15.700.000	15.386.000	98 %
Saudi Arabia	8.175.000	8.175.000	100 %
Siria	6.890.000	5.995.000	87 %
Malaysia	11.393.000	5.925.000	52 %
Tunisia	5.521.000	5.245.000	95 %

Muhammadiyah University as an education institution that presents majority motivation and commitment for Indonesia welfare should be aware its role and its duties. Some programs developed in this institute might not only spiritual studies but also other studies, science and technology needed by human life. To face the future, it is necessary to prepare some aspects must be wellmanaged.

Lecturer

Lecturer or educator in the higher education is one of the important factors. His role and activities in the higher education are hoped. Consequently, as a lecturer, he is required to increase and develop his science, knowledge and Islamic perspective. It will influence the output the University produced. In Journal of Higher education, 1987, Atkinson said "teachers who do not highly value teaching excellence tend to blame student failure". This is true to make the lecturer increase and has motivation for himself. Good presentation of his science experience is needed to build good image as Furt said "to be able to be clear and easy to understand. So, besides, theories, he must mastery the reality condition happens in society.

Leader of Institution

Leader of Institution should pay attention two kinds of perspective that is insight and oversight. The first, he always integrate and manage the needs of institution, for instance, the condition of lecturer, the teaching-learning process and the administrators. He should motivate lecture and his staff to have highly spirit and dedication toward the institution. Second, he should interact and integrate to the society. He should be able to use his academic

potency toward society demands. The high academic potency will provide the university. If he could manage it professionally for example, each lecturer have to be asked to write some books that can be as student literatures. These various efforts are required to develop University to face its future.

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