

EVALUATION OF THE IMPLEMENTATION OF THE “ISLAM MELAYU NUSANTARA” POLICY AS A DISTINGUISHING OF UIN RADEN FATAH

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Abstract

Higher education is an institution that nurtures the birth of quality intellectual resources. Universities contribute to improving the quality of Human Resources (HR), including the Raden Fatah State Islamic Institute (IAIN) as one of the Islamic Universities located in Palembang City. Factually, IAIN Raden Fatah developed and planned the institutional change of IAIN into Raden Fatah State Islamic University (UIN). The development effort has been carried out since 2003. This effort is interesting to be studied and investigated in more depth. As a public organization, the vision of the organization is very important and determines the wheels of the organization affecting the overall mission and management mechanism. IAIN's organizational vision affects the organizational structure, science and the role of institutions as pioneers of change and readiness to face global competitiveness. The purpose of this study is to describe the formulation of the vision, development of scientific orientation and competitiveness as the basis of the campus management's efforts in carrying out a process of change. Change management is carried out as a theoretical framework to find out the process carried out by IAIN to achieve the big goal of becoming UIN Raden Fatah. It is recognized that the changes made have taken at least 10 years, and in 2014 began to see results. The results of this study indicate that the vision that was initiated, formulated and implemented as a reference for the entire academic community of IAIN Raden Fatah, which was recorded 19 times, underwent changes and greatly influenced the institutional performance in achieving these great goals. In the scientific context, the scientific model formulated by Ismail about the "House of Science" can be accepted as planning for the development of IAIN Raden Fatah. The biggest challenge is global and inter-institutional competitiveness by improving curriculum, evaluation, materials, and training for lecturers and other education personnel.

Keywords: Implementation, Policy, Malay, Archipelago

Introduction

The transformation of the State Islamic Institute (IAIN) into the Raden Fatah State Islamic University (UIN) is an interesting leap in the management of higher education. Especially, UIN Raden Fatah makes "Islam Melayu Nusantara" a distinction as well as a policy in the academic field towards an international standard university. (Tim Penyusun, 2014).

To evaluate the implementation of the Islamic Malay Archipelago policy as a distinction of UIN Raden Fatah Palembang. This effort was carried out in various discussions, one of which was to restore the glory of Palembang through the university in its academic studies (Berita Pagi, 2018). Interestingly, there are at least two of these studies. First, Malay Islam is a mandate from the Ministry of Religion of the Republic of Indonesia, based on online digital media records there is an interview with Aflatun Muchtar (Rector of UIN Raden Fatah Pertam) that based on the Decree of the Ministry of Religion (Kemenag) that each PT has advantages, where as an identity, IAIN Raden Fatah himself wanted the center of Malay Islamic Civilization in Palembang. Second, one

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academic responsibility, IAIN Raden Fatah tries to maintain this civilization by making Malay Islamic Civilization a superior study program. (Sriwijaya Post, 2014).

In the context of this research, there are at least some interesting things in this evaluation study. First, the dynamics of development direction by building a "distinction" of institutional and scientific development should be discussed openly so that the scientific dynamics and the uniqueness of UIN are read in the public eye. The following describes the characteristics of UIN Raden Fatah which are different from other universities, both in local, national and international contexts and based on Islam. (Afriantoni, 2018).

Second, improving the quality of human resources. It must be recognized that higher education is an institution that fosters the birth of intellectual resources which are expected to contribute to improving the quality of human resources. The activity of producing, constructing and revitalizing the paradigm of human resources, so that they have a good perspective of cognition, affection and connection in the eyes of the community as a provision for their lives-of course it is not easy.

Third, the role is still not optimal. An ideal that is always pursued by the community to tread the existence of life in the community of social, national and state activities. In other words, higher education is to this day an elementary way for the community in its efforts to make it elite – a community group that provides influence, and a strong impetus as well as a leader in the midst of a community. Whatever the community, whether political, economic, social, cultural, professional and so on.

Fourth, it has not functioned as a change agent. College graduates are expected to be able to carry out their functions as agents of social change. Namely understanding and thinking of an open and intelligent society in any field (politics, law, education, health, religion) and various other dimensions. Higher education graduates are also expected to bring enlightenment and influence for improving the standard of living and welfare of the community.

Fifth, historical correlation. In the effort to develop UIN Raden Fatah, various ideas about the distinction of UIN Raden Fatah are academic phenomena that are still developing today. Between ideas, concepts, theories and realities that are widely demanded. In addition, market demands and accelerated institutional development are real realities. Likewise, the basis of development which is correlated with Islam with the Srivijaya kingdom, and Islam with the Palembang Darussalam Sultanate.

At least, since 2014 it has been designated as UIN Raden Fatah and one of its distinctions has been ratified as Islam Melayu Nusantara, for at least four years running (now 2018), therefore various evaluations should be carried out, especially regarding the implementation of the Islamic Malay Archipelago distinction policy at UIN Raden Fatah.

Broadly speaking, this implementation evaluation is divided into three parts, namely ex-ante evaluation (pre-policy-making evaluation), ongoing evaluation (identifying the impact and results of the policy), and 3) ex-post evaluation (assessing the achievement of predetermined goals). Further explanation can be elaborated.

