

The Transformation of *UIN Ar-Raniry Banda Aceh*: Opportunities and Challenges For Islamic Higher Education

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Abstract

The transformation of IAIN Ar-Raniry to UIN Ar-Raniry is very interesting to study because of the uniqueness and privilege of UIN Ar-Raniry Aceh located in Nangroe Aceh Darussalam. The existence of UINAR is more than just an educational institution, but within UINAR's body, there is a social history of the Aceh People. After the transformation to UIN, the students are offered with a more diverse study program that is no longer only focused in Islamic studies, UIN Ar-Raniry opens greater access to students from the general public. However, this act of changing into Islamic University went through ups and downs. The idea of changing the IAIN Ar-Raniry became spotlighted by Acehnese community groups. There was a debate in public discussion and argumentation in mass media, and also among UIN Ar-Raniry's academic community. They argued that this kind of act would raise concerns about the loss of Islamic studies after being changed into UIN. In the midst of the worry of the elements of society about the change to UIN, UINAR has proven the worries wrong and remains strong and the change is very influential on UINAR competitiveness.

Keywords: transformation, opportunities and challenges, Islamic higher education

Abstrak

Transformasi IAIN Ar-Raniry ke UIN Ar-Raniry sangat menarik untuk dipelajari karena keunikan dan keistimewaan UIN Ar-Raniry Aceh yang berada di Nangroe Aceh Darussalam. Keberadaan UINAR lebih dari sekedar institusi pendidikan, tapi di dalam tubuh UINAR, ada sejarah sosial Rakyat Aceh. Setelah transformasi ke UIN, para mahasiswa ditawarkan dengan program studi yang lebih beragam yang tidak lagi hanya terfokus pada studi Islam, UIN Ar-Raniry membuka akses yang lebih besar kepada para mahasiswa dari masyarakat umum. Namun, perubahan menjadi Universitas negeri Islam ini mengalami pasang surut. Gagasan untuk mengubah IAIN Ar-Raniry menjadi sorotan oleh kelompok masyarakat Aceh. Ada debat dalam diskusi publik dan argumentasi di media massa, dan juga di kalangan komunitas akademis UIN Ar Raniry. Mereka berpendapat bahwa tindakan semacam ini akan menimbulkan kekhawatiran tentang hilangnya studi Islam setelah diubah menjadi UIN. Di tengah kekhawatiran unsur masyarakat tentang perubahan UIN, UINAR telah membuktikan kekhawatirannya salah dan tetap kuat dan perubahan tersebut sangat berpengaruh terhadap daya saing UINAR.

Kata kunci: transformasi, peluang dan tantangan, pendidikan tinggi Islam

Introduction

The transformation of the State Islamic Institute (IAIN) into State Islamic University (UIN) is an attempt to free Islamic education from the dichotomy of science which is the image that Islamic education only examines the life of the hereafter while on science and technology is the domain of general education. In Indonesia the educational dichotomy was spearheaded by C. Snouck Hurgronje who advocated Ethical Policy to the Government of the Netherlands East Indies to implement the education which is based on neutrality towards religion (Latif, 2007; Nasution, 2011). This is done by the Dutch East Indies Government because they do not want the native tradition Leaders and the santri to play an important role in the colonial government. Thus the colonial government felt it necessary to westernize the Dutch East Indies through education. The Politics of the Association or having Dutch East Indies so that Netherlands East Indies far from the Netherlands is geographically distant, but nearly spiritually.

The next dichotomy of general education and religious education is due to the existence of two departments that manage education, namely the Ministry of National Education and the Ministry of Religious Affairs (Suprayogo, 2005). Islamic education seems to deal only with ritual and spiritual matters, while economic, political, art-cultural, scientific and technological life as well as art and the like are regarded as worldly affairs which are the fields of non-religious education (Muhaimin, 2004). This dichotomous view makes Muslims backward and separate from community life.

The change of IAIN Ar-Raniry to UIN Ar-Raniry Banda Aceh is interesting to be studied because of the uniqueness and privilege of UIN Ar-Raniry Aceh located in Nangroe Aceh Darussalam. The existence of UINAR is more than just an educational institution, but within UINAR's body there is a social history of the Aceh People. Implementation of Islamic Shari'ah in Aceh makes Islamic education institutions get special attention of the government and people of Aceh with the development based on Islamic values (Srimulyani, 2013). UIN Ar-Raniry who was originally IAIN Ar-Raniry is the campus that became the place of the traditional and fanatic Islam people from the *dayah* (kind of pesantren in Aceh) continue the study to study Islam more deeply. After the change to UIN offering a more diverse study program that is no longer only in Islamic studies, UIN Ar-Raniry opens greater access to students from the general public. For people who have completed education in *dayah* then they continue to study religion to IAIN Ar-Raniry. Therefore this paper discusses the dynamics of UIN Ar-Raniry towards the competitive center of Islamic studies in Southeast Asia.

Discussion

Short history of UIN Ar Raniry

The term "*Jantung Hati* (heart of the heart)" is often spoken, or written by the people of Aceh (Saleh, 2014) to illustrate the important role of UIN Ar-Raniry for the people of Aceh. The Rector of UIN Ar-Raniry when he received the Presidential Regulation changed to UIN Ar-Raniry said "Let us both build UIN Ar-Raniry in order to truly become the heart of the people of Aceh characterized by Islamic law. *Jantung Hate* is the Aceh language which means Heart of Heart. The people of Aceh have the adage *Adat ngon hukum lagee ngon sifeut* (the custom with the normative law of religion and the custom as substance of its nature) have great hope towards the existence of UIN Ar-Raniry to become a bulwark of Islamic teachings for the people of Aceh in particular. However, the word *Jantung Hate* (Heart of

Heart) is also addressed to Syah Kuala University which is in a complex with UIN Ar-Raniry Banda Aceh, so it is known as *Kota Pelajar and Mahasiswa (Kopelma)* (The observation at the community of students and college students on March, 20 2107) which means the city for students and college ones. Prof. Dr. H. M. Budiman, MA explained that Unsyiah and Uin Ar-Raniry are brothers, there is no feeling of competing against each other. These two universities are the Heart of the Acehese People's Heart, UIN Ar-Raniry as the right heart of the study of religion, and Unsyiah is the left heart which studies science and technology (Daud, 2000) Although in its development UIN Ar-Raniry also worked on what was studied in Unsyiah.

