

ISLAMIC HIGHER EDUCATION AND RELIGIOUS TRANSFORMATION OF THE MUSLIM COMMUNITY'S SURROUNDING

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ABSTRACT

The emergence and the development of PTKI (*Perguruan Tinggi Keagamaan Islam/Islamic Higher Education*) in Indonesia are much influenced by social, political, ideology and religious condition of the community's surrounding. Since its emergence, PTKI is always preparing and fixing all the things in order to be able to answer the society's needs. Hereby, this study aims to investigate the contribution of IAIN (*Institut Agama Islam Negeri/State Islamic Institute*) Surakarta to the development of Muslim community's religiosity within its surroundings, and its various supported and inhibited factors. Based on the qualitative method, the result of this study revealed that IAIN Surakarta had real contribution to the development of the Muslim religiosity in Pucangan, Kartasura. The emerging of religious education institutions, arising from various religious activities, and raising people's awareness on the importance of religious education can be used as indicators of the successfulness of IAIN Surakarta's as an agent of Islamization, as well as an agent of social change, especially in the transformation process of religious values to its surrounding community.

Keywords: Islamic Higher Education, Religiosity, Social Transformation.

ABSTRAK

Kemunculan dan perkembangan PTKI di Indonesia sangat dipengaruhi oleh kondisi sosial, politik, ideologi, dan keagamaan masyarakat di sekitarnya. Semenjak kelahirannya ia terus berbenah agar mampu menjawab kebutuhan masyarakat. Studi ini bertujuan untuk melihat kontribusi IAIN Surakarta terhadap perkembangan keberagaman masyarakat Muslim di sekitarnya, serta berbagai faktor pendukung dan penghambatnya. Dengan metode kualitatif, hasil studi menunjukkan bahwa IAIN Surakarta telah berkontribusi nyata terhadap perkembangan kehidupan keberagaman masyarakat Muslim di Desa Pucangan, Kartasura. Munculnya beberapa lembaga pendidikan keagamaan, semakin maraknya berbagai aktifitas keagamaan, serta tumbuhnya kesadaran akan pentingnya pendidikan keagamaan menjadi indikator keberhasilan IAIN Surakarta sebagai agen Islamisasi, sekaligus agen perubahan sosial, terutama dalam proses transformasi nilai-nilai keagamaan kepada masyarakat sekitarnya.

Kata Kunci: Pendidikan Tinggi Keagamaan Islam, Keberagaman, Transformasi Sosial.

INTRODUCTION

Islamic education in Indonesia has a long history. This happens since Islam was being a religion for a part of the people in Nusantara island at about thirteen century. Previously, the first step to teach Islam was done by the most prominent Islamic scholar (namely *ulama*) through general mission by inserting Islamic doctrine and knowledge. The second step was the education at home. This means that the father (as the head of the family) teaches his son and daughter as well as their mother, to understand Islam. However, these two steps were the phenomenon of

Islamic education at early period of Islamic society. Then, when the followers of Islamic religion were getting bigger, the education was taken over by organization, such as school, or known as madrasah or *pesantren*. In the school the Islamic scholars teach how to read al-Qur'an, do action as Muslim, follow obligations, and develop Muslim behaviour amongst Moslem themselves and society (Rosyada, 2014). The school was then getting bigger, and now reaching the government to manage for getting good quality of students. Indeed, now the teaching and learning about Islam with its correlation to the society is carried out by PTKI. This is important to manage because higher education has correlation to the religious transformation in the Muslim society.

Islamic higher education in its development brings more missions. They serve as agent of education to prepare noble character graduate who will participate in religion and national development (Said, Muhammad, & Elangkovan, 2014).

