Policy Analysis: the Transformation of IAIN to UIN for the Period 2002-2017 in the Ministry of Religious Affairs of the Republic of Indonesia

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Abstract: This article examined the transformation policy of IAIN to UIN by the Directorate of Islamic Religious Higher Education (Dit. Diktis) of the Directorate General of Islamic Education (Ditjen Pendis) of the Ministry of Religious Affairs (Kemenag) of the Republic of Indonesia. Specifically, this article described in-depth the background and policy objectives of Dit. Diktis in the transformation of IAIN to UIN; and the implementation of the transformation policy of IAIN to UIN at Dit. Diktis of the Ministry of Religious Affairs from 2002 to 2017. This study used a qualitative method with the type of case study research. Data collection techniques consist of observation method, in-depth interview, and documentation. While data analysis techniques include: data reduction, data presentation, verification, and concluding. Checking the validity of the data consists of credibility, transferability, dependability, and confirmability. The results of this study found that the basic policy formulation for the transformation of IAIN to UIN occurred in different contexts and situations for three periods. They are: 1) the first period, 2002-2005 (6 UIN), 2) the second period, 2013-2015 (5 UIN), and 3) The third period, 2017 (6 UIN).
Keywords: transformation; State Islamic Institute; State Islamic University

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Introduction

The State Islamic Religious College (PTKIN) in Indonesia has the task of realizing the vision of the Ministry of Religious Affairs to educate the nation's life. It is the centre for scientific and Islamic studies, in order to integrate religious sciences and technological sciences. In addition, it has a strategic role in realizing the concept of Islam wasathiyah. It is the concept to create Muslims who are peaceful, tolerant, and democratic towards diversity in Indonesia.

The State Islamic Religious College's (PTKIN) contribution is expected it will be able to encourage the progress of Muslims and the Indonesian in general. Therefore, strategic stages in the policy of PTKIN's development must be based on a strong vision and mission. The managers of PTKIN is expected it will be able to provide optimal services to society and to improve the quality of higher education performance, the quality of PTKIN graduates, and the development of spreading Islamic religious values in Indonesia.

The term policy is widely used in government or political systems. This term has a very broad meaning. A policy can be interpreted as a problem or thing related to the public interest. It can also be interpreted as government administration (Hasbullah, 2015). The word policy can also be related to the word wisdom. Because the use of the word policy and wisdom in terms of pronunciation in the Indonesian language is almost the same, but both of them has a different meaning (Tilaar & Nugroho, 2009). The use of the term policy is based on rational considerations. But in the use of the term wisdom which emphasizes the emotional considerations.

The policy consists of elements of intelligence, expertise, and wisdom, which become unity in a concept and principle. It is a reference in making work plans and leadership. It is also a justification for the action of the government administrators and organizations in a statement of ideals (Sagala, 2008). The policy is a label for a field of action. It is a general expression based on general objectives or desired circumstances. The policy is government decisions, formal authorizations, and the part of a well-planned program. Nanang Fatah (Fattah, 2013) emphasized that the description above that can be understood as two main points in the policy. First, there are a number of problems with certain characteristics in the policy. Second, certain characteristics in the policy-making process can be interpreted as a process. The educational process is a sustainable cycle. Because education is a systematic effort to achieve awareness and knowledge. Education in a narrow sense is synonymous with school because education essentially contains elements of learning organized by schools as educational institutions.

Educational policy has two main characteristics. First, it is essential which has a function to overcome a difficult and complex problem. Second, this comprehensive has a function to minimize the emergence of losses for all parties. Therefore, education policy-making must take into consideration substances that are closely related to the public interest (Sagala, 2008). The formulation of education policy must refer to the ideal depiction of policy implementation. It can be done by deep analysis at all levels of society. Afterwards, based on that study, it is analyzed and studied comprehensively to find factors that influence policy implementation and to conduct mitigation.

The process of policy implementation analysis leads to deep scientific studies to build a new paradigm with comprehensive and integrative educational policy concepts and theories. Educational policy studies should refer to philosophical foundations, transparency, democratization, and excellent service by involving society participation. Society participation in the formulation of educational policies provides criticism so the policies formulated will be in agreement with the needs and expectations of the society and nation (Irianto, 2011). Educational policies should be able to encourage the quality of education until they can be realized effectively and efficiently. Syaiful Sagala explained that there are two approaches in education, they are:

1. The Empirical Approach is an educational policy approach that emphasizes the description of the causes and effects of a policy. Therefore this policy emphasizes empirical information sources that consist of facts and values of educational policy implementation. Accordingly, problems related to policy implementation are factual and valid.

2. An evaluative approach is an approach that emphasizes the determination of the quality or value of the policy. It is used to answer evaluative questions by containing the benefits or values of the policies that have been determined. It has two stages, they are: a) evaluation on the process is used to determine the application of educational policies in order to determine the achievements of policies that have been implemented, and b) evaluation on impact is used to determine the impact of changes on the desired objectives of the policy (Sagala, 2008).