First, the formulation process. Citing the theory of rationalism that the policy formulation process must be based on decisions that have taken into account rationality. The rationality taken is the comparison between the sacrifices and the results achieved. Furthermore, it is explained about the ways in which policy formulations are arranged in the following order: (1) knowing public preferences and trends; (2) find options; (3) assess the consequences of each choice; (4) assessing the ratio of social values sacrificed; and (5) selecting the most efficient policy alternative (Tilaar dan Nugroho, 2008).

Second, policy implementation, Mustopadidjaja mentions several things that are needed in the policy implementation process, namely (1) knowledge, expertise, and skills

to manage the policy implementation process well and effectively; (2) understanding of policy design as a whole; (3) knowledge of a) overall aspects and processes of implementing the policy as a whole, and regarding b) maps and actual environmental conditions in which the person concerned plays a role or where the policy is implemented; (4) early information on the progress of implementation; and (5) the ability to a) evaluate the progress of implementation and to b) develop various possible follow-up steps, which can be in the form of proposals on certain policy adjustments or legal reforms, certain system improvements, and so on. In addition, knowledge and understanding of the policy system that applies in the life of the nation state, in the administrative system of the Unitary State of the Republic of Indonesia is also required (Tilaar dan Nugroho, 2008).

Ketiga, policy environment. The public policy environment is divided into two, namely the evaluation of the policy formulation environment and the evaluation of the policy environment. The evaluation of the policy formulation environment produces a description of how the policy environment is made and why the policy is like that. Evaluation of the Policy Environment is concerned with what environmental factors make the policy fail or be successfully implemented (Tilaar dan Nugroho, 2008).

In the context of Islamic higher education, it is very interesting to conduct more in-depth studies and research, related to its fairly rapid development in the midst of society. Including, the implementation of the distinction of UIN Raden Fatah which to this day is still continuing to develop and change the institutional planning of UIN Raden Fatah towards international standard higher education.

In development, of course, formulating the vision and mission is very decisive for the distinction that will be referred to as part of the wheel of higher education organizations. In this study, the distinction defined as a differentiator affects the vision. Meanwhile, the vision will affect the mission and management mechanism as a whole, from the organizational structure to the scientific aspect. Although sometimes the scientific aspect tends to be independent depending on the paradigm that is built.

This study will at least talk about the management of higher education as the implications of developing the study. It is believed that many experts and experts both as policy makers at UIN Raden Fatah and senior lecturers who already have a lot of experience in the academic field are more worthy of discussing this issue. Apart from these competencies and capacities, research is very important to answer the issue of the distinction of UIN Raden Fatah which is still in the process of thinking that will be developed. Because the focus of this research is on evaluating the implementation of the Islamic Malay Archipelago distinction policy at UIN Raden Fatah.

Research Methodology

The steps for conducting research on this occasion are usually manifested in making research designs in the form of place and time, types of methods, types of data, sources of information, data collection techniques, data analysis techniques, and chronology of research data collection. This study applies an evaluation method using the Stake Countenance Model. Data collection and presentation combines quantitative data and qualitative data. This is the same as what Cresswell and Vicki L. Plano Clark wrote, namely "Mix methods research helps answer questions that cannot be answered by qualitative or quantitative approaches alone" (John W. Cresswell & Vicki L. Plano Clark, 2007). The collection and analysis of research data is dominated by qualitative data with the following design:



Visualize Data Analysis

The research design above is used to collect, analyze, interpret, and report research data. This is as revealed by Cresswell & Vicki L. Plano in their book *Designing and Conducting Mixed Methods Research* "research designs are procedures for collecting, analyzing, interpreting, and reporting data in research studies"(John W. Cresswell & Vicki L. Plano Clarck, 2007).

The model above illustrates that the evaluation of this model consists of three stages, namely; inputs (antecedents), processes (transactions), and impacts (outcomes). In the Intense/objective aspect, the components or things that are evaluated include the antecedents component (reasons and basis for policy making, stages of policy formulation); transactions (implementation of policies consisting of aspects of stages and implementation of policies); and outcomes (policy results consisting of goals, objectives, results of policy implementation). After that, data was collected using the selected instrument. The results of the field data are matched with the evaluation criteria used to decide whether the components or things evaluated in the Intense/objective aspect have met the criteria or not. The results of this analysis process will produce recommendations for policy makers.

Result and Discussion

A. Policy Implementation Evaluation Concept

In the big Indonesian dictionary, the word "evaluation is defined as an assessment". Then, according to Nawawi "evaluation is an activity to assess or see the success or failure of an organization or work unit in carrying out the tasks and functions assigned to it. (Nawawi, 2009).

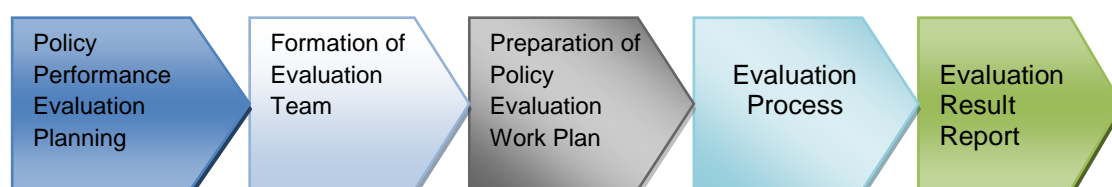
Then, William N. Dunn wrote that in general the term evaluation can be equated with appraisal, rating, and assessment, words that express efforts to analyze policy outcomes in terms of units of value. In a more specific sense, evaluation is concerned with the production of information about the value or benefits of policy outcomes (Dunn, 2003).