To obtain deeper understanding about the condition of PTKI in Indonesia, further analysis must be done. The analysis for other countries has been developed. This is shown by many reports regarding the way how to examine the correlation between higher education and religious transformation in the Muslim society. For example, Peek, (2005) reported and explored about the process of religious identity formation. The report examined the emergence of religion as the most salient source of personal and social identity for a group of second-generation Muslim Americans. The analysis was done by drawing on data gathered through participant observation, focus groups, and individual interviews with Muslim university students in New York and Colorado. Peek (2005) described three stages of religious identity development: religion as ascribed identity; religion as chosen identity; and religion as declared identity. The research illustrated how the religious identity emerges in social and historical context and demonstrates that its development is variable rather than static result. Another report is from Zine (2001). Zine provided the analysis of the schooling experiences of Muslim youth in Canada who are committed to maintaining an Islamic lifestyle despite the pressures of conformity to the dominant culture. Using a case study often Muslim students and parents, this article demonstrates how Muslim students were able to negotiate and maintain their religious identities within secular public schools. The participants' narratives address the challenges of peer pressure, racism, and Islamophobia. Their stories reveal how Muslim students are located at the nexus of social difference based on their race, gender, and religious identity. Less attention has been paid to how religious identity intersects with other forms of social difference, such as race and gender in the schooling experiences of minoritized youth (Zine, 2001).

Although many reports showed the analysis of the correlation between higher education and religious transformation in the Muslim society, report was typically limited in a specific country. One analysis is not sure to be applied and compatible for Indonesia, making the analysis of higher education for improving the religious condition to be inevitable.

Here, the purpose of this study was to investigate the contribution of PTKI to the development of Muslim community's religiosity within its surroundings, and its various supported and inhibited factors. As a model of PTKI, IAIN Surakartawas selected. IAIN Surakarta, as one of the Islamic higher education in Sukoharjo district, Central Java, is an Islamic campus that can be said to be at the heart of Javanese culture.

Considering to the reality explained above, then in addition to the necessary to refresh the roles and important vision of PTKI in the nation-state context, it should also be seen how exactly the relationship and contribution of PTKI to the religious life of the surrounding community. The emergence of religious radicalism phenomenon that "dragging" the name of campus (Mubarak, 2013; Kafid, 2015; Suhadi, 2017), it is necessary to be responded, whether it is indeed the face of PTKI. Then, the other problem is about other side that turns out PTKI to play a big role in the transformation process of Islamic religious values, as the vision it carries.

Thereby, it is necessary to conduct deeper and comprehensive study about the contribution of IAIN Surakarta in the development of its religious surrounding communities, as well as the various factors that support and obstacles for it. We believed that the output of this study can contribute institutionally, especially for the development of its missions, especially in the transformation form of Islamic values to the surrounding community. The result of the study can also be used as material reference in formulating the policy, especially related to the correlation of IAIN Surakarta with its stakeholders.

METHOD

In order to find out the comprehensive information or data of research, qualitative approach used in this study. It is used to make the meaning behind the reality can become more apparent. In addition to being able to describe reality clearly, this approach also comes with a description of the meaning behind what is appeared. The purposive sampling was used to get key informants: related person who knows about IAIN Surakarta, as well as the condition of community in Pucangan, Kartasura, Sukoharjo. The location for the data sampling is shown in Figures 1 and 2.

Regarding the informants, they are students, lecturer, community leaders, youth leaders, religious leaders, and some of the community members. In order to sharpen the analysis of primary data, library research also conducted from various sources, such as books, magazines, newspapers, and sources related to the subject matter of research. For data processing conducted after all the data collected, which performs through data reduction process, display data, and conclusion drawing.

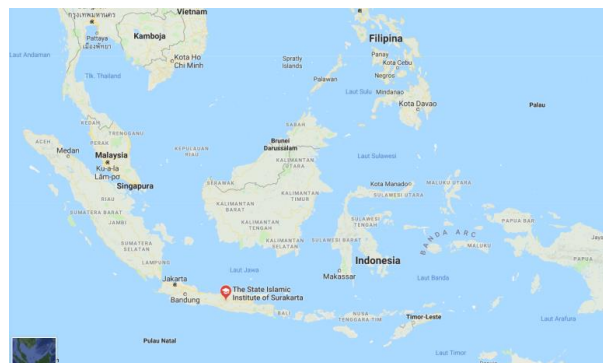


Figure 1. Location of The Data Sampling in Indonesia.
Figure was obtained using google maps on May 2018.