Heart of Aceh People's Heart: UIN Ar-Rairy and Unsyiah are in *Kopelma Darussalam* (the community of students and college students) which is a symbol of intellectualism in which there are universities and thousands of students. The idea of establishing *Kopelma* commenced on February 1, 1958, which had held a meeting on the policy direction of Aceh education that gave birth to decisions: 1) In the capital city, the city of students and college students should be established, as the center of higher education institutions in Aceh; 2) In each district capital the student's village should be established; 3) In every district capital the student park should be created. To realize those decisions then on March 26, 1958, a foundation named "Foundation of Welfare Fund Aceh" which is chaired by M.Husin was created. Then, because of the Central Government's policy on coordination, YDKA was handed over to Local Government Coordinating Board (25th year of Syariah Faculty of IAIN Ar-Raniry Banda Aceh, 1985).

Furthermore, based on the Decree of the Governor of Aceh on 13 May 1967 "*Yayasan Pembina Darussalam Foundation (YPD)*" (the founder of Darussalam Foundation) was established. The task of BKPD is submitted to YPD which is chaired by A.Hasjmy who then plans *Kopelma Darussalam* to be established as educational institution which consists of basic education to higher education and with various types: religion, general, and combination of religion and general (25th year of Syariah Faculty of IAIN Ar-Raniry Banda Aceh, 1985).

The history of the founding of IAIN Ar-Raniry within *Kopelma* is inseparable from political events, one of which is the *Lamteh* pledge between the Central Government and the DI / TII rebels in April 1957 whose core vows are: 1) Equally seeking to promote the religion of Islam; 2) Equally seek to build Aceh in the widest sense; 3) Equally work to give prosperity and happiness to the people and the people of Aceh. As a follow-up to the *Lamteh* Promulgation in May 1959, the Central Government, headed by Deputy Prime Minister, Mr. Hardi carried missions with Local Government (A.Hasjmy), DI / TII, Warlord of *Kodam I* Chief of Staff, Iskandar Muda (T.Hamzah) agreed on PMRI Decision No.1 / Missi / 1959. Based on the political event, then as a step I about the privilege in the field of education on September 2, 1959 President Sukarno inaugurated the opening of *Kopelma Darussalam*. The inauguration of *Kopelma Darussalam* was marked by the establishment of *Kopelma Monument* which contained the message of the President of the Republic of Indonesia, "The unanimous determination gave birth to real actions."Darussalam" leads to the implementation of the ideals (the observation conducted on March 24, 2017). "Darussalam Monument was established to unify Islamic education so that it is hoped that there is no egocentric, and *Kopelma* community belongs to the people of Aceh. Based on *Warta Ar-Raniry* in October – December, 2014 edition, it is said that "UINAR rector explained that in history there is no separation of Unsyiah and UINAR complex but in its development two campus which nicknamed Heart of Aceh People's Heart is separated and Darussalam Monument and the field were claimed by Unsyiah as assets of Unsyiah because they were resided in

environment of Unsyiah. Farid Wajdi asserted that the Field and Tugu Darussalam from the beginning were joint-owned and will continue to belong together should not be claimed belonging to one class or institution.

After the establishment of Darussalam Monument, then the city of Students and College Students of Darussalam were built in this complex in which there are higher education institutions: Syiah Kuala University (Unsyiah); Ar-Raniry State Islamic Institute (IAIN Ar-Raniry); Institute of Vocational and Education (IKIP), Academy of State Administration (APDN) and Dayah Tinggi Tgk. Chik Pantekulu. Then the last three institutions were no longer existed which then were replaced with Ubudiyah University Indonesia, Tgk. Chik Pante Kulu, Al-Washliyah Islamic High School, and Bina Bangsa High School.

A Hasjmy in Lustrum I IAIN Djami'ah Ar-Raniry Darussalam, explained that in the history of Islamic University, in the XV century, the kingdom of Aceh Darussalam has had the Islamic University "Djami'ah Baiturrahim" with various faculties, such as: Darus Sjari'ah, Darul Hadis, Daruz Zira'ah, Darus Shina'ah, Darul Harb. Baiturrahman University must be closed after the Dutch enter Aceh and burnt down all buildings and mosques. Until the independence of the Republic of Indonesia, the Acehnese people longed for the re-establishment of the Islamic University. On 5 September 1959, on behalf of the Aceh People, Aceh Governor A. Hasjimy asked President Sukarno to allow Aceh to have a State Islamic University. President Sukarno agreed and called the Minister of Religion, Kiyai Wahid Wahab to implement it. Following the idea of establishing the Islamic University, the Governor of Aceh, A. Hasjimy went to Jakarta to continue the establishment of the Islamic University of Aceh, by having meeting with President Sukarno, Prime Minister Djuanda and the Minister of Religious Affairs. It was agreed to set up a Preparatory Committee chaired by Commander of Kodam I Iskandar Muda, Colonel Sjamun Gaharu, and Vice Chairman, Aceh Governor A. Hasjimy. Finally, in 1960, Aceh was only given a Faculty of Sharia as part of IAIN Jogjakarta.

IAIN is an abbreviation of the State Islamic Institute and the Ar-Raniry word attributed to IAIN Banda Aceh is the name of a great Ulama and mufti who was very influential in the time of Sultan Iskandar Tsani (reigned in 1637-1641) (Panitia Dies Natalis X, 1974). The full name of that great scholar is Sheikh Nur al-Din Ar-Raniry from Ranir (now Rander) in Gujarat, India. He has given a very valuable contribution to the development of Islamic thought in Southeast Asia, especially in Aceh. The Early Birth of IAIN Ar-Raniry was signed with the establishment of the Faculty of Shari'ah in 1960 and the Faculty of Tarbiyah in 1962 as a branch of IAIN Sunan Kalidjaga Yogyakarta. In 1962, Ushuluddin Faculty was also established as a private faculty in Banda Aceh. After several years as a branch of IAIN Yogyakarta, the faculty of Shari'ah, Tarbiyah and Ushuluddin were taken to IAIN Syarif Hidayatullah Jakarta for six months. On October 5, 1963 IAIN Ar-Raniry was officially stood up with the issuance of the Decree of the Minister of Religion of the Republic of Indonesia No. 89 of 1963 and inaugurated by the Minister of Religious Affairs K.H Saifuddin Zuhri. IAIN Djami'ah Ar-Raniry (Ar-Raniry University) was inaugurated by the Minister of Religious Affairs, KH. Saifuddin Zuhri on 5 October 1963 by his Rector. IAIN Ar-Raniry became the third IAIN in Indonesia after IAIN Sunan Kalidjaga Yogyakarta and IAIN Syarif Hidayatullah Jakarta. At the first time after being inaugurated, IAIN Ar Raniry had three faculties, namely Faculty of Shari'ah, Faculty of Tarbiyah and Faculty of Ushuluddin. In 1968 precisely in 5 years IAIN Ar-Raniry being established, Faculty of Da'wah was inaugurated and became the first faculty in the environment IAIN in Indonesia. In 1968, IAIN Ar-Raniry was appointed as the parent of two state-run religious faculties in Medan (the forerunner of IAIN North Sumatra), the Faculty of Tarbiyah and Syari'ah which lasted for 5