From this quote it is understood that evaluation is a measurement of goodness (services), price (benefits), and the value of something. Evaluation can also be understood as an attempt to distinguish the usefulness of the unwholesome, the purity / goodness (precious) from the impurity / impurity of something. Also evaluation is a key analytical procedure of all disciplines.

In evaluating the performance of a policy, there are several processes that must be carried out in order to achieve the desired evaluation objectives. First, make a performance evaluation plan. Steps to determine what things need to be done, the required resources, time, and other things that are relevant to planning needs. Second, form an evaluation team. This team is needed to carry out what was previously planned. This team consists of various elements (stakeholders) related to the policies that have been made. Third, the preparation of a policy evaluation work plan. At this stage, the Team determines the framework and work plan that will be implemented during the policy performance evaluation process. And fourth, evaluate. The pictures for this evaluation study are as follows:

Figure 1

Policy Performance Evaluation Process



Nugroho wrote that a public policy cannot be taken for granted. Policies must be monitored, and one of the monitoring mechanisms is called "policy evaluation". In another book, Nugroho states that evaluation is often only understood as an evaluation of policy implementation. In fact, public policy has three scopes of meaning, namely evaluation of policy formulation, evaluation of policy implementation and evaluation of the policy environment. Therefore, it is these three components that determine whether the policy will be effective or not (Nugroho, 2009).

The idea of Nusantara Malay Islam can be taken from the concept of thinking about Nusantara Islam which indeed emphasizes local values and local culture. Islam Nusantara places Islamic indigenization as a methodology that goes through the process of realizing Islamic values through the form of local culture (Arif, 2015). Ma'ruf Amin laid down three pillars for Nusantara Islam, namely thought, movement, and practice (Amin, 2015). Therefore, Islam Melayu Nusantara itself is a point of view of local people's acceptance of Islam that is open to local cultures.

From the results of Geertz's research, three important things can be drawn from his research model, first, Geertz has a strong attention to the specificity of a culture; second, the characteristic emphasis on the meaning of the thick description of religion; third, Geertz includes a more general conclusion, for example, that both do not reject the doubts caused by the rise of secularism and scriptualism. For Geertz this is a form of general similarity that can be drawn from these two nations (Clifford Geertz, 1989). Based on this framework, the researcher will conduct a discussion of the characteristics of the Malay Archipelago Islam at UIN Raden Fatah. Comprehensively, Geertz's theory of religion as a cultural system includes all ways or patterns of thinking, feeling, and acting. Interest in culture will definitely pay attention to cultural objects such as developing traditions, houses, clothing, bridges, and communication tools. Possibly all these aspects will also be a concern in this study.

B. Malay Archipelago Islamic Distinction Policy

The discourse on the distinction of thinking at the State Islamic University (UIN) Raden Fatah wrestled naturally. The variety of thoughts about the distinction of UIN Raden Fatah is an academic phenomenon that is still developing today. Between ideas, concepts, theories and realities that are widely demanded. In addition, market demands and accelerated institutional development are real realities. Likewise, the basis of development which is correlated with Islam with the Srivijaya kingdom, and Islam with the Palembang Darussalam Sultanate. The dynamics of the direction of "distinction" of institutional and scientific development should indeed be discussed openly so that the scientific dynamics and uniqueness of UIN are read in the public eye. The following describes the distinction of UIN Raden Fatah which is different from other universities, both in local, national and international contexts. Among the most obvious is based on Islam.

1. Islamic Based

The uniqueness of this UIN is evident in the abbreviation UIN with the symbol "I". "I" is Islam. However, the deepening of this Islamic issue needs to be raised considering that in the future, UIN Raden Fatah will not only produce religious leaders, but also scientists. Even though clergy and scientists have been developed so far, with UIN, of course, the scientific aspects will be wider.

In the context of the "House of Science" which was agreed to be the basis for science-integration for UIN Raden Fatah, it is still relevant to be discussed. Because as

a whole "House of Science" has not become an academic foothold to be passed down in the form of a curriculum framework and faculty development. Although it is included in the proposal for the development of the institution, the direction of its development does not refer philosophically and comprehensively to the "house of knowledge" that has been agreed upon.

The possibility that it can be said that the basis of "Islam" is also still debated, although not openly. However, the contextualization of the "house of knowledge" within the framework of institutional development should be the basis for its foundation. It does not necessarily determine the study program solely which sometimes has no relevance to the development of Islamic studies. Instead of development being successful, things like some study programs at UIN have stagnated, especially Islamic-based study programs. How efforts to improve, improve and develop is still a question mark.

2. Melay-Nusantara

For UIN Raden Fatah Malay-Nusantara is the mandate of the Ministry of Religion of the Republic of Indonesia which has been mutually agreed upon by UIN Raden Fatah. For this reason, the study of Malay Archipelago became the distinction of UIN Raden Fatah. However, self-criticism still arises considering the Malay controversy in South Sumatra (Sumsel). Not only that, because studies on Malays in South Sumatra are still very minimal. In addition, the Malay-archipelagic perspective is still questionable. If a Malay study like Harvard University may not be a problem, but for South Sumatra, it is still in dialectic.