Based on the description above, it can be understood that the policy-making process is carried out in some stages. Because it is a series of interrelated actions. It consists of agenda determination, policy formulation, policy adoption, policy implementation, and policy assessment. PTKIN's policies are also expected to be dynamic, especially in governance development policy and quality development policy. At least it has been reflected in the management and development policies of Islamic Religious Higher Education in the Ministry of Religious Affairs in the form of a Decree of the Minister of Religious Affairs or a Regulation of the Minister of Religious Affairs. (KMA Nomor 394 Tahun 2003 Tentang Pedoman Pendirian Perguruan Tinggi Agama, 2003)

Based on the Strategic Development Planning of the Directorate General of Islamic Education in 2015-2019, the Islamic education policy emphasizes some improvement programs, they are: 1) access and quality of Early Childhood Education (PAUD), 2) access and quality of 12-year compulsory education, 3) access, quality, and relevance of Islamic religious higher education, 4) quality of religious education services, 5) quality of religious education in a non-Islamic school and 6) quality of religious education governance. (Kementrian Agama Republik Indonesia, 2019)

Based on these policy directions, the strategy for developing Islamic Education in the Directorate General of Islamic Education is implemented through five priority activities, as follows: 1) improving the quality and relevance of Islamic religious education; 2) increasing access, quality, relevance and competitiveness of Islamic religious education 3) increasing access, quality, and relevance of Islamic schools, 4) increasing access, quality, relevance and competitiveness of Islamic higher education; 5) support for educational management and other technical duties of Islamic education.

The aim of policy and development of Islamic education is to improve and develop the quality, relevance, access, competitiveness, governance and accountability of Islamic education institutions. It can be done by providing data and information planning, strengthening planning and budgeting documents, improving the quality of administrative services, improving the quality of employment affairs management, and the availability of applicable regulations.

Furthermore, regarding the Strategic Plan of the Directorate General of Islamic Education for 2015-2019, seven strategic objectives of Islamic Higher Education are explained, they are:

1. Expanding affordability, equality, and security access to the widest possible extent to obtain Islamic Religious Higher Education;
2. National development necessities;
3. Increasing the quality and relevance of academic and non-academic activities

for students of Islamic Religious Higher Education;

4. Enhancing the effective and efficient system of the Directorate of Islamic Religious Higher Education;

5. Developing partnerships between Islamic Religious Universities and stakeholders;

6. Enhancing autonomous Islamic Religious Higher Education within the framework of transparency and accountability;

7. Developing a distinctive Islamic Religious Higher Education and developing a destination for world Islamic studies.

The policies explanation above is summarized into four main policies for Islamic higher education are: 1) expanding access to Islamic higher education; 2) improving the quality, relevance and competitiveness of Islamic higher education; 3) strengthening management and accountability system of Islamic Religious Colleges (PTKI), and 4) developing Islamic higher education based on the integration of science and Islamic moderation.

Based on the description above, it can be perceived that the policy output of improving the quality of Islamic higher education leads to 1) increasing access and affordability of Islamic Religious Colleges (PTKI), 2) improving the quality and service of Islamic Religious Colleges (PTKI), 3) enhancing the quality and competitiveness of graduates of Islamic Religious Colleges (PTKI), and 4) improving the quality and governance of Islamic Religious Colleges (PTKI).

The existence of the State Islamic Religious Colleges (PTKIN) was inseparable from the establishment of the Islamic College (STI) in Padang and Jakarta in 1946. It adopted the curriculum of the Faculty of Ushuludin, Al-Azhar University, Cairo. Furthermore, on August 14, 1957, based on the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 1 of 1957, the Government Academy for Religious Studies (ADIA) was established as the official academy of the Ministry of Religious Affairs which was prepared to educate and prepare civil servants to become religious teachers. (Diktis, 2015)

Furthermore, in 1960, dealt with Presidential Regulation No. 11/1960 regarding the establishment of the State Islamic Institute (IAIN), PTAIN Yogyakarta and ADIA Jakarta were changed to become the State Islamic Institute. IAIN based in Yogyakarta was inaugurated by the Minister of Religious Affairs K. H. Wahib Wahab on August 24, 1960, in Yogyakarta. Subsequently, on July 1, 1965, the name of IAIN Yogyakarta was changed to IAIN Sunan Kalijaga. This occasion was the forerunner to the establishment of the Islamic Religious College.

Further development, the establishment of IAIN was accompanied by the establishment of IAIN branches based on Presidential Regulation Number 27 of 1963. Until the end of the 20th century, there were fourteen State Islamic Institutes. IAIN North Sumatra was the last IAIN established which was inaugurated by the Minister of Religious Affairs at that time, Prof. Dr H. A. Mukti Ali in 1973 (Kementrian Agama Republik Indonesia, 2019).

In 1997 the organization rationalization was carried out. All IAIN branches with a total of 40 faculty branches were changed into 33 State Islamic Religious Colleges (STAIN). This policy referred to Presidential Decree No. 11/1997. On the other hand, society's need for opening general majors/study programs in IAIN had begun to appear since 1975. In

1975 the State Islamic Senior High School (MAN) in Indonesia changed a portion of the content of religious and general subjects. This policy caused IAIN to open a general major called Tadris in Tarbiyah Faculty. In addition, this policy had caused many MAN graduates to continue their studies in general majors/study programs.