years. While in 1983 the Faculty of Adab officially became one of the 5 faculties in IAIN Ar-Raniry. In the first year of its birth, IAIN still expected assistance from various social layers of life in Aceh, especially in terms of teaching and learning needs. Like a newborn child, everything must be taken care of by his parents. In that context, all layers of Acehnese society should be able to provide assistance in any form for educational purposes at IAIN. As written in the report signed by the power of Rector I Drs. H. Ismail Muhammad Sjah. President Sukarno in the speech of the first natalist dies IAIN Ar-Raniry said that in Aceh, there should be the nation's figures who are able to continue the revolution and the struggle of the nation and loyal to *Pancasila* as the country's bow. IAIN must be a breeding ground for revolutionary cadres that guard the spirit of national tolerance and unity. All that must be embedded in the soul of educators, teachers and students. On the anniversary of IAIN Ar-Raniry Anniversary of Banda Aceh, the President of the Republic of Indonesia specifically gave his speech.

Following its development as an Islamic higher education institution, IAIN has demonstrated its strategic role and significance for community development and development. Its graduates are able to carry out mandate in various government and private institutions, including outside Aceh, even abroad. Alumni have been involved in various professions, whether related to religious social, or related to other public aspect. This institution has spawned many leaders in this area, either as formal and as informal leader.

The beginning of the idea of becoming UIN

Historically and philosophically the position of IAIN Ar-Raniry and its contribution in society has been an evaluation of the Minister of Religious Affairs of the Republic of Indonesia, H.A. Mukti Ali. In the speech of the Minister of Religious Affairs of the Republic of Indonesia on January 10, 1974, Mukti Ali wrote that the academic community should continue to question the role, function and contribution of IAIN Ar-Raniry in the midst of a vibrant society.

Assalamualaikum ... 10 years of establishment IAIN Ar-Raniry Darussalam Banda Aceh, 10 years of struggling to live, develop and manage it. Then the question arises, has IAIN succeeded in achieving its objectives and been in line with its function, especially as the center of deepening and developing the science of Islamic religion ilmiah to then devoted to the community? To become a vibrant and ever-expanding dynamic society life, demands IAIN to really prepare candidates for Muslim scholars who are able to appreciate rapid social changes and be able to appreciate the rapid changes of the socio-democracy and solve the problems faced by people and nations and also able to translate the values contained in Islamic teachings to the public. All of these are challenges for this young IAIN. To do so, make these challenges a processing ingredient that can drive and direct IAIN's further movement in achieving its goals (Ali, 1974).

In the welcoming remarks from H.A. Mukti Ali in 10 years IAIN Jami'ah Ar-Raniry there is a message of change that must be done by Islamic universities to follow the dynamics of society. There is a message and spirit of change from the Era of the 1980s till 1990s which was frequently to be discussed, that is the idea of Ismail Raji Al-Faruqi about Islamization of science, but at that time IAIN Ar-Raniry was not interested. The idea of change began during the period of Abdul Fatah as the Rector IAIN Ar-raniry who sent Rusjdi Ali to have the

opportunity to study about university management science together with 19 rectors of PTAIN. Rusjdi was impressed by the persistence of Ahmad Sukardja, Vice Rector I of IAIN Jakarta who enthusiastically conveyed the change the state from IAIN into a UIN where at that time was led by Prof. Quraish Shihab. Rusjdi conveyed on how IAIN Jakarta's effort to change the state from IAIN to UIN to IAIN Ar-Raniry officials: The Rector of IAIN Ar-Raniry, and Vice Rector 1, Prof. Safwan Idris. In 2009 Muhibuddin, S.Ag, M.Ag, a lecturer of Tarbiyah Faculty wrote the importance of change to UIN with the title of "IAIN Metamorphosis to UIN through the Integration of Islamic Sciences" published by Warta Ar-Raniry, XIII / 2009 edition. This article addresses the importance of expanding the institutional and scientific mandate of IAIN Ar-Raniry followed by the improvement of ontological, epistemological and axiological dimensions. The change to UIN is expected to integrate general science and Islamic science. So it is expected that there will be people like Ibn Sina, Al-Farabi, and Ibn Rushd who do not only controls the Shari'a, but also Philosophy and Medicine. It is necessary to change the curriculum and open new study programs based on the teachings of Islam so that it shows the difference with the secular science of the West. Transformation into UIN is a positive response to the dynamics of human history, pluralism, and forward thinking from Islam. (Warta Ar-Raniry, edisi XIII/2009) The change to UIN also received the attention of outside campus of UIN Ar-Raniry, Chairman of Aceh Regional Education Council and Former Rector of the University of Abulyatama who are optimistic that the change to UIN will make IAIN Ar-Raniry will be able to compete in the midst of a big wave of change (Walidin, 2012).

State Islamic Institute (IAIN) Ar-Raniry officially became the State Islamic University (UIN) Ar-Raniry, on Wednesday, September 17. The status change is marked by the launching of the status by the Deputy Minister of Religious Affairs, Prof. Dr. H. Nasaruddin Umar, MA at Ali Hasymi Auditorium. The inauguration was also marked by the signing of the UIN Ar-raniry inscription as well as the signing of the over status charter by prof. Nasaruddin Umar, witnessed by the Governor of Aceh, Zaini Abdullah, *Wali Nanggroe Aceh*, Malik Mahmud Al-Haytar, Chairman of DPRA, Hasbi Abdullah and Rector of UIN Ar-Raniry, Prof. Farid Wajidi. "With the transition of this status hopefully will give birth to intellectuals who has *akhlaqul karimah* and increase intellectual achievement of the Indonesian nation with a religious-based," said Deputy Minister of Religion, Prof. Dr. H. Nasaruddin Umar who represented the Minister of Home Affairs, Lukman Hakim Saifuddin who was absent at that time.