Malay-Nusantara accommodates the cultural values of the local community and is in line with the values of Islamic teachings. Therefore, the study and characteristics of Malay-Nusantara became a Malay-Islamic tradition. The formation of this tradition cannot be separated from the role of local scholars. At least in institutions it must be strengthened with a system that leads to it based on "Islam" which has succeeded.

The problem is "historical accuracy", history that is very possible in the study is the Sriwijaya kingdom which was dominated by Buddhist and Hindu teachings, while Malay was dominated by Islamic teachings. Of course placing Palembang and South Sumatra and UIN Raden Fatah is a separate discourse.

From the scientific aspect of the Islamic political science study program and library science. Is it true that it is appropriate and appropriate to be under the auspices of the Faculty of Adab and Humanities at UIN Raden Fatah?. Precisely after releasing new alumni, it is felt "bitter" by users and job recipients.

Then, there is also an Information Systems study program under the auspices of the Faculty of Da'wah and Communication, of course causing this Study Program to be unclear about the direction and acceptance of the job market. Is it true that this study program is placed under the Faculty of Da'wah and Communication. Would it be more suitable to be entrusted to the already operational Faculty of Science and Technology? If as a development of the Faculty of Computer Science, it might make sense, but, if it stays there forever, it needs to be repositioned.

Not to mention, after the establishment of the Faculty of Economics and Islamic Business, the Faculty of Science and Technology, and the Faculty of Social and Political Sciences, as well as the Faculty of Psychology, which of course will refer to the distinction of the Malay Archipelago. How is the readiness of all embryonic study programs leading to the formation of the faculty to date has not shown significant development?

3. Market South Sumatera

In addition, market-based challenges are also the most "attractive" basis in the institutional development of UIN. Why not? The market sector will answer where the alumni of UIN Raden Fatah are after finishing college. Indeed, related to this, the thoughts on the development of UIN in addition to the formulation team and other reviewers must also be united to formulate ideas in the context of curriculum development, syllabus, institutions and even what culture will be realized by changing the UIN.

If you pay attention to the needs for the South Sumatra market, the agricultural, plantation, fishery, mining, energy, maritime and marine sectors are potential markets to develop the South Sumatra region. So in fact there are areas where there may already be many alumni and students, for example in faculties or study programs in agriculture, plantations, fisheries, mining, energy, and maritime affairs at public and private universities, but this faculty is actually still needed, because the land area in South Sumatra at This sector is still wide open.

But regarding the "house of knowledge" and "archipelago Malay" there should be special guidance for young lecturers and new lecturers, especially their bases from public universities. So, if you study from UIN Sunan Kalijaga, the new lecturers are trained for four months about culture and the purpose of integrating knowledge in the context of the spider's web that they adhere to. For UIN Raden Fatah, there is no need to fully imitate UIN Sunan Kalijaga, but at least there is a concentration that leads to the development of an agreed institutional philosophy and distinction.

To start all is not as easy as turning the palm of the hand. Because, do not let UIN institutionally "out of control" from the basic desire about the orientation of a typical Islamic institution. In addition, UIN remains committed to not accepting any understanding to maintain institutional stability. Such anticipation is deliberately expressed so that institutional development does not become an easy ground for terrorists, fundamentalists, secularists, and radicals to enter UIN Raden Fatah.

C. The History of the Distinction "Islam Malay Archipelago"

In the process of transforming IAIN into UIN Raden Fatah, the distinction of "Islam Malay Archipelago" became one of the important and very strategic things besides the house of knowledge that had been arranged in academic texts. The following is described regarding the history and basis of acceptance of UIN Raden Fatah as a fairly dominant Malay place.

According to Ismail, the basic principle of UIN Raden Fatah in the implementation of Nusantara Malay Islam is because of policies that are mandated by the Indonesian Ministry of Religion. So far, this mandate has been carried out with the establishment of a doctoral study program in the field of History of Islamic Civilization which is the starting point for the development of UIN and the distinction from higher education for other Islamic religions. Actually, the history of this Malay stigma was originally from the change of UIN to UIN, so that it required a legitimacy for the application to become a UIN to be realized. The proposal has indeed been in place since 2012 so that the considerations are quite long. Only then, based on a study from the Ministry of Religion of the Republic of Indonesia, UIN Raden Fatah can make changes with the distinction in the field of Nusantara Malay Islam (Ismail Sukardi, 2019).

The existence of the Islamic Malay Archipelago distinction has long been given to UIN Raden Fatah, even though it was compiled in 2012. Where the proposal was simultaneously proposed to change UIN into UIN Raden Fatah, one of the reinforcements was the establishment of a doctoral study program in the field of History of Islamic Civilization (SPI) UIN Raden Fatah.

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"I think the history of Raden Fatah as a king and the many Islamic scholars in the city of Palembang, especially South Sumatra, is the most important part in explaining a Malay civilization on this earth of South Sumatra. Of course the most important thing is how UIN has an adequate grand design related to Malay Islam. So, future studies at UIN really have a clear target related to Malay Islamic culture."(Muhammad Adil, 2019).

The quote above, informs that the historical aspects of Islam in Palembang and the South Sumatra region, are really very fundamental to this acceptance. Besides, it is inseparable from the efforts of UIN Raden Fatah in building a new university and making Islam Malay Archipelago a distinction of UIN Raden Fatah..