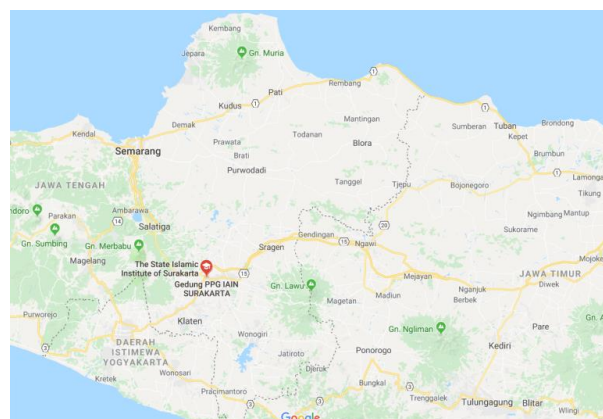


Figure 2. Detailed Location of Data Sampling in the Central Java Province.
Figure was obtained using google maps on May 2018.

RESULTS AND DISCUSSION

The Dynamic of Islamic Higher Education

PTKI in Indonesia historically was not born in an empty space. Social, political, even ideological conditions have much influenced its birth and its development (Lukens-bull, 2016; Yahya, 2017). In the establishment of IAIN (now UIN/*Universitas Islam Negeri*) Jakarta for example, there are at least three reasons behind its emergence. Firstly, the reason is to study and to develop Islamic religious knowledge to the higher level, which is more systematic and focused. Secondly, the reason relates to the effort to develop and to improve the Islamic *da'wah* activities, in order that students and society in general gain a better understanding and implementation about Islam. Thirdly, the reason is the ideological and pragmatic nuances; the ideological reason appears to be for the purpose to produce the cadres of scholars and/or teachers, while the pragmatic reason appears to be the goal in producing cadres for the bureaucratic personnel (Lukens-Bull, 2013), such as the preparation for people who will sit in the Ministry of Religious Affairs of the Republic of Indonesia.

Regardless on which dominant factors that influence to the emergence process and its development, if the educational institution want to move forward and to develop into a better direction, it must be able to realize and responsive to the social and political conditions that occur in its surrounding community (Ballentine, 2001; Steinberg, 2001). Indeed, in response to the dynamics of socio-political community life, the output of education institutions must have aspects of sustainability; meet human needs, particularly to enhance the institutions that enable people to develop their full potentiality (Abdushomad, 2014).

Islamic higher education institutions should reform their paradigm and their educational management in order to bring more advancement for the institutions, society and the country. They should implement modern educational policy concepts namely autonomy, accountability and professionalism. Their leaders should be able to transform their institution into leading and outstanding institution that produce graduate who are ready to participate in national development (Said et al., 2014).

In other words, the higher educations are not just purely academic problems. But, they are also required to contribute to a response for the problems in society (Mukhibat, 2015). Hereby, PTKI through the various religious activities practiced are able to internalize the religious teachings, which are not conducted only through the formal academic activities but also practiced through the lived experience within society (Wekke, Hermawanto, & Ashrori, 2016).

Shortly, the higher education in Indonesia is different from other countries. In the Indonesian history, the higher education or universities have very important roles in many aspects. At the time of colonialism, the intellectuals of higher education acted as the driving force of nationalism and anti-colonialism movement. In the early post-independence era, universities became one of the parties who participated in determining the foundation and direction of the Indonesian nation. In the New Order era, universities have directed to be supporter for the success of government development programs. While at the end of the New Order, during the Reformation period, universities also had a major role in changing the system of governance: from the centralistic-militaristic to the democratic system (Arifin, 2017). But, since 2009, universities in Indonesia, including PTKI, are in the public spotlight due to the involvement of some of its students in the religious activities that tend to be exclusive (Zada, 2009), intolerant, radical, and even extreme (Kafid, 2016; Mubarak, 2013).

Condition of Islamic Culture in Surakarta

Surakarta is recognized as the centre of Javanese culture. It has served as the foundation on values and norms of Javanese. There are various supporting factors to explain concerning

its unique status. In terms of architecture, for example kasunanan Surakarta palace has shown the complexity of culture in its structure and forms (Wahyu, 1997).

Culturally, people in this region are well-known to be smooth, friendly, tolerant, and have a high cultural (Javanese) philosophy, even called Surakarta as the center of Javanese culture. But, historically, the intensity of Islamic radicalism movement in this area is high enough. The case of Chinatown Riot (*gegerpecinan*), which is caused damage to Chinese shops and houses, then Surakarta's devastating violence ahead of political reform in 1998 could be an example (Baidhawiy, 2010; Kafid, 2016).