In the ratification of IAIN Ar-Raniry Banda Aceh transformation into UIN Ar-Raniry Banda Aceh, Nasaruddin Umar, Deputy Minister of Religion, said that changing the status of IAIN to the State Islamic University Ar-Raniry Banda Aceh is expected to restore the glory of Islamic science as hundreds of years ago. "With that status change ours is to restore the glory of Islamic science, as it happened in the time of Ibn Sina who was also a Sufi."

Nasaruddin Umar also mentions that the glory of Islamic knowledge in the days of Fiqh experts namely Ar-Razi, Ibn Haitam, Al-Khawarizmi, Mathematicians and an *ulama*. "Islam is a universal religion, with status change (IAIN to UIN), we hope to accommodate the breadth of Islamic scholarship. Deputy Minister of Religious Affairs, Nasaruddin Umar inaugurated the use of the new building UIN Ar-Raniry built by the Central Government for loan from Islamic Development Bank (IDB) worth Rp350 billion. At the event attended by the Governor of Aceh, Zaini Abdullah, he explained that the change of IAIN status into UIN is the right step in order to make graduates be able to meet the needs of the market that demand the diversification of knowledge. Now UIN campus can produce scholars in the field of general studies but with an Islamic perspective. Governor of Aceh at that time, Zaini

Abdullah, asked the rectorate to transfer knowledge to the younger generation to have a wide, superior and high competitiveness knowledge

UIN Ar-Raniry is expected to build a generation with good morality, praiseworthy, honest, high spirit and work ethic, discipline and be able to face various tests and challenges. "As far as our observations, the function has been going well. No wonder if IAIN Ar-Raniry earned the nickname as the 'jantung hate' of Aceh people. The nickname recalled the enormous role of the campus in various aspects of Acehese life, said governor Zaini Abdullah. He explained that in line with the development, the campus began to open opportunities for the reconstruction and reintegration of scientific buildings, in addition to bridging the religious and general sciences that have been viewed in dichotomous. "Connecting these two areas is certainly very important, because the general sciences will be more complex if actualized with the touch of Islam," said Aceh Governor Zaini Abdullah. The Governor of Aceh, Zaini Abdullah in his speech expressed his support and joy over the change to UIN. According to him, with the change of status of IAIN Ar-Raniry to UIN is the right step so that alumni will be able to meet market demand that requires diversification of science. Now this UIN campus, said Zaini again, can produce scholars in the field of general studies but with an Islamic perspective. The Governor also reminded to transfer transfer of knowledges to the younger generation so that they have extensive knowledge, excellence and high competitiveness, and to build a generation with akhlaqulkarimah that is praiseworthy, honest, has a high spirit and work ethic, discipline and able to face various tests and challenges. Meanwhile Rector of UIN Ar-Raniry Prof. Farid Wajidi expressed his joy at changing the status of the Heart of People's Heart of Aceh campus and hopes that the change will bring positive effect on the increase of scientific capacity. "I am very proud and excited about this change of status, hopefully this will be a good start for science awakening and we expect support from all parties for UIN to be better."

The change to Ar-Raniry State Islamic University

Right on 5 October 2013 in the age of 50 years old, IAIN Ar-Raniry was changed to Ar-Raniry State Islamic University through PERPRES no. 64 of 2013 issued and entered into force on 1 October 2013 under the name of Ar-Raniry State Islamic University (UIN Ar-Raniry). Thus, from 1 October 2013 the name of IAIN Ar-Raniry also began to be erased legally, and over time also will be erased little by little from within the hearts of the people of Aceh in particular, and the people of Indonesia, as well as other communities in the world in general. UINAR Rector hopes that the people of Aceh can know that there is ever the Ar-Raniry Institute of Islamic Religion which is glorious in Aceh earth and has generated many prominent public figures and also has generated many other Islamic Higher Education both in State and private form.

The change to UINAR is marked by the signing of the UINAR inscription and the signing of the charter over status. Wamen, Prof. Dr. H. Nasaruddin Umar, MA conveyed, "With the transition of this status may give birth to the intellectuals who has good moral and increase the intellectual achievement of the Indonesian nation with a religious based." Dr. H. Nasaruddin Umar said that Islam is a universal religion that through the change to UINAR is expected to accommodate the breadth of Islamic scholarship. The people of Aceh gave IAIN Ar-Raniry's support to UINAR as the heart of Aceh people. It is expected that Aceh people would be able to adapt in the global dynamics (Welcoming remarks from Aceh Governor, 2014). For UINAR Rector, the change to UIN is a 50th birthday present for IAIN Ar-Raniry. "The status change is a special gift for IAIN Ar-Raniry in commemorating the 50th

anniversary of gold on October 5, 2013. Now the status change has already been inaugurated to UIN Ar-Raniry.”

The change to UINAR is inseparable from the support and assistance of the people of Aceh, the Government of Aceh, and the Government of Indonesia in the form of moral support and material assistance, such as the Government of Aceh who has provided assistance for the Public Lecture Room. With the change to UINAR, there will be a lot of science that can be learned where there will be no longer just an Islamic study but also Social Sciences, Science and Technology studies which supported by the ability of students in Arabic and English (Rector, 2014).

The first graduation ceremony was held by UINAR on Thursday, March 27, 2014 at Ali Hasjmy Auditorium. The first graduates who finished their study amounted to 769 people consisting of 3 doctors, 43 masters and 723 scholars and masters. 150 people from the Faculty of Sharia and Islamic Economics; 366 people from Faculty of Tarbiyah and Teacher Training; 52 people from Faculty of Ushuluddin; 86 people from Faculty of *Da'wah* and Communication; and 69 people from Faculty of Adab and Humanities (Warta Ar-raniry, 2014). After the change to UIN in 2013, then according to the vision and mission, UINAR established new faculty and study program with the principle of integrating Islamic sciences and general sciences.

The change of vision and mission concept

The Regulation of the President of the Republic of Indonesia Number 64 of 2013 in Article 1 states, "Changing the form of Ar-Raniry State Islamic Institute of Banda Aceh to the State Islamic University of Ar-Raniry Banda Aceh." In Article 3 there are three basic verses about the activity of UIN Ar-Raniry : (1) The Ar-Raniry State Islamic University of Banda Aceh has the main task of organizing the Islamic higher education program; (2) In addition to organizing the Islamic higher education program referred to in point (1), the Ar-Raniry State Islamic University of Banda Aceh organizes other higher education programs to support the implementation of Islamic higher education program; (3) Technical guidance of the implementation of Islamic higher education program conducted by the Minister of Religious Affairs and technical guidance of other higher education programs conducted by the Minister of Education and Culture.