Therefore, in 1998 IAIN Syarif Hidayatulloh Jakarta developed the concept of IAIN with a wider mandate. Afterwards, it opened departments or study programs in the fields of exact sciences and social sciences, including psychology, accounting, management, informatics engineering, and agribusiness. In subsequent developments, this department/study program was upgraded to become a faculty (Suwito, 2019). Therefore, The State Islamic Religious Colleges (PTKIN) was growing rapidly in the reformation era. It had been marked by the development of non-Islamic studies faculties and departments. This condition encouraged institutional transformation from an institute to a university, in the form of State Islamic University (UIN).

Eventually UIN was established for the first time. It is IAIN Syarif Hidayatullah Jakarta, which transformed from IAIN to UIN Syarif Hidayatullah Jakarta in 2002. IAIN Sunan Kalijaga Yogyakarta became UIN Sunan Kalijaga in 2004. Then in succession PTKIN carried out the transformation from IAIN to UIN including are UIN Maulana Malik Ibarahim Malang, UIN Alaudin Makasar, UIN Syarif Qosim Riau, and UIN Sunan Gunung Djati Bandung.

Literature Review

Transformation Policy of IAIN to UIN

Harold Laswell explained that policy is a form of intellectual work because it involves the decision-making process including description and objectives to be achieved, performance development, long-term impact, research and evaluation to ensure effective and efficient current policy (Syafiie, 2005).

Woll was cited by Tangkilisan, describing public policy as some government activities to solve problems in society, either directly or indirectly or through various institutions related to society. William N. Dunn addressed the term public policy as a complex dependency pattern of interdependent collective choices that were made by government agencies or offices (Dunn, 2002).

Transformation of IAIN to UIN

The Islamic Religious Colleges (PTKI) is currently faced with major and fundamental problems regarding educational output. this has not fulfilled various aspects of the needs of society. Even though the demands for change continue with the times.

Bassam Tibi emphasized that the problem of higher education is a consequence of the problems faced by PTKI in general. Those problems such as the unclear foundation of the scientific epistemology, the unclear vision and mission (as a da'wah, academic or practical-pragmatic institution), even issues of curriculum, human resources, budget funds, cooperation (stakeholders), and other supporting facilities (Tibi, 1991).

It has been a long time since some parties wanted the transformation of IAIN to UIN. This condition has caused several transformations of IAIN to UIN. The

reason is not only a change in the status of the institution but also the wider mandate. Besides, it is also important that each UIN has its own uniqueness so there are different patterns in reconstructing science. (Kementrian Agama Republik Indonesia, 2019). The transformation discourse of IAIN to UIN is expected to integrate religion and science. The transformation is a process of change that occurs gradually. The change is done by responding to the influence of external and internal elements. The transformation of IAIN to UIN is a dynamic cycle. Since the establishment of PTKI in the Ministry of Religious Affairs, it is quite dynamic in responding to the times by carrying out a process of institutional transformation. (Nata, 2003a)

The emergence of the transformation idea of IAIN to UIN in Islamic religious higher education is actually based on the spirit of returning a more comprehensive Islamic study with a broader scientific discipline, such as psychology, communication, sociology, anthropology, and so on.

Several reasons for the importance of the transformation of IAIN to UIN are as follows:

1. Demands and needs of the global era that could degrade the role of IAIN graduates if only studying religious sciences;
2. Eliminating the dichotomy of science and religion which can result in a secular attitude;
3. The needs of stakeholders in Islamic higher education (Minhaji, 2002).

Other reasons for the transformation of IAIN to UIN are: 1) moderate Islam in Indonesia and deradicalization, 2) enhancing access to Islamic higher education in the regions, and 3) the Gross Enrollment Rate (APK) of secondary education nationally is still quite low.

Therefore, education reform must be carried out immediately so the society at large can understand that education is a human investment. It must be designed and financed more adequately with the purpose that this nation is able to grow and compete internationally along with the growth and democratization processes in Indonesia. Fazlurrahman stated that every reform in Islam must begin with education. (Tunru, 2018)

The transformation of IAIN to UIN is believed to have positive impacts, they are: First, the existence of UIN is able to solve the dualism problem between the education system and the scientific dichotomy, specifically religion and science; Second, the existence of UIN as an institution will be able to develop and combine Islamic religious sciences and modern science; Third, the existence of UIN can raise student interest, capacity and competitiveness. (Juhaya, 2002)

The Foundation of Transformation of IAIN to UIN: the Integration of Science

The idea of scientific integration is motivated by a dichotomy between the general sciences and religious sciences.

Regardless of the controversy over the transformation of IAIN to UIN, the interesting fact is the tendency of Islamic studies. Since IAIN was founded, it had owned two main functions are: 1) IAIN has a strategic position as a centre for religious studies which has a religious mission to enlighten the Muslim community in understanding Islamic teachings, and 2) IAIN becomes avant-garde in studying Islam as an academic discipline, not as a religious doctrine (Azra, 1999).