In addition, the phenomena of Islamic radicalism also had adorned the face of Surakarta (Ahyar, 2015), including IAIN Surakarta, especially after rising the news about Sholihin's involvement, the youth who had been registered as a student of IAIN Surakarta, dragged into terrorism acts (Wismabrata, 2016). The threat to breaking up adds to the potential record of radicalism that dragged the name of IAIN Surakarta.

Yet, from its historical profile, IAIN Surakarta has two main mandates that must be fulfilled. First, the mandate as da'wah institution, which means that IAIN Surakarta is required to act as an agent of Islamization, an institution that capable in disseminating universal Islamic values within the framework of education, teaching, and community services. This role is a continuation of the roles as an Islamic higher education institution that is bound by the vision and mission of Islam. This role should be tied into the framework of da'wah in line with the vision of nationality and humanity. In this dimension, the development of Islamic sciences is taught in an open, critical, non-exclusive, supporting to the nation's development programs, and promoting to the world peace situation. Second, mandate as an institution of science development. Here, IAIN Surakarta organizes education, research, and community services based on the academic freedom, research-based, and tied to the scientific principles. This dimension proceeds as the norms mandated to the universities in Indonesia in general. This dimension is held to portray IAIN Surakarta as an agent of social change, which is directing social transformation according to the scientific principles that are correct and positive-constructive.

Frame of Interaction and Social Relations

Sukoharjo district, the location where IAIN Surakarta is located, is one of the areas that include into the territory of ex-*karesidenan* Solo. This area is more familiarly called as Solo Raya. It is the area where various groups and streams flourished from the socialist, nationalist, to the Islamist. In terms of religion and ethnicity, the level of its plurality is quite high. In addition to the prominence of various religious activities, the ritual of belief in local culture is still thick. (Baidhawiy, 2010; Kafid, 2016). In relation to ritual and local culture, Javanese belief is influenced by hindusim and Islam. The belief tries to unite God and human (Wahyu, 1997).

A plural society, according to (Pomalingo, 2014), can be understood as a society that consisting of various groups and social strata, economy, tribe, language, culture, and religion. In this plural society, everyone can join into an existing group, without any systemic obstacles that impede the right to group or join a particular group.

Based on interview with Budy-*pseudonym*, the relationship of IAIN Surakarta to the community surrounding in Pucangan, Kartasura at the beginning of its existence in 1996 is very normative. Campus and community have not been able to synergize. Each of them goes on their own activities. Thus, the existence of IAIN Surakarta is considered not to give a real contribution to the life of the surrounding community.

Gradually, this condition changes, based on interview result with Eko-*pseudonym*. The community acknowledged that IAIN Surakarta already has a big role in the development of religious life to the surrounding community. Condition of the mosque was rarely occupied for *jama'ah* and religious activities. However, now it is more crowded with various types of religious

activities. Society life, which is previously dominated by non-religious practices (prohibited or contradictory to the Islamic values), or so-called by Javanese term as '*mo limo*' (gambling, thief, drunk, and drug, and so forth), has now shifting towards the strengthening of practices that are considered in line with Islamic values (considered to be more Islamic).

This shifting condition on the structural functionalism perspective is categorized as the shifting form. From the normative relation to the synergistic relation, this led to the form of associative relationship, including cooperation and accommodation, or an attempt to defuse opposition by reducing demands. Thus, the compromise and tolerance form is built up (Paraskevopoulos, 2001). The goal is to obtain the regularity of life, in which its main is to emphasize in reaching the equilibrium. This makes living conditions to be harmonious.

As a subsystem of the societal system, the education institution has an important role in the transmission process of cultural values for the future generations. Since the students are given information or knowledge about how to live in the society properly, the cultural values and social norms (that they have learned and then implemented into their daily life) are used to be their motivation. Hereby, people's behavior will be influenced from their inner situation by certain goals applied to the values and norms, they then shared with others (Johnson, 1986). This means that each individual action in the society has a connection. Indeed, this connection influences each other.

Therefore, interaction becomes an important variable that determines human behavior. It will be taken through the process of individual/or group socialization. Socialization is a process of learning for a person, or group of people throughout his/her life to recognize patterns of life, values, and social norms. Thus, society can develop a person that is acceptable to the society itself. In this process, the transmission of knowledge, attitudes, values, norms, and other essential behaviors will be clearly seen. It then will build a social experience of each individual or group. The experience can resemble or contradict to each other. But, clearly, it will produce meaning and understanding (Pajares, 1992).