The vision of Indonesia's national development in 2015-2019 is formulated as follows: "The realization of a sovereign, independent and personified Indonesia was based on mutual cooperation". In the Strategic Plan of the Ministry of Religious Affairs in 2015-2019 the vision of the Ministry of Religious Affairs of 2015-2019 was formulated as follows: "The realization of a religious society of Indonesia, harmonious, intelligent, and prosperous inner in order to realize a sovereign Indonesia, independent and personified based on mutual cooperation". To support the vision of national development and in line with the Ministry of Religious Affairs' Renstra, the vision of Islamic Education 2015-2019 is defined as: "The realization of a superior, moderate Islamic education, and a worldwide reference in the integration of religious knowledge, knowledge and technology". To summarize, the Vision of UIN Ar-Raniry Banda Aceh is as follows:

Being a university that excels in the development and integration of Islamic science, science, technology and art” (Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 21 of 2015 on the Statute of Ar-Raniry State Islamic University of Banda Aceh)

The vision is the direction and the development strategy of UIN Ar-Raniry in the future. This vision becomes the glue and the unity of strategic ideas that have orientation towards the future of UIN Ar-Raniry. In addition, this vision also illustrates the visionary and open vision of UIN Ar-Raniry towards contemporary studies while maintaining Islamic values. Nowadays, UIN Ar-Raniry is trying to realize the development and integration of comprehensive science such as medicine, science and technology, economics and business, and psychology. The demand for scientific development in response to the wishes of the people of Aceh after IAIN Ar-Raniry has changed into UIN Ar-Raniry. The key points in UIN Ar-Raniry's vision statement are as follows: First, UIN Ar-Raniry is a university institution which implements The Three Pillars of Higher Education based on Pancasila and the 1945 Constitution and was developed on the basis of faith, piety and high intelligence. Secondly, UIN Ar-Raniry is a development instrument that contributes to regional and national development through its output capabilities which is relevant to Indonesia's development demands. Fifth, UIN Ar-Raniry is an institution of higher education that provides the best service in the development of education and science and culture in the implementation of lifelong learning to optimize the development potential of the community in all aspects of personality. Sixth, UIN Ar-Raniry is an institution of higher education which has autonomy management, managed based on openness to creative idea and development of entrepreneurship cultural oriented towards mission of service user, and prioritizes quality and productivity to face global challenge and anticipate the change. Seventh, UIN Ar-Raniry is an insightful institution of excellence by developing a strong system of cooperation, which requires that every component of UIN Ar-Raniry strives to achieve the best for the intact cooperation between among these components and with institutions and other communities outside UIN Ar-Raniry.

Based on UIN Ar-Raniry's vision above, the UIN Ar-Raniry Banda Aceh mission is described as part of a vision which was developed into three missions. First, to give birth to a scholar who has competitive academic, profession and / or vocational skills, future-oriented and noble; Second, Developing a multidisciplinary and integrative Islamic-based research tradition; Third, Implement Science to build a civil society, who believe, knowledgeable and do good deeds.

Formation of the mission is a summary of the formulation points of UIN Ar-Raniry, namely: First, to produce excellent human resources in various fields of graduates who have high academic and professional skills and is based on faith and piety to be a reliable contributor for development; Second, To produce high-quality Muslim scholars who master a strong field of Islamic science and have independent, moral, ethical and cultured personality of the nation; Third, Creating a high academic society, cultivated academic, responsive, dynamic and proactive to change and make the campus as a conducive forum for the creation of academic atmosphere that takes place continuously among academicians in implementing tri dharma college. Fourth, Providing lifelong educational services through the provision of opportunities to community members who wish to obtain further education; Fifth, Creating a conducive academic climate to realize the five pillars of education, namely: learning to trust the Almighty (learning to believe in God), learning to master the knowledge (learning to know), learning to master the skills (learning to do), learning to live together, and learning to develop their identity maximally (learning to be). Sixth, Producing graduates who are able to improve their own lives, their families and communities and who are able to create jobs for themselves and others; Seventh, producing graduates who are able to become members of the world community and able to function effectively in the international association; Eighth, Implementing a broader cooperation to improve the quality of graduates, research results, and

service dedication to the community so as to be a reliable and to be a productive institution in the implementation three pillars of higher education.

Changes in concepts paradigm of science: Response to changes of the age

Currently, it has not been set about the concept of science used in UINAR, but the existing concept has formulated different concepts when it was still in IAIN-formatted. UIN Ar-Raniry is Jantong Hatee Rakyat Aceh. This campus is expected to give birth to qualified cadres of scientists or at least match the ulama of Aceh in the past. Therefore, the science paradigm applied in UIN Ar-Raniry becomes important. The science paradigm used in UINAR is the one which differentiates it with the university. As what has been questioned by the Minister of Administrative Reform, Azwan Abu Bakar to Team 11 (Change Team of IAIN Ar-Raniry) regarding if there is a change to UIN then what is different alumni of Faculty of Engineering UIN with other universities; and what distinguishes UIN School Faculty alumni from elsewhere? This question is answered by Syahrizal, that what distinguishes it if alumni of UIN Faculty of Engineering will be like Al-Khawarizm and alumni of UIN Medical Faculty will be like Ibn Sina (*Makmur Dimila, Napak Tilas*). What Team 11 has proposed for these changes can be basically realized by the science paradigm that has been clearly and clearly established in its application.