In addition, the culture in the city of Palembang has always been known as the Malay-Islamic culture and the Javanese culture was abandoned (Lintani, 2019). Vebri's expression was conveyed at a literature seminar in order to strengthen Islamic Malay culture by promoting local literature that reinforces a harmonious nationality.

Therefore, according to him, in the future, more culture in the city of Palembang is needed to add to the Arabic literature that is grounded in the city of Palembang. Meanwhile, M Walidin said, initially Arabic literature entered the archipelago, including in Palembang, besides being brought by traders, it was also brought by scientists/ulama such as Abdul Somad Al Palembangi from Palembang, and Nuruddin Al-Raniri from Aceh..

"From this intellectual path, the literary lineage is more obvious but not in the form of poetry but in other forms, other literatures, in my opinion, we quote a lot from poetry (Walidin, n.d.).

So that the influence of Arabic literature to the archipelago can be from two routes, it can be a trade route or an academic route where scientists / scholars who study in Arabia then bring Islamic knowledge to Palembang and make ratib samman in the Palembang Darussalam Sultanate..

D. Stages of "Islamic Malay Archipelago" Policy

1. Doing the Absorption of Malay Archipelago Islamic Policy

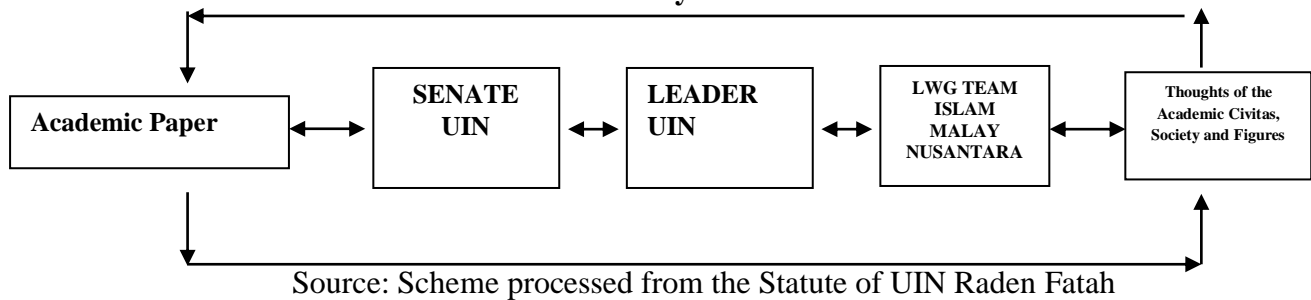
One of the efforts in observing this research is not yet optimal absorption of public aspirations related to Islamic Malay Archipelago policies. The absorption of this aspiration is necessary, because it is proper to establish a study program or institutional development effort at UIN Raden Fatah. For the implementation of absorption through the initial process by accommodating the aspirations of the UIN campus community through 3 (three) phases. First, a thorough study of all issues of Islam in the Malay Archipelago, whether based on Western or Eastern science, history, geography, and genealogy. Second, comprehensively build awareness of the Malay Archipelago Islam in campus groups starting from employees, students, and lecturers. Third, formulating the ideal of Nusantara Malay Islam at UIN Raden Fatah.

These three things are steps in formulating the study program and framework of Islamic Malay Archipelago which was developed in higher education institutions. If these three things have been internalized in the academic community of UIN Raden Fatah, then the participation of the academic community is expected to emerge and the sense of belonging to the institution is very strong..

In this case, because at this stage, the academic community and the community are invited to understand the problem based on tentative solutions to the problems at hand. The thought absorption process is one of the crucial phases in policy making regarding the continuation of the development of the conversion plan to UIN. However, each stage and a process that is useful for building mutual awareness of the problems at hand. This process is expected to be able to help and encourage the

acceleration of the development of the Malay Archipelago Islamic culture at UIN Raden Fatah.

Schematic 1
Policymaker Absorption Channel
Nusantara Malay Islamic Distinction



It should be observed together with the scheme above, it is known that the main strength of UIN Raden Fatah is in absorbing the stages and thoughts of the academic community and the people of South Sumatra (South Sumatra) as a very positive step in organizing the structures of Islam Malay Archipelago and the market needs that exist in each region. . In addition, UIN seeks to build a system or mechanism to absorb tiered aspirations starting from the lowest level, namely the community, students and prospective students. The role played by UIN is certainly interesting to see from the perspective of the formulation of the Islamic Malay Archipelago document, namely an academic text that becomes a benchmark for institutional development..

2. Discussion Process on the Distigation of Malay Archipelago Islam

Factually, in managing thought for the Malay Archipelago Islam, there has not been an academic script/Islamic Malay Archipelago manuscript at UIN Raden Fatah that can provide optimal benefits. For this reason, the mechanism must also be implemented so that the formulation can be well received and full of policies.

Internally, universities are required to always organize themselves well by uniting the steps of all members of the academic community in anticipating changes and challenges ahead. In the context of Islamic tertiary institutions, it is important to reflect on the reorientation of Islamic tertiary institutions as a philosophical basis for movement efforts and unifying steps for all members of the academic community. In addition, internal arrangements concerning aspects of management, administration, organization, academic development, are other important things that must be done immediately.

In this regard, scientific discourse on the characteristics of Islamic universities, the epistemology of scientific development, and the resulting figure of graduates must be the central theme. Conceptualization of these things must be done because this concept will be the basis for further development of Islamic higher education policies starting from the level of abstract concepts, such as vision and mission, institutional structure, curriculum structure in each faculty, department and study program, to the direction and strategy. coaching and development of lecturers, students and the entire community.