The transformation of IAIN to UIN is a step forward that requiring comprehensive and tactical studies.

Because it will have an impact on all aspects for instance changes in form, curriculum, extra-curricular activities, management, and collaborative networks. It will have an impact on the quality of graduates (high output quality). So that the existence of UIN is institutionally equal to higher education institutions in Indonesia. On the other hand, UIN has scientific specifications and distinctions that are different from other universities (Kamaruddin, 2006).

Knowledge integration is one of the missions to transform IAIN to UIN. Knowledge integration is one of the main targets in transformation. Therefore the transformation process must have a very strong foundation for supporting the development of UIN.

The foundation for the transformation of IAIN to UIN, which contains the mission of integrating science consisting of philosophical, normative, juridical and historical bases (Kementrian Agama Republik Indonesia, 2019).

The Implications of Transformation of IAIN to UIN

The emergence of the transformation idea of IAIN to UIN will have implications as follows:

1. a more comprehensive scientific scope and Islamic studies;
2. the students 'and lecturers' insights are more advanced by trying to integrate Islam and science in every discussion;
3. the academic management will be greater, the land will be wider, the need for lecturers and administrative staff will be more developed. (Nata, 2001)

Other implications of the transformation of IAIN to UIN are:

1. Raw input is more varied. It is not only from Islamic senior high schools graduates but also from senior high schools because UIN has provided general departments and faculties;
2. There is no dichotomy of the religious sciences and general sciences by integrating religious sciences and general sciences; (Munadi & Kusmana, n.d.)
3. Job opportunities for graduates will be wider in scope and existence; (Nata, 2010)
4. provide opportunities for graduates to perform vertical mobility with wider opportunities;
5. the operation of professional education, high quality, and exhaustive will be the demands of all parties.

Research Method

The policy analysis in this study used the perspective of Michael Hill in William N. Dunn. According to Michael Hill, there were two perspectives in public policy analysis. They were analysis of policy and analysis for policy (Nata, 2003). The main subject of this research was the policy of the transformation of IAIN to UIN by the Directorate of Islamic Religious Higher Education at the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia. Specifically, this research policy analysis framework prompted academic interest. It was directed on a deep study of the background of the implementation of the transformation of IAIN to UIN by the Directorate of Islamic Religious Higher Education at the Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia from 2002 to 2017. The use of the case study in this research was a methodological choice to strengthen the study of qualitative

research. Because the use of the case study was determined based on individual cases. It is not determined by the research methods used. The use of case studies was functioned to strengthen qualitative data.

Based on the description above, this study used an intrinsic type of case study to understand a case. It aimed to describe the nature of the case in representing other cases related to the transformation of IAIN to UIN. This study used a qualitative approach from Anselm Strauss & Juliet Corbin's perspective to fully explore and understand the implementation of the transformation policy of IAIN to UIN. (Corbin & Strauss, 2003)

Qualitative research tends to use several methods consist of: observation or observation methods, interviews, and documentation studies (Moleong, 2019) qualitative approaches tend to use interpretive-based research (Creswell & Creswell, 2018). Therefore, this study used data collection methods in the form of a deep interview. The deep interview in this research is used to reveal facts to a number of parts in the Directorate of Islamic Religious Higher Education at the Directorate General of Islamic Education of the Indonesian Ministry of Religious Affairs regarding the transformation process of IAIN to UIN. Besides the data collection process also used documentation methods to complement the findings of data and information during an interview.

Written sources in this study were the collection of laws and regulations on Islamic education, the collection of Minister of Religious Affairs Regulations concerning the Organization and Work Procedures of State Islamic Colleges, the collection of Regulations on Islamic Religious Higher Education and other documents such as the proposed academic manuscripts for the transformation of IAIN to UIN as well as relevant meeting minutes.

Data collection techniques in this study used several data collection techniques, they are in-depth interview, documentation and observation. It was expressed by Devine, "Interviews (also documentation) strive to uncover a deeper level of information in order to capture meaning, process, and context, where explanation 'involves describing and understanding people as conscious and social human beings" (Marsh & Stoker, 1995).

The research subject was the Directorate of Higher Education at the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia, which handled the establishment of policies for the transformation of IAIN to UIN. Furthermore, based on the documentation that had been collected, the researcher conducted a document review related to the transformation policy of IAIN to UIN and the implementation of the policy of the Directorate of Islamic Religious Higher Education. Data analysis used data reduction, data presentation, and verification, and drawing conclusions, (Miles, 2015). Conclusions were drawn by comparing the suitability of the research subject's statements with the meaning contained in the concepts being studied. Drawing conclusions were expected to be new findings in the form of a description of an object that had never existed before. Checking the validity of the data was carried out to prove that the research had fulfilled the elements of scientific research as well as to test the data obtained in this study. Credibility, transferability, dependability, confirmability of data presentation by researchers can be justified (Zamili, 2015).