UIN Ar-Raniry in various documents writes that the science paradigm used is integration and multidisciplinary. The academic community of UIN Ar-Raniry has tried to formulate the scientific paradigm of UIN Ar-Raniry. Starting from 2013, several seminars to explore the concept of UIN Ar-Raniry scholarship have been conducted, among others: First, International Seminar "Revitalization of Ushuluddin Science in Facing Global Challenges" conducted by Faculty of Ushuluddin on 25 September 2013. The main speakers in this seminar are Prof. Amin Abdullah (Amin Abdullah as the initiator of Integration and Interconnection and Prof. Azyumardi Azra who often convey the reintegration of science also became a speaker in UIN North Sumatra in an effort to find the paradigm of science paradigm) and Prof. Dr. Zakaria Stapa (Zakaria Stapa is the Dean of Fakulti Pengajian Islam Universiti Kebangsaan Malaysia. Some of the books he wrote: *Morals and Sufism slam, Ibn Arabi: Sufi Characters, The Sciences of Faith and Spirituality, Sufi Characters and Deviation of aqidah, and edited the Muslim Political Survival of Malaysia*). The second seminar was held to commemorate 50 years of IAIN Ar-Raniry held on September 30, 2013. In this seminar one of the speakers is Prof. Azyumardi Azra to be asked his views on how IAIN Ar-Raniry became UIN. Furthermore, on 21 October a scientific oration was delivered by the Minister of PAN, Azwar Abubakar. Azyumardi Azra conveys the importance of the scientific distinguishing that must be owned by UIN Ar-Raniry. While Azwar Abubakar said that basically science must shine.

Kamaruzzaman said that although on many occasions Rector of UIN Ar-Raniry always conveys interdisciplinary and multidisciplinary but basically it is just a slogan, not yet appeared to be run in curriculum. The science paradigm of UIN Ar-Raniry has not become the one that can distinguish or become the uniqueness that distinguishes UIN Ar-Raniry with the current UIN. Kamaruzzaman explains that if UIN Ar-Raniry wants to show the distinction then UIN Ar-Raniry can use the concept of science which is initiated namely *Frikatifikasi* (Science Frikatifikasi is an effort to breathe knowledge to various corners of the wind. Fractional science is the attempt of science to move in accordance with the power of light that belongs to a place of reproduction of knowledge. Because science is a blow then the blow is a spirit that is blown on the container that is in the creature. Science is a life-giving power, not

a life-threatening one. The philosophy of Frikatifikasi can be seen as a sturdy bamboo heap protects one another. Bamboo is able to make a sound if there is a wind but never wobble and fall, because it has strong roots. The presence of bamboo is always to protect around it, shelter and also as decoration, and bamboo does not need watered to stand firmly. In the context of Aceh's local wisdom, the village community in Aceh every village in Aceh has bamboo hedges and uses bamboo in everyday life and in the process of bamboo Nanggroe puga becomes the main tool. This philosophy is considered to restore the roots of Aceh's science. Kamaruzzaman, personal communication, March 28, 2017. The Scientific View of Science is also written in the book "Wahdatul Wujud: Membedah Kamal" and paper, "Initiating the Paradigm of Scientific Framework for UIN Ar-Raniry"). Kamaruzzaman said that the idea of *Frikatifikasi* has been written in the paper "Initiating the Paradigm of Scientific Framework on Sciences for UIN Ar-Raniry" which has also been presented at the International Conference on Cultivating Research Culture on Islamic Education, Law and Civilization Issues among Islamic Academia (The seminar was organized by the Faculty of Tarbiyah Science and Teacher Training of IAIN Ar-Raniry, 9-10 November 2013 at Hermes Palace Hotel, Banda Aceh).

Kamaruzzaman explained that the leadership of UIN Ar-Raniry should again see that the scientific tradition never breaks with the existing knowledge in Aceh. The Islamic thinkers of Aceh origin were at least once spread in Islamic universities, in IAIN Sunan Kalijaga (now UIN) ever existed. M. Hasbi Ash-Shiddieqy and Prof. Nourouzzaman Ash-Shiddieqy, while in IAIN Jakarta, there was once Peunoh Daly. If they are further studied, the great ulama from Aceh: Sheikh Nurdin Ar-Raniry, Sheikh Abd. Rauf al-Singkili, and Sheikh Hamzah Fansuri whose thoughts and works deeply influenced Islam in Indonesia's archipelago. Therefore, Kamaruzzaman said the UIN Ar-Raniry leadership should see what the Acehnese scholars have practiced especially the scholarly roots that Sheikh Nurdin Ar-Raniry once delivered, Sheikh Abd. Rauf al-Singkili, and Shaykh Hamzah Fansuri.

Dynamics of change to UIN

Education facilities and infrastructure, in UINAR, there are enough educational facilities such as classrooms for lectures which have been built with a variety of funding from IDB, the Central Government and the Government of Aceh. The facilities, infrastructure, and educational facilities in UINAR are also inseparable from Aceh's rehabilitation program after the tsunami disaster. Nevertheless, UINAR Rector, Farid Wajdi said that the problem of infrastructure and infrastructure is sufficient to become an obstacle for science and technology.

Readiness of human resources to change, UINAR is still experiencing human resource constraints: mentality addressing change and personnel capacity building. UINAR rector revealed that the problem of mentality of campus residents is still a constraint in running the agenda of change.

Concerns of the sustainability of Islamic studies, Prof. Dr. Imam Suprayogo in a Scientific Oration in the 49th Anniversary Framework IAIN Ar-Raniry conveyed that there is no denying the existence of resistance because of the view that the change to UIN will uproot the study of Islam (Imam Suprayogo, Kerangka Epistemologi Pengembangan Ilmu Pengetahuan pada Universitas Islam Negeri: Rencana Aksi Perubahan IAIN menjadi UIN Ar-Raniry, Orasi Ilmiah dalam rangka Peringatan Hari Jadi ke-49 IAIN Ar-Raniry, Banda Aceh, 22 Oktober 2012. Dalam Syamsul Bahri, Perubahan Paradigma Keilmuan IAIN menjadi UIN Ar-Raniry, Jurnal Ilmiah Islam Futura, Volume XI, No. 2, Februari 2012, hlm.40) and get rid

of professors and lecturers who have been teaching Islamic studies Rejection of change IAIN Ar-Raniry being UIN Ar-Raniry emerged from some circles of society. In the history of the people of Aceh to this day the ulama play an important role in various aspects of the life of the people of Aceh, this is explained in the research: Yusni Saby (The Ulama in Aceh: A Brief History Survey", *Jurnal Studia Islamika*, Vol.8. No 1. 20012. Ketika berperang dalam melawan Belanda, para ulama menjadi peletak dasar ideologi perjuangan, yang dirumuskan dalam konsep jihad, dikenal sebagai Perang Sabil, perang melawan kolonial atau kaum kafir (kaphe), Nuraini (The Aceh ulama play a role in Religion, Education, Customs, and policies on the application of Islamic law as identical ulama as informal leaders. See Nuraini Peran Ulama dalam Politik Aceh Kontemporer 1998-2012, Unpublished Dissertation (Jakarta: UIN Jakarta, 2015), M. Hasbi Amiruddin (Dayah ulama plays a role in various aspects of Acehese life: agriculture, economics, education, and politics. The Dayah ulama, Inshafuddin always discussed the latest issues raised by the community in every Raker, Mubes. conference. The Dayah ulama reject the possibility of performing ijtihad. For Dayah ulama that what the ulama do today cannot be said ijtihad, because ijtihad can only be done by scholars are knowledgeable and this is not owned by contemporary scholars and clerics dayah. Dayah ulama are very careful in expressing opinions, based on the belief that they do not have the ability to ijtihad like the previous scholars. See M. Hasbi Amiruddin, "The Response of Ulema 'Dayah to Modernization of Islamic Law in Aceh", trans. Kamaruzzaman Bustamam Ahmad, (Banda Aceh: Yayasan Nadiyah, 2007), p. 128-129).