3. Involvement of Policy Makers in the Process of Formulating Islam in the Malay Archipelago

The role of the university senate in the process of formulating these aspirations is very strategic, so the formulation of directions and goals or what can be developed in the conception of Islam Malay Archipelago. Of course everything must be known and determined by the Senate so that it can always remind the concept of Islam Malay

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Archipelago and prioritized programs are programs that can provide progress and accelerate becoming UIN Raden Fatah.

Figure 2
The Role and Authority of Structure in the Formulation Process
Malay Archipelago Islamic Policy

No	Stakeholders	Role and or Authority
1	Senate	Discussing and formulating the direction points of Nusantara Malay Islam at UIN Raden Fatah Recommend to the Chancellor to form a team to discuss the existence of the Nusantara Malay Islamic distinction Recommend the need for coordination between stakeholders to realize the ideals of the Malay Archipelago Islam Validate the conception and master plan of Nusantara Malay Islam
2	Chancellor and Leader	Its powers and functions discuss programs or policies. Forming a team to discuss the existence of the Nusantara Malay Islamic distinction Forming a special committee to organize activities
3	Malay Archipelago Islamic Team	Formulate a team that discusses the existence of the Nusantara Malay Islamic distinction Determine the work pattern of the fields in the structure that discusses the existence of the Nusantara Malay Islamic distinction Running the program until the existence of the Nusantara Malay Islamic distinction is realized

Source: Processed by the author from an understanding of reality and structural work within UIN Raden Fatah

Looking at the table above, it can be seen that the existence of the Senate and the leadership of UIN Raden Fatah have considerable authority in the discussion phase of a proposal to become a program or institutional policy. Although it is said that the existence of these two institutions does not directly penetrate the evaluation related to the implementation of the Islamic Malay Archipelago policy. So it deserves to be formulated well, one of which is by forming a working group, the formulation team for the Nusantara Malay Islam distinction, and the Raden Fatah UIN development team in developing Nusantara Malay Islam.

Figure 3
Formulation Process in Manufacturing
Malay Archipelago Islamic Policy

No.	Items	Work steps
1.	Main design	Formulating Nusantara Malay Islam
2.	Principle	Nusantara Malay Islam must be in accordance with the principles that exist in Islam
3.	Work priority	Gathering thoughts about Islam Malay Archipelago Give benefit to many people. The formulation of the Islamic Malay Archipelago structure of UIN Raden Fatah
4.	Sources used as materials pembahasan	Books The results of the absorption of the thoughts of the

		academic community Survey results
5.	Reference or Reference	Islamic values

Source: Processed by the author based on observations and from various interviews

Looking at the table above, it can be seen that the most basic thing in the structure of the Malay Archipelago Islam that will be developed later is a return to Islam. By formulating work patterns and policy making, the expected results can be a contribution to UIN Raden Fatah itself.

E. Implementation of “Islamic Malay Archipelago” at UIN Raden Fatah

To see the implementation of "Islam Malay Archipelago" in the UIN Raden Fatah campus, it must be seen as a whole and not partial. Things that deserve to be observed regarding the vision set by UIN Raden Fatah Palembang.

The description of the future ideals of UIN Raden Fatah Palembang which wants to be realized in reality is formulated in the following vision sentence: "To become a University of International Standard, National Insight and Islamic Character." This vision becomes a reference and direction for all the academic community of UIN Raden Fatah in organizing all tri dharma activities of higher education and academic and institutional development of UIN Raden Fatah Palembang.

The vision formulation contains three core values which are expected to color every movement and step in the management and development of UIN Raden Fatah, namely "international standards", "national insight", and "Islamic character". These three values are expected to be the main spirit of the management and development of UIN Raden Fatah.

1. The existence of Malay Islam in the Internationalization Program of UIN

Since becoming a UIN at the end of 2014, internationalization has become a part that not only realizes every program in activities that establish relations with the Malay allied world such as Malaysia, Thailand, and so on. Because, since 2014 UIN Raden Fatah has opened what is called "international class" in its six faculties, namely the Faculty of Sharia and Law, Faculty of Tarbiyah and Education, Faculty of Usuluddin and Islamic Thought, Faculty of Da'wah and Communication, Faculty of Adab and Humanities, and the Faculty of Economics and Islamic Business can be separated from the existence of UIN Raden Fatah. In interviews with various parties at UIN Raden Fatah, especially Muhamad Sirozi, as the rector, it is known that there are several philosophical and academic reasons.

In this activity, the educational effects include: first, internationalization is expected to be a means and strategy to realize the vision of UIN Raden Fatah, namely, "*Menjadi universitas berstandar internasional, berwawasan kebangsaan, dan berkarakter Islami*".

What is meant by international classes at UIN Raden Fatah are: "...special classes held by applying academic values and higher education service standards that are nationally accepted and enriched with academic values and higher education service standards that apply in the world. international" (Ismail Sukardi, 2014). So there are two references referred to by the International Class of UIN Raden Fatah, namely the standard of higher education at the national level and the standard of higher education that applies internationally. For the first, the reference is quite clear, namely the Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia (Permenristekdikti) Number 44 of 2015 concerning National Standards for Higher Education (SNPT).