For a seemingly contradictory experience, it is required to be synthesized into a systematic, scientific, and convincing system of interpretation. Thus, the reality of everyday life will have objective and subjective dimensions. Within this framework, human beings are the creators of the objective social reality through the process of externalization. As an objective reality re-influences man through the process of internalization, this reflects subjective reality. In the dialectical thinking concept, society is used to be a human product. Then, human behavior is a social product.

Transformation of Islamic Values

Since its establishment in 1992, the existence of IAIN Surakarta has real contribution in transforming the Islamic values to its surrounding community. The emergence of religious education institutions, like TPA (Quranic education for Kindergarten), *pesantren*, raising various religious activities practiced by the people, and strengthening the people socio-religious awareness are considered as its indicators.

Through the religious education institutions, IAIN Surakarta's, which is represented by the students and lecturers, undertakes teaching and devotion activities. Students carry out Quranic teaching and learning activities for children through TPA, and Arabic language training. While the lecturers do teaching religious values through *pesantren* and community service's activities in the form of Friday sermon (*kebotib*), attending the religious discussion, and become speakers at religious events in the village of Pucangan, Kartasura.

From those active involvements, IAIN Surakarta, both through teaching and devotion activities, the process of transmitting religious values and vision of IAIN Surakarta took place. Modern values like human right has been upheld by the institution. The community need access

to religious education. in response to this, various activities and movement are offered to community to meet their demand in learning the values of Islam and modernity (Dagi, 2005).

Religious Education as Leading Sector

The emergence of religious education institutions in Pucangan, Kartasura, is an indicator of the real contribution of IAIN Surakarta to the community religious life practice. The emergence and the development of these institutions, both TPA and *pesantren* cannot be separated from the active role of students and lecturers of IAIN Surakarta.

The active role of IAIN Surakarta students, so far is really felt by the community, especially during the Ramadhan time. In fact, their participation is almost every day. Teaching activities undertaken in Barokah mosque, such as reciting the Holy Qur'an, practice of prayer, and so forth are carried out every day in several places around the campus (interview with Imam *pseudonym*). The presence of students in teaching activities through TPA is also a real manifestation of interaction and socialization of academic community of IAIN Surakarta with the community around the campus, which indirectly also give positive impact for the atmosphere of the community religious life. Mosque and *musholla* which are previously empty, now felt by the community become more advanced and crowded with *jama'ah* and activities. This discussion relates to the interview results from Suharno *pseudonym*.

Student involvement in the teaching process was not by design. Their active involvement is not based on formal assignment from the campus. Their involvement is formed of self-awareness and voluntarily to share their religious knowledge to the community. Yusron *pseudonym*, for instance, acknowledged that the religious education activities conducted by the students were conducted voluntarily, neither because of the task nor for the sake of looking for work. Indeed, based on their creativities, students with the people of the surrounding community also successfully held various religious events, such as, public preaching, deepening Arabic language, Islamic contests, and Islamic carnival during the celebration of Islamic religious holy-days (interview with Suryani *pseudonym*).

In addition, IAIN Surakarta's contribution to the religious life of the community in Pucangan, can also be seen from the emergence of several *pesantren* around the campus. Those who are studying religion through *pesantren* not only the students, but also community residents around the campus (interview with Nur *pseudonym*). Some of the existing *pesantren*, the Kiai and lecturers are also lecturers of IAIN Surakarta.

The data above shows that religious institutions, such as mosque, *musholla*, TPA, and *pesantren* become media or even leading sector in the transformation process of Islamic religious values to the community in Pucangan, Kartasura. The existence of education institutions is able to raise the awareness of the surrounding community about the importance of education, especially Islamic religious education, from the early level to the higher level. At this level, the existence of IAIN Surakarta has a real contribution as an agent of social change and as an agent of Islamization.

The real contribution described above, can be said as form of the successful interaction process between both parties: IAIN Surakarta and the surrounding community. The interaction process of this model is referred as a form of associative relationship, including cooperation and accommodation or an attempt to defuse the opposition by reducing the demands (Reagans & McEvily, 2003).