Findings

Based on the presentation of data and research analysis, the research findings on the background of the transformation policy of IAIN to UIN were as follows: the background and policy objectives of the Director-General of Islamic Religious Higher Education (Diktis) regarding the transformation policy of IAIN to UIN had been founded. The transformation of IAIN to UIN is to meet the demands of society's needs in the field of higher education. When IAIN had begun to open general departments/study programs to meet the demands of society, IAIN had to change to UIN. The forms of society's demands for PTKIN as follows: wanted to increase the quality and quantity of PTKIN by developing general departments/study programs and institutional development. PTKIN was expected to be able to compete in quality both nationally and internationally. The Development of moderate Islam in Indonesia and deradicalization. The enhancement of APK PTK. The desire of several regions to have State Islamic Universities. The enhancement of the number of MA/SMA/SMK/ equivalent graduates who need higher education institutions to continue their studies. The continuation of the historical development of PTKIN dynamically.

While the research findings related to the objectives of the transformation of IAIN to UIN are as follows:
1. The improvement of the quality, access, distribution and competitiveness of the management of Islamic Religious Higher Education;
2. Integration of science and strengthen distinction;
3. The Improvement of the Islamic Religious Higher Education System;
4. The socialization of Islamic moderation for society and graduates ;
5. The enhancement of the scientific and Islamic studies scope to make it more comprehensive;
6. The enhancement of students' and lecturers' insight to be more developed by integrating Islam and science in every learning;
7. The development of PTKIN to be bigger, which has an impact on budget development, infrastructure development, and human resources development.

The objective of the transformation policy of IAIN to UIN had directed to a type of distributive public policy. It was a policy regarding the allocation of services or benefits to certain segments within certain groups of society from the broad population of society.

Based on these findings, the Directorate of Higher Education of Islamic Religion had implemented the stages of public policy based on William Dunn through the agenda-setting stage, the policy formulation stage, the policy adoption/legitimacy stage, the policy implementation stage, and the policy evaluation stage. Findings were obtained based on the research data on the implementation of the transformation policy IAIN to UIN from 2002 to 2017, as follows:

Originally, the transformation policy from IAIN to UIN was based on a proposal from IAIN. It was not based on a policy line that had set out in the grand design. It means that policy was established from the bottom-up process. It was pioneered by IAIN Syarif Hidayatullah Jakarta which had succeeded in proposing a change to UIN in 2002. It was then followed by other IAIN/STAIN.

Dit. Diktis Kemenag had conducted feasibility tests on the proposed transformation based on three issues, they are administration, quality assurance, and

politics. In the first period of the transformation policy from IAIN to UIN (2002-2005), political considerations had become decisive.

That was why in the first period of the transformation policy of IAIN to UIN, there was one STAIN that succeeded in joining the transformation policy to UIN. It was STAIN Malang that transform to UIN Malang. It was the only STAIN that had succeeded in changing the form directly to UIN, without previously becoming IAIN. It had happened because at that time there was no regulation in the Ministry of Religious affairs which regulated it;

In the next development, Dit. Diktis Kemenag issued several regulations as guidelines for the transformation policy of IAIN to UIN. One of them was requiring a distinction as a standard of excellence and uniqueness after becoming UIN. Also various administrative requirements and other quality standards. In this second period, the process of creating a transformation policy was still based on the IAIN's proposal, but the proposal must follow the regulations set by the Ministry of Religion;

Since the Ministry of Religion issued PMA No. 15/2014 concerning a change in forms of PTK and then Dit. Diktis made the Grand Design for the Development of Islamic Higher Education, the transformation policy of IAIN to UIN for the Third Period was carried out according to the policy lines and planning of the Ministry of Religious Affairs. It means that during this period the policy was a technical action by the Ministry of Religious Affairs. It was more top-down.

The procedure for submitting the transformation of IAIN to UIN was as follows: 1) IAIN submitted a proposal for transformation to UIN to Dit. Diktis. It was supported by proposals and academic papers based on the provisions; 2) Dit.

Diktis conducted a feasibility study based on regulations; 3) The Minister of Religious Affairs through Biro Ortala Setjen processed the proposed transformation with other ministries to obtain endorsement from the President in the form of a Presidential Regulation concerning the Change from IAIN to UIN;

In 2017 the Ministry of Religious Affairs implemented a moratorium on the transformation of IAIN to UIN. This moratorium decision was actually to follow up on the evaluation conducted by the Ministry Administrative and Bureaucratic Reform (KEMENPAN RB) which has not seen the success of UIN in realizing the distinction.

The moratorium in 2017 was to evaluate the change in the form of IAIN to UIN based on the letter of the Director-General of Islamic Education Number 2534 / Dj.I / PP.03.2 / 07/2017 dated July 4, 2017. The moratorium was aimed at structuring the institution and improving the quality of state Islamic religious education as well as conducting a review of the scientific integration in PTKIN.

Until now, in 2020, there is no evaluation result document conducted by Dit. Diktis Kemenag dictates the level of achievement of UIN in realizing the standardization and other targets promised. It because of Dit. Diktis has not published guidelines and indicators for the success of UIN to measure and evaluate it.