The dayah ulama are a traditional ulama element, while the community element is a community organization, such as a non-governmental organization that oversees development in Aceh. IAIN Ar-Raniry is an Islamic higher education institution which is a common property of the Acehese people, and gained support from Acehese ulema, where clerics play an important role in policy making and organizing the lives of Acehese people. There are ulama groups in Aceh, including: Majelis Ulama Nanggroe Aceh (MUNA) (*HUDA* (Association of Ulama Dayah) is a clerical association established in 1999 to support the referendum in Aceh (Michelle Ann Miller, *Rebellion and Reform in Indonesia*, as quoted by Moch) Nur Ichwan, *Neo-Sufism, Shariatism and Ulama Politics: Abuya Shaykh Amran Waly and the Tauhid-Tasawuf Movement in Aceh*, in Kees van Dijk., Nico JG Kaptein, *Islam, Politics, and Change: the Indonesian Experience after the Fall of Suharto*, (Netherlands: Leiden University Press, 2016), p.226). In addition to HUDA, there is also an association of dayah scholars: Inshafuddin, *Persatuan Tarbiyah Islamiyah (PERTI)*. While MUNA (Majelis Ulama Nanggroe Aceh) is an ulama association created by GAM and Aceh Party members before the 2009 General Election. Moch. Nur Ichwan, p.221, explains that the MPU (Ulama Consultative Council) is the official institution of ulama as set forth in Qanun No.9 / 2003 which has full authority where the executive and legislative bodies are required to consult not only the issue of Sharia but also secular policies), *Majelis Permusyawaratan Ulama (MPU)*, *Himpunan Ulama Dayah (HUDA)*. In addition there are also *Nahdlatul Ulama*, *Muhammadiyah*, *Fron Pembela Islam (FPI)*, *Jamiyah Al-Washliyah*, *Rabithah Taliban Aceh (RTA)*, *Insafuddin (Ulama Aswaja)*, *Tarbiyah Islamiyah*. MUNA, HUDA, MPU have a major influence on the policies formulated in Aceh.

From these clerical groups, there are different views in dealing with the transformation of IAIN Ar-Raniry into UIN Ar-Raniry.

The Aceh Ulema Council does not question the change of IAIN Ar-Raniry to UIN. It's just the scholars in the dayah who questioned the change to UIN. The change to UIN according to the dayah scholars made IAIN a place of liberalism and wahabi

development. "¹ (Personal Communication with SLD, Lecturer of UINAR (Banda Aceh, 29 September 2015).

Dayah ulama groups strongly opposed the transformation of IAIN Ar-Raniry to UIN Ar-Raniry Banda Aceh. For dayah ulama, UIN is a means of spreading the notion of liberalism, pluralism, and secularism. Muhammad Yakub Yahya criticized the area of Kopelma Darussalam has become a center of secularism and even free sex is very ironic with the existence of UIN Ar-Raniry campus (Muhammad Yakub Yahya, "Jangan Cabik 'Jantung Hate', Serambi Indonesia, September 3, 2016. The writer is an alumnus of Dayah Darul Falah Beuracan Meureudu Pijay, Composer of Broadcasting Materials and News Sub-Division of Information and Public Relation of Kanwil Kemenag Aceh, Director of TPQ Plus Baiturrahman Banda Aceh. This article is written as a Reflection of 57 Years of Kopelma Darussalam, 2 September 2016). Due to the resistance of dayah ulama opposing the change to UIN, it makes the dayah ulama prohibit alumni of dayah to study at UIN Ar-Raniry Banda Aceh. This will definitely be a problem for UIN-Ar-Raniry because the dayah is the main supplier of UIN Ar-Raniry students. Despite the protests and bans of the dayah scholars, the number of new students in UIN Ar-Raniry Banda Aceh is increasing. That number of students applying at UIN Raniry is even so big that made some private Islamic universities in Nangroe Aceh Darussalam Province get less new students than they ever got before.

The occurrence of resistance among the dayah community is considered as a natural thing because the vision of different institutions. On one side, the dayah wants to teach Islam based on a school of Ahlussunah wal jama'ah, while in UINAR is an Islamic educational institution that accommodates diverse views that is the hasanah of Islamic intellectual property.

... there are groups of dayah and they want to understand one mazhab, for example Ahlussunah wal jama'ah. Meanwhile, we do not claim one mazhab only. We want all mazhabs to be studied in UIN. So, it will not be considered as neither extreme nor fanatic. Haa ... Therefore, they are expected to accept this together. While in dayah, they claimed only one mazhab, which is Ahlussunah wal jama'ah. That's the only difference ever existed." (The Dean of FISIP UINAR, personal communication, Februari 2017)).

Dayah communities become resistant because they are still very strong in holding the old teaching principles they learned in dayah. So that the concepts learned in dayah will be on the contrary to what is taught about new things in Islamic universities, one example is about buying and selling contracts. (The Dean of FEBI UINAR, personal communication, Februari 2017)). One element of the rejected community is the Aceh People's Advocacy Foundation (YARA). YARA's executive director, Safaruddin, rejected the change of IAIN Aceh enough as the campus of Islamic studies. IAIN Aceh does not need to be changed but should still be developed as the largest Islamic study center in Southeast Asia. IAIN Aceh should stick to the vision of the founder of IAIN Aceh. Safaruddin had offered a tracheotomy of higher education in Aceh which was later rejected.

IAIN must be maintained in accordance with the vision of the founder of Kopelma Darussalam, namely the general campus (Unsyiah), there is a modern Islamic campus (IAIN Ar-Raniry) and there is a traditional Islamic education institution (Dayah Syik Pante Kulu)." (Safaruddin, executive director of YARA in Aceh Journal Network,

"YARA desak UIN kembali menjadi IAIN", October 17, 2016, accessed on 23 February 2017).