As for the latter, it is not clearly stated, but in the General Guidelines for the Implementation of International Classes at UIN Raden Fatah Palembang in section F.

Graduate Competency Standards, point 2 states that international class graduates "...have international standard academic competence, so they are able to continue study to a higher level of education at a world-class university (World Class University) (Ismail Sukardi, 2014). Although not yet explicit, the phrases "international academic competence" and "able to continue their education at world-class universities" indicate that the competency standards of international class graduates of UIN Raden Fatah at least meet the requirements to enter world-class universities.

This, as stated by Sirozi quoted by Ismail above, is explicitly included in the book International Class Guidelines which states that the direction of developing this international class is "...to become a model and center of excellence for Tri Dharma activities in faculties and postgraduate programs at UIN Raden Fatah. Palembang with the quality of international standard education services, national insight, and Islamic character"(Ismail Sukardi, 2014). Even in the manual it is stated that the important benefits of this international class are (Ismail Sukardi, 2014):

- a. Become a model who can exemplify best practice in organizing lecture activities.
- b. Become an incubator for seeding international standard academic culture.
- c. Become the basis for developing international academic cooperation in various forms, such as double degree programs, research partnerships, and joint publications.

The opening of the international class is the response of UIN Raden Fatah Palembang to the trend of globalization and internationalization of the higher education system. This response is in line with one of the challenges of managing higher education institutions as described in Government Regulation Number 04 of 2014, that to increase globalization in all fields, higher education is needed that is able to develop science and technology.

2. Establishment of the History of Islamic Civilization Study Program

The establishment of the History of Islamic Civilization Study Program (SPI) is a different form of the Opening of Malay Islam is one of the strategic steps to realize the vision of developing UIN Raden Fatah, which is to become an international standard university with national insight and Islamic character.

That is, it was founded from the beginning, namely the History of Islamic Civilization (SPI) which is for the establishment of the History of Islamic Civilization at the Faculty of Adab and Humanities, which was established in 1997, at the first admission in 1997. Furthermore, the Masters Program in History of Islamic Civilization was established later in 2000. there is 1 study program that opened Malay Islam, namely adding a doctorate in the History of Islamic Civilization in 2011. Then the background is the first: it has become a Vice Chancellor 1 program, namely at that time Sirozi was to develop Malay Islam in every faculty as his flagship program. UIN Raden Fatah, which has international standards from the beginning, has determined activities in dealing with MEA, such activities are in accordance with the theme in 2014 that they are ready to face MEA, so in order to face the MEA, we prepare as a class that does not have international standards to accept and open Malay Islam until the year In 2017, we have opened 2 study programs for Malay Islam (Maafthuhatussolihah, 2017).

In line with what was said by the Head of the SPI Study Program, Faculty of Adab and Humanities.

The background is that it is actually natural, especially since we are majoring in Arabic language and literature, so the language in learning has used Arabic. Moreover, if Malay Islam is the standard, the language of instruction is the international language. It's been a long time, moreover, majoring in Arabic language and literature is not only Arabic but in writing the thesis, the thesis exam has used Arabic, so with the existence of Malay Islam, the more official it is to use Arabic (Padila, 2019).

3. Establishment of an Institution characterized by Malay Islam

There are several institutions that were established to prove that UIN Raden Fatah's concern in reviving the Malay culture was revealed in the Focus Group Discussion (FGD) 'Implementation of the Malay Archipelago Islamic Policy as a Distinction of UIN Raden Fatah Palembang, at Amaris Hotel (24/7). In fact, at the level of UIN Raden Fatah, it should have been able to pioneer the building of Balai Melayu such as Balai Melayu Jogjakarta, where Malay assets can be used as a reference for the world.

4. Translation of the Quran with Palembang Malay Melayu

Not all Palembang people understand the smooth Palembang language (Baso Palembang). In fact, nowadays the reciters can be counted on the fingers. However, culturalists and scholars in Palembang have a desire to continue to preserve the Malay culture, through the Koran which is translated into the Palembang language. It was the Raden Fatah State Islamic University (UIN) Palembang, who had the idea to preserve the Palembang Baso. However, UIN Raden Fatah Palembang is not alone, but also involves the Research and Development Center for Religious Khazanah and Organizational Management of the Research and Development Agency of the Ministry of Religion of the Republic of Indonesia, Palembang scholars and culturalists.

"This smooth Palembang language is already very rare, what is left are only everyday Palembang pronunciations that have been mixed with other languages. In this initial project, we are looking for culturalists who understand the smooth Palembang language, as well as those who understand the language of the Koran. But we didn't find any. So we are translating from Indonesian to Palembang smooth translation"(Alfi Julizun Azwar, 2019).

According to Alfi, the idea for the first time to translate the Koran into Palembang was sparked by the former Chancellor of UIN Raden Fatah, who is also the Chairman of the South Sumatran Indonesian Ulema Council (MUI), Prof. KH Aflatun Muchtar. When he visited Gorontalo in 2012, his awareness (Aflatun) was moved to the importance of promoting Palembang Malay culture through the Koran.

5. Research and Service Based on Malay Islam

The Competitive Research Program is one of the programs to support the main activities of the Islamic higher education development program which is the responsibility of UIN Raden Fatah Palembang as well as efforts to achieve the Vision and Mission of UIN Raden Fatah Palembang. The program is also a form of UIN Raden Fatah Palembang's commitment to provide broad access for lecturers and students in the context of capacity building in the academic realm.