Since the first time PTKIN was established, there had been two main missions. They were to make it a religious study institute and to make it a da'wah institution. On the one hand, the transformation policy of IAIN to UIN had led to the tendency to make religious study institute. It can be seen from the pattern of new student recruitment that did not require the ability of religious knowledge, especially for general study program

students. The impact was the strange conditions occur, on the one hand, the general study program is opened in order to carry out scientific integration, but on the other hand, there is no requirement for the ability of Islamic religious knowledge as a new student candidate. The advancement to improve the ability of Islamic religious knowledge for general study program students is also still considered weak. There was already a concept of 'Ma'had Aly'. But in fact, Ma'had Aly had not been able to accommodate all general study program students to get guidance to improve Islamic knowledge. This is a challenge that needs to get a special evaluation, especially with regard to the objectives of transformation so that UIN is able to carry out scientific integration.

The requirements for submitting the transformation of IAIN to UIN includes the following:

1. The proposer PTKIN must have a grand design for the quality development of UIN to transform IAIN to UIN;

2. The transformation of IAIN to UIN refers to the Grand Design of Islamic Higher Education, they are 1) Strengthening Institutional Capacity in 2015-2019, 2) Reaching National Competitiveness in 2020-2024, 3) Positioning in Regional Competitiveness in 2025-2029 4) Becoming the world's reference for Islamic studies in 2030-2034;

3. Referring to the Strategic Planning for 2020-2024. The Directorate of Islamic Religious Higher Education already has 17 State Islamic Universities (UIN) in Indonesia and will be developed to 30 State Islamic Universities (UIN).

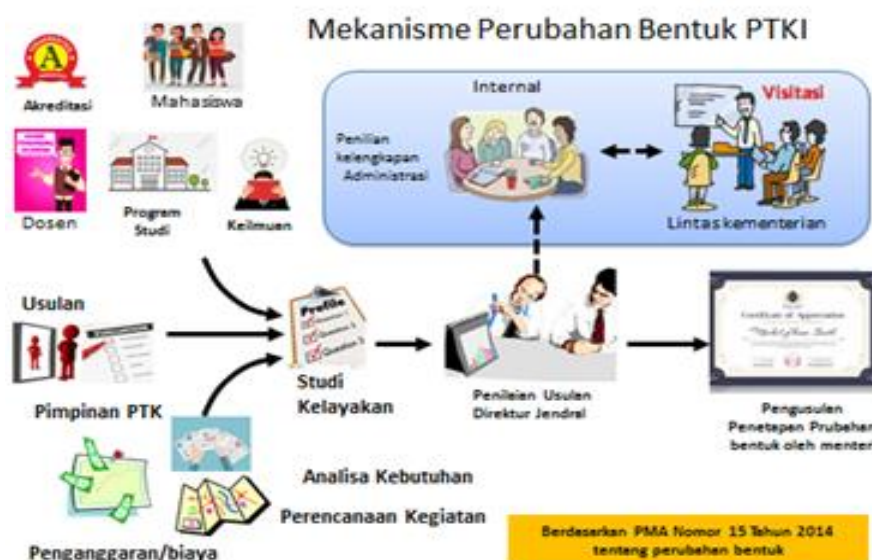The implementation of the transformation before 2014 was carried out by reviewing the transformation proposal. In contrast to the implementation of the transformation of IAIN to UIN in 2017 after the issuance of Regulation of the Minister of Religious Affairs Number 15 of 2014 concerning the transformation of Islamic Religious Colleges. At that time, every IAIN that proposed a transformation to UIN must include an integration paradigm and an integrated curriculum design in detail and comprehensive.

The process of submission for PTKIN transformation referred to Minister of Religious Affairs Regulation (PMA) Number 15 of 2014. PTKIN submitted a proposal accompanied by an academic text to the Directorate General of Islamic Education. After it had been reviewed, assessed and analysed by the Directorate General of Islamic Education, it was then recommended to the Minister of Religious Affairs through the Secretariat General. It would be reviewed the completeness of the requirements by the Organization and Administration Bureau (Biro Ortala).

It would be proposed transformation to KemenPAN-RB if the results of the review were eligible. It would be returned to the proposer to complete the lack of requirements if the results of the review were ineligible. During the inter-ministerial process, the responsibility belonged to the Organization and Administration Bureau (Biro Ortala) in Secretariat General.

The process of a feasibility study for transformation referred to the minimum assessment according to PMA 15/2014 with criteria A> 350 Highly Recommended; B 300-349 Recommended; C< 300 Did Not Recommend. For more details, it can be seen in the figure below:

Figure.1 The Transformation Mechanism of Religious Colleges (PTK) Based on The Minister of Religious Affairs Regulation (PMA) 15 of 2014

The interferences faced by PTKIN in the transformation process is an immature concept in the core business that would be implemented, especially in the establishment of general study programs. As a result, many IAINs were still trapped in their desire to change their status.

The results of the research showed that 6 State Islamic Universities (UIN) that had been resulted from the transformation policy in 2017 had not been able to establish general study programs in agreement with the provisions. However, the transformation process in the first stage had mostly been going well, although there were no clear guidelines on how to carry out the transformation in integrating science.