Socio-religious Awareness

In addition to contributing positively in the form of transformation of Islamic teachings or values through religious institutions and religious education in the community, IAIN Surakarta also contributes positively in the form of increasing socio-religious awareness of the community in Pucangan, Kartasura. This contribution is certainly not separated from the

process of interaction between the both sides, which led to the formation of associative relations (cooperation and accommodation).

It is the modeling relationship, which is transmitted by the early generations to the next generation. This is gradually taken as part of the inseparable values of the individual's daily activities or social groups. The process of transmission must occur through the process of socialization, in which each individual learns, recognizes the various patterns of life, values, and social norms in order to grow and to be accepted by the group. Through this process, there is a transmission of knowledge, attitudes, values, norms, and essential behaviors, which then produce a meaning and understanding (Pajares, 1992).

This can be seen from the data indicating it over time. The presence of IAIN Surakarta students and lecturers in Pucangan, Kartasura, was able to give encouragement to the community to be more active in participating into the various activities conducted in the mosque, *musholla*, and so forth (interview with Hasno *pseudonym*). The existence of IAIN Surakarta was also considered to have been able to produce the atmosphere of community life to be in more religious (interview with Rian *pseudonym*).

Moreover, the presence of IAIN Surakarta was also able to change the practice of religious life in Pucangan, Kartasura. From the practice of life that tends to be regarded as non-religious, or more viscous nuances, which are called by Javanese people as '*mo limo*', becomes more Islamic (in accordance with Islamic teachings). *Mo limo* can be defined as avoiding five crimes, including (1) *main* (gambling); (2) *maling* (thieving); (3) *madat* (drugs). This *madat* includes consumptions of narcotics, known as *putaun*, *ekstasi*, *shabu-shabu*, etc.; (4) *Minum* (alcohol drunk); and (5) *madon* (prostitution).

Based on interviewing result with Eko *pseudonym*, before Islamic schools we not built, people were not fully aware about Islam. People still tend to have bad morality condition. People still do drinking alcohol. Then, the activity of *mo limo* is started to increase. But, within the last 5-7 years, many mosques, *musholla*, and Islamic schools have been built to alert the people around the place that there has been no shame, and here comes shame due to the building of places to worship and study Islam. In the future, it will be better people.

As Islamic higher education in the mission to devote the Islamic values and teachings inclusively, IAIN Surakarta has the task to provide moderate religious understanding to the surrounding community. Therefore, the material content taught and transmitted to the students is typically inclusive and moderate. This kind of knowledge is also felt by local residents, although there are various religious groups and sects on the campus and in the community surrounding, but all are able to live harmoniously and mutually respecting each other (interview with Sarjito- *pseudonym*). In fact, strengthening the attitude of tolerance and inclusive is not only among Muslims with the different understanding and *mazhab*, but also to the non-Muslim existed around the campus.

As discussed by Masitoh *pseudonym*, the contribution of IAIN Surakarta is important to influence the diversity of the Muslim community. Inter-religious people become more harmonious. Indeed, IAIN Surakarta students are also taught about tolerance in addition to preaching Islam.

In the surroundings campus of IAIN Surakarta, there are Christians and Catholic's followers, Christian education institutions, and the churches, but they are living safely and peacefully. Indeed, there has never been conflict of religious nuance in this village (interview with Parihadi *pseudonym*). Hereby, the community hope that IAIN Surakarta will be able to produce the next generation with a good religious understanding (interview with Mulyani *pseudonym*). The generations with moderate religious understanding, which is spreading the teachings of Islam *rahmatan li l-'alamin*, by continuing to promote the principle of tolerance and non-violence (interview with Muhammad *pseudonym*).

In this context, IAIN Surakarta has gained the trust from the surrounding community, even considered as an icon to produce the good Muslim generation. At this level as well, IAIN Surakarta has to become the agent of social change and agent of Islamization. Wherein, IAIN Surakarta succeeded in winning the sympathy of the community. So, the public also gives trust to the campus. Thereby, the people of Pucangan, Kartasura will always maintain harmonious relationship with IAIN Surakarta.