The implementation of the research quality improvement program is in line with the efforts of UIN Raden Fatah Palembang to obtain quality research results and be published in accredited journals and even internationally indexed by Scopus and Thomson Reuters. Periodically, UIN Raden Fatah Palembang through the Institute for Research and Community Service (LP2M) provides research funding assistance based on the principles of competition, legality, quality transparency, and accountability. The expectations of PTKI lecturers, especially UIN Raden Fatah Palembang, which are so

large in research programs and scientific publications from year to year, need to be addressed wisely by seeking proportional financing as mandated by the constitution..

Research from 2015-2019 will therefore be carried out in three types of activities, namely 1) scientific-based research, 2) leading research on Malay Islam and 3) study program development group research. allocated to 178 research titles with the following details; 80 titles for scientific-based research, 20 leading research titles for Malay Islam and 78 research titles for Development of Competitive Research Study Programs Individually Excellent Malay Islam. Malay Islam from various aspects that can be carried out according to the research theme set by the Research Center. This research was carried out by 1 researcher, Permanent Lecturer of Civil Servants or Permanent Lecturer of Non Civil Servants from various ranks and groups (LP2M, 2017).

6. Efforts to Restore Palembang Malay Culture

The Malay culture in the city of Palembang, which used to be the identity of the people of the city of Palembang, was once the master in the land of the arts, but the Malay culture which used to be the local wisdom of the Malay community in Palembang is now slowly starting to disappear Palembang city historian, Kemas A.R. Panji assesses the loss of Malay culture due to the times and globalization and the ignorance of today's young generation.

The solution is to publish in the form of communication by making short videos and sharing them on social media and also making documentaries, short video publications and so on. A good documentary is a film whose content is data-based in the form of facts and reality, which begins with research and observation. Then it was raised in the form of a film/audio visual (Panji, 2019).

In principle, the workshop activities will produce tangible results that can contribute to curriculum development and strengthening the institution's distinction as a Malay Islamic-based university. Students are one of the drivers of world change. Students are considered to have creativity that must be continuously honed. Therefore, in addition to adding experience, through this event students are also expected to be able to learn and be directly involved in making an activity or event.

We have an Arts and Culture Student Activity Unit (UKM) where students can channel their creativity in the cultural field," he explained. Not only that, he added, the setting plan for the new building at UIN Raden Fatah Palembang, which is located in Jakabaring, already describes the nuances of Malay. In addition, the building is planned to be arranged in such a way that it looks like it is floating on water. "Since we became UIN, we have focused on promoting Malay Islam. We are very grateful for the appreciation from the Governor of South Sumatra for UIN Raden Fatah Palembang," he concluded. Apart from all that has been described above, the details of the institutions that contributed to the development of Nusantara Malay Islam.

Conclusion

The history of the existence of the "Islam Malay Archipelago" in the process of transforming IAIN into Raden Fatah State Islamic University is interconnected, because the history of this Malay distinction was originally from the change of UIN to UIN, thus requiring a legitimacy for the application to become a UIN to be realized. The proposal has indeed been in place since 2012 so that the considerations are quite long. Only then, based on a study from the Ministry of Religion of the Republic of Indonesia, UIN Raden Fatah can make changes with the distinction in the field of Nusantara Malay Islam.

The basis for the university to accept and implement "Islam Malay Archipelago" as a distinction of UIN Raden Fatah, the change of IAIN to UIN is one of the dominant

factors that is rational enough to grant the request for IAIN to propose an institutional change. Furthermore, the results of a fairly in-depth study regarding the feasibility of an IAIN to become a UIN are also a factor that is not sufficient only as a separate part for institutional development, so that demand can be realized very well.

In the context of policy-making "Islamic Malay Archipelago" as a distinction of UIN Raden Fatah Pertama, a thorough study of all issues of Islamic Malay Archipelago, whether based on Western or Eastern science, history, geography, and genealogy. Second, comprehensively build awareness of the Malay Archipelago Islam in campus groups starting from employees, students, and lecturers. Third, formulate the ideal of Islamic Malay Archipelago at UIN Raden Fatah.

The implementation stage of "Islam Melayu Nusantara" which was carried out as a distinction of UIN Raden Fatah has been internalized in the academic community of UIN Raden Fatah, then the emergence of participation from the academic community is expected to emerge and the commitment of senses of belonging to the institution is very strong. As for the facilities or media used in the excavation, small discussions, workshops, workshops, collaborations, cultures, and so on should be encouraged. The study in the context of the absorption of the Islamic Malay Archipelago policy must be initiated by UIN Raden Fatah showing interesting symptoms for the process of developing UIN into UIN Raden Fatah.

The result of the implementation of "Islam Melayu Nusantara" as a distinction of UIN Raden Fatah is the expansion of public discourse related to Malay Islam. There is awareness of the campus community regarding the distinction. In this case, because at this stage, the academic community and the community are invited to understand the problem based on tentative solutions to the problems at hand. The thought absorption process is one of the crucial phases in policy making regarding the continuation of the development of the conversion plan to UIN. However, each stage and a process that is useful for building mutual awareness of the problems at hand. This process is expected to be able to help and encourage the acceleration of the development of the Malay Archipelago Islamic culture at UIN Raden Fatah.

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