Factors that influence the constraints in the transformation process of IAIN to UIN are: 1) the vagueness in the implementation of development programs and the measurement of performance achievement; 2) resources and funding; 3) management; and 4) culture.

The form of transformation from IAIN to UIN in several aspects and the distinctions in each PTKIN was explained into several periods as follows:

1. Educational platform aspects
   a) The First Period (2002-2005)

   In the first period of the transformation of IAIN to UIN in the educational platform, the theme of integration of Islamic values and scientific values was very dominant. In this period, the spirit of scientific integration had begun to become the main study.

   b) The Second Period (2013-2015)

   In the second period of the transformation of IAIN to UIN in the educational platform, the theme of integration of Islamic values and scientific knowledge had remained the main object of study. In this period there was an emphasis on Islamic character in order to strengthen the distinction between PTKIN and PTU.

   c) The Third Period (2017)

   The third period of the transformation of IAIN to UIN in the educational platform still retained the integration of Islamic values and scientific values. It was more visible in the aspects of epistemology, ontology and axiology with was

strengthened by entrepreneurial abilities.

Based on the description above, the findings of the transformation of IAIN to UIN were as follows:

a) Demands and needs of the global era which could degrade the role of IAIN graduates if only studying religious sciences;

b) Excision of the dichotomy between science knowledge and religious knowledge which ultimately results in a secular attitude;

c) The needs of stakeholders of Islamic Religious Higher Education for graduates to master not only the religious sciences but entrepreneurship.

2. Scientific Paradigm

a) The First Period (2002-2005)

The first period of the transformation of IAIN to UIN in the scientific paradigm developed the concept of scientific integration-interconnection with al-Quran dan Hadits as the main foundation. Those scientific integration-interconnection concepts had been interpreted based on the concepts in each PTKIN.

b) The Second Period (2013-2015)

The second period of the transformation of IAIN to UIN in the scientific paradigm still referred to the concept of scientific integration-interconnection. Nevertheless, it was partial and it was considered to degrade the existence of UIN as PTKIN under the Directorate of Islamic Religious Higher Education. In this period, a moratorium on the transformation of IAIN to UIN had been conducted to reinforce the provision of scientific integration-interconnection in PTKIN. In this period the Grand Design of

Institutional Transformation of Islamic Higher Education had been compiled.

c) The Third Period (2017)

The third period of the transformation of IAIN to UIN in the scientific paradigm still committed to the concept of scientific integration-interconnection based on the Grand Design of Islamic Higher Education Institutional Transformation. PTKIN that would carry out the transformation should include an institutional profile, a strategic development planning and a scientific integration-interconnection paradigm.

The description above shows that the scientific paradigm of the transformation of IAIN to UIN should incorporate the complete concept of integration-interconnection with a philosophical, normative, juridical and historical foundation.

3. Educational Management Foundation Aspects

a) The First Period (2002-2005)

The first period of the transformation of IAIN to UIN in the foundation of the educational management connected to Pancasila as the national principle and Islam as science, humanity, modernity, and nationality. It had tried to combine the educational foundation of Indonesian and Islamic moderation with a strategy of strengthening Islamic religious knowledge, humanities, social science, natural science, formal, and applied science.

b) The Second Period (2013-2014)

The second period of the transformation of IAIN to UIN in the foundation of educational management bolstered Islam and Pancasila in order to develop

religious moderation. It aimed to produce independent, superior, competitive and innovative human resources with the Islamic Learning Society approach.

c) The Third Period (2017)

The third period of the transformation of IAIN to UIN in the foundation of educational management examined the ontological status of both qauliyyah and kauniyah verses. It was the core or basis for science and it was used as a grand narrative in the development of science.

The foundation of educational management was aimed at producing scholars, intellectuals, and humanist who are able to face high competence, excellence performance, diversity (plurality), the information and technology revolution and knowledge transfer.

The foundation of the educational management in the third period had referred to the core values of UIN, they are: 1) opening to change by building an attitude that is ready to learn and willing to improve; 2) consistent in maintaining selected core values; 3) commitment to work systemically; 4) oriented towards achieving the vision; 5) the quality management system becomes a tool to maintain the performance standard of vision achievement; 6) featuring perfect service, and 7) strong and creative leadership.

Core values were concerns that were valued, were upheld, were carried out, and were the soul of an organization or the core values of various sets of values or basic principles that had been believed and had been imbued by UIN in transforming knowledge.

Basic values or principles were superior strengths in strengthening scientific integration in UIN. Core values, in Islamic religious colleges, could also limit the choice to realize the vision and mission of integration of UIN. It would even become a distinction for PTKIN in the transformation of IAIN to UIN.

Based on the description above, there were the most basic considerations in implementing six core values in Islamic religious colleges are 1) intellectualism, 2) intelligence, 3) openness, 4) modernity, 5), nationality and 6), godliness.