Chairman of the Yayasan Advokasi Rakyat (YARA), Safaruddin urged that UIN Aceh returns to the spirit of Darussalam by returning to its status as IAIN. Safaruddin asserted that Aceh is different from the regions in Indonesia, and does not need to follow the change of IAIN into UIN like other regions. So, Aceh should differentiate the education system with public universities, and Islamic universities but within a complex (UIN Ar-Raniry and UNSYIAH are in one complex).

The idea of changing the IAIN Ar-raniry has been spotlighted by Acehnese community groups. There was a debate in public discussion and argumentation in the print media, especially in Serambi Indonesia. Among the articles that sparked public debates about the change to UIN were written by Muhibuddin Hanafiah, Safaruddin, and Miswar. Interestingly, public debate in the Daily Serambi Indonesia is a statement of argumentation among lecturers of the Faculty of Tarbiyah and Teacher Training UIN Ar-Raniry (Fafa Ursula sees the peculiarity of debate about UIN Ar-Raniry which according to the analysis of the election of Rector IAIN Ar-Raniry Period 2013-2017 all the rector candidates come from FTK: Prof. Dr. Farid Wajdi, Dr. Mujiburrahman, and Dr. Chairan. Then the debate in Koran Serambi Indonesia was also written by lecturer of FTK: Muhibuddin Hanafiah (14/3/2013); answered Dr. Saifullah (16/3/2013); Dr. Anton Widyanto, M.Ag, and the last alumni of FTK, Hasan Basri M. Nur. See Fafa Ursula, "IAIN Ar-Raniry = Tarbiyah?", Serambi Indonesia, March 23, 2013). The change to be UIN criticized by Safaruddin, SH, Chairman of the Muslim Pengecara Team (TPM) Aceh, which was considered making the Islamic college the pride of the people of Aceh blurred and had no identity, the Islamic science is vague, general science is dimly lit.

IAIN Ar-Raniry has in recent years appeared as 'dazed' in search of identity. Rector of IAIN reportedly wanted to remove IAIN in Aceh and replace it with State Islamic University (UIN). This is like a drop daruet (religious blur, general dimly lit). IAIN has not been able to make a real contribution in building Islamic civilization, but on the other hand, IAIN is about to take the contribution of the neighbor's lot by opening the general faculty. IAIN is believed to be unable to pursue Unsyiah in the general field which is better prepared from the aspects of infrastructure and human resources. Unsyiah keeps going with the general review, while IAIN tries to follow and it will not be overtaken. That's when a breakthrough is done without planning and just putting forward ambition. (Safaruddin,"Menggugat Peran IAIN dalam Penegakan Syariat", Serambi Indonesia, 13 Maret 2013.)

IAIN Ar-Raniry is considered not to play an important role as the "jantung hate" of the Aceh People in defending and assisting the establishment of Islamic Sharia in Aceh. Regarding Islamic law enforcement, IAIN Ar-Raniry is only issued a normative statement to the public, and not from the leadership of IAIN Ar-Raniry, Rector. For the community, IAIN Ar-Raniry is expected to be actively involved in upholding the Islamic Shari'a. For Safaruddin, Tri Dhrama universities can be used at IAIN Ar-Raniry: First, IAIN officials must play a comprehensive research role about the Islamic Shari'a, from conception, sociology to implementation pattern; Secondly, IAIN officials must offer and implement the concept of Islamic Sharia-based education to the public; Thirdly, IAIN officials need to do devotion and guidance to the community especially in the area of "shallow aqidah"

(Safaruddin, "Menggugat Peran IAIN dalam Penegakan Syariat", Serambi Indonesia, 13 Maret 2013). IAIN Ar-Raniry is considered still not totally trying in fighting the continuity of Islamic Shari'ah kaffah (Yamsul Bahri, "IAIN Ar-Raniry dan Tantangan Masa Depan", Serambi Indonesia, 22 Oktober 2012).

The YARA institution that rejected the change to UIN Ar-Raniry in the local newspaper Serambi Indonesia was reported to be suing the change of IAIN Ar-Raniry status. Saifullah Isri, a lecturer of UIN Ar-Raniry writes that this is very counterproductive with the academic civitas who want to immediately change into UIN. YARA is actively holding a public discussion and preaching it in the media is considered Saifullah Isri outsiders who exaggerate the problem.

It is interesting if we look and see thoroughly, internally, there is actually nothing different in campus election this time, all running and giving positive support. But why are there external parties outside the campus, such as YARA which has nothing to do with the IAIN Ar-Raniry which continue indulging negative statements either through public discussion or mass media, which seems to be in IAIN Ar-Raniry great conflict and even it is more like the existence of the fourth world war, whereas in the institution itself everything is all fine.... " (Saifullah Isri, "Ar-Raniry, Penuh dengan Warna dan Dinamika". Serambi Indonesia, 16 Maret 2017. Dr. Saifullah Isri adalah Dosen Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry.)

Saifullah's article was addressed in an article "Cinta Ar-Raniry" who wrote that IAIN belonged not only to the alumni of IAIN. IAIN Ar-Raniry is "Jantong Hate" of Acehnese financed by the state, then it automatically belongs to the people of Aceh. Criticism of IAIN Ar-Raniry is more to the love of the people of Aceh to IAIN Ar-Raniry. In this article, Hasan Basri M. Nur more questioned the legality and honesty of the election of the rector. The change resistance to UIN Ar-Raniry along with the election news of IAIN Ar-Raniry Rector of 2013-2017 period which is considered undemocratic. Prof. Dr. Farid Wajdi was elected Rector of IAIN Ar-Raniry in a Closed Senate Meeting at the IAIN Ar-Raniry Postgraduate Hall, dated 14/3/2017. Prof. Dr. Farid Wajdi received 33 votes, Hj. Chairan M. Nur, M.Ag received 1 vote, Dr. Mujiburrahman, M. Ag did not get a vote. Discussion on the amendment of IAIN Ar-Raniry Statute has been done by Senate member Jami'ah Ar-Raniry by accommodating the aspirations of the academicians. The formulation of the Statute, chaired by Prof. Farid Wjdi has been started since 2007 which formulated among lecturers and senate (Saifullah Isri, "Ar-Raniry, Penuh dengan Warna dan Dinamika").

Among UIN Ar-Raniry