It was done through the socialization in which people are familiarize with the values and beliefs that exist in the society, in which up to certain level. The individual or social group can internalize and practice (externalize) the norms and values in everyday life. The existence of IAIN Surakarta which is trusted by the people of Pucangan, Kartasura, in a certain context transmitted to the community, next generation through the mechanism process belongs to the community. In other words, this process is called social construction, from the process of objectification, internalization, and externalization.

The good relationship between campus and the surrounding community can be seen during the demonstration related to the insistence on the dissolution of some Islamic book (Watson, 2005). Unwittingly by the campus, people of Pucangan, Kartasura was readily stood at some point; if in the end the violent acts happening. People felt if there is riot, then considered disrupting to their lives, they will act to protect campus.

This result is acknowledged by *Thoyib pseudonym*. The villagers in the northern campus have already done. Later, if something happens, they run to the village. They get ready because it already includes acts of anarchy. If it becomes something that is threatening, it creates anarchy. Then, the village will be ready to back up. People in surrounding of campus have a sense of having the campus itself. Indeed, this relationship about the economic value can be maintained.

Supporting and Inhibiting Factors

The successful social interaction process between IAIN Surakarta and the community in Pucangan, Kartasura, as described above, is not a short-time process. Specifically, it relates to the strengthening dimension of socio-religious understanding. Indeed, there are several factors that support and inhibit the transformation process. These various supporting and inhibiting factors must be understood order to serve as a reference for good school. IAIN Surakarta is in the process of institutional development as well as the strengthening the relationship among stakeholders.

Supporting Factors

The process for interaction and socialization between academic components (such students and lecturers) led to the transformation of religious values in the community daily life around IAIN Surakarta certainly. This process is not an instant process. There are several factors supporting the improvement of school quality.

Firstly, there are number of students who live and directly interact with people around the campus. Social interaction is very influential factor for the transformation process of knowledge and values, in which campus as a center for dissemination and development of various ideas. Campus continues to transmit the knowledge and to use the students as its agent of knowledge change. This can be done whether it is done through teaching and learning activities in TPA or implementing through various religious activities.

Secondly, the number of IAIN Surakarta lecturers (who founded Islamic school as *pesantren*, socialized, and gave dedication to the community) helps to strengthen social relationships built by the campus with the surrounding community. Lecturers do not teach only religious knowledge in the classroom but also directly involve into the everyday social life of the community. This social life in the community is through the activities of Friday sermons or other religious activities.

Thirdly, raising public awareness about the importance of Islamic values. This must be transmitted to the younger generation. Fourthly, the tolerance of the community around the campus of IAIN Surakarta. Thus, it can be an example and practice of inclusive, moderate, and tolerant values of Islam to reach IAIN Surakarta vision and mission.

Inhibiting Factor

In addition to the supporting factors, in the transformation process of religious values to the surrounding communities of campus as above mentioned, there are also some inhibiting factors. Firstly, religious education activities through TPA or *pesantren* have not been formally institutionalized. Thereby, the cooperation built more independently (by students and lecturers).

Secondly, the variety of socio-cultural background of the students influenced to the emergence of various perceptions of the surrounding community about the student attitudes and behaviors, which then resulting the reluctance of certain parties to interact more intensely, both from the students and the community. Thus, it takes a relatively long time to be able to understand each other.

CONCLUSION

PTKI in the history of its development cannot be separated from its social relations. The surrounding community is an integral part for its existence and development. Even in some contexts, its learning model and curriculum model, though not all are required to follow the development of the surrounding social reality. As a model of PTKI, IAIN Surakartawas used. IAIN Surakarta as the State Islamic higher education in Sukoharjo district becomes one of the best models. As higher education institution that has a vision to developing Islamic *rahmatanlil 'alamin*, this school apparently had made a real contribution to the religious life of Muslim communities in Pucangan, Kartasura. This can be seen from the emergence of various types of religious institutions and religious educational institutions that exist in the community, in which the implementation involves the campus, as well as academic components (both students and lecturers). For example, the increasing number of educational activities and religious teachings for children (TPA) and mosques are centers of community religious empowerment activities. The involvement of lecturers and students in the religious life of surrounding community was finally able to raise public awareness about the importance of religious education for their children. Thereby, the surrounding community of IAIN Surakarta considers campus as part of their daily lives. Campus is no longer a stand-alone institution outside society, but it has been internalized as part of the life of the surrounding Muslim community.

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