Discussion

Theoretical Implications

This research intensifies the theory that was presented by Said Zainal in his book entitled Public Policy (2016). Zainal stated that policy does not always come from the government. It can come from society suggestions through a bottom-up process. The role of the government was to process proposals to policies, as happened in the transformation process of IAIN to UIN, which had been facilitated by Dit. Diktis through formal procedures;

The research results also prove the correctness of the theory presented by Robert E. Goodin, Martin Rein, and Michael Moran, quoting Richard Neustadt's opinion, that the political process and policymaking are mostly a matter of "persuasion" which begins from the process of selecting, deciding, and enacting. It because before the issuance of The Regulation of Minister of Religious Affairs (PMA) no. 15 of 2014 concerning the change in forms of Religious Colleges (PTK), the political role was very dominant in the success of the transformation policy of IAIN/STAIN to UIN;

After the issuance of PMA Number 15 of 2014, the establishment process of the

transformation policy of IAIN to UIN must follow this regulation. The role of the government (Dit. Diktis) is to carry out regulations as a basis for creating policies. This policy process is conforming to the theory presented by William N. Dunn, that public policy contains a list of interrelated action options, which are systematically compiled by government institutions, agencies, or officials (Dunn, 2002). Also according to Thomas R. Dye, public policy is any policy that the government chooses to do or not to do (Dye, 2018). It was also supported by Anderson that public policy is formulated and developed by institutions that have close relationships with government agencies and officials.

Practical Implications

This research has practical implications for four parties, namely: the Directorate of Higher Education of Islamic Religion, the Directorate General of Islamic Education at the Ministry of Religion, the State Islamic University, the State Islamic Institute which will or is currently transforming to IAIN, and for researchers of the IAIN transformation policy to the next UIN.

Directorate of Islamic Religious Higher Education

The results of this study are useful for the Directorate General of Higher Education to be used as material for evaluating the already implemented transformation policy of IAIN to UIN. It is also useful as a reference for the next implementation of the transformation policy of IAIN to UIN.

State Islamic University (UIN)

The results of this study are useful for UIN to become a reference for evaluating the success of being transformed from IAIN. The evaluation that needs to be done is primarily to measure the level of success in realizing the strategic planning as outlined in the academic manuscript of the proposal of IAIN to UIN. It is also to measure the level of success in realizing the scientific integration planning and the distinction, has been achieved properly or not.

State Islamic Institute (IAIN)

State Islamic Institutes (IAIN) which are going to or which are in the process of transforming to UIN can use the results of this research as material for evaluating their struggle process. The results of this study are very useful for IAIN to guide the process of implementing the transformation to UIN.

Further Research in Transformation Policy of IAIN to UIN

The results of this study are very useful for further research to develop a side of information that has not explored in this study. For example, examining the implications of the transformation of IAIN to UIN at every UIN. The results of this study can serve as a basic reference for the research.

Conclusion

The Transformation Policy of IAIN to UIN which implemented by the

Directorate of Islamic Religious Higher Education (Dit. Diktis) of the Directorate General of Islamic Education (Ditjen Pendis) of the Ministry of Religious Affairs of the Republic of Indonesia was a bottom-up policy. It was to fulfil the IAIN/STAIN proposal to transform to UIN and meet the demands of society in the field of higher education, such as availability of general study programs, institutional development, improvement in APK PTK, development of PTKIN access throughout regions, and the continuation of the historical development of PTKIN.

The objectives of the transformation policy of IAIN to UIN were: the improvement of the quality and competitiveness of PTKIN in the national and international levels; scientific integration and distinction reinforcement; Islamic moderation development and deradicalization; the improvement of the scientific and Islamic scope to be more comprehensive; and the endorsement of independence and the autonomy of PTKIN.

The transformation policy of IAIN to UIN from 2002 to 2017 had created 17 UIN. The transformation process was based on three criteria, consist of administration, quality assurance, and communication of the religious colleges (PTK) leadership with the government. The transformation procedure was: a) IAIN proposed transformation to UIN to Dit. Diktis. It was supported by proposals and academic papers according to the provisions; b) Dit. Diktis conducted a feasibility test based on regulations; c) The Minister of Religious Affairs through the Bureau of Organization and Management (Biro Ortala) processed the proposed transformation with other ministries to obtain endorsement from the President in the form of a Presidential Regulation concerning the transformation of IAIN to UIN.

Initially, the role of intensive communication between the leadership of PTKIN and government officials was the most decisive matter in the process of transformation of IAIN to UIN. However, after the Ministry of Religious Affairs had issued PMA Number 15 of 2014 concerning Changes in the Form of religious colleges (PTK), administrative considerations and quality assurance became the main considerations.

The institutional organization of UIN was formulated based on 3 foundation aspects, they are educational platform aspects, scientific paradigm aspects, and educational management foundation aspects. The Ministry of Religious Affairs carried out a moratorium on the transformation of IAIN to UIN in 2017, to evaluate the transformation of IAIN to UIN on 11 UIN by connecting to the letter of the Director-General of Islamic Education Number 2534 / Dj.I / PP.03.2 / 07/2017 of 4 July 2017. There was no evaluation conducted by the Directorate of Islamic Higher Education in Ministry of Religious Affairs (Dit. Diktis Kemenag) until 2020 to measure the level of achievement of UIN in realizing the distinction and other targets promised in proposals and academic papers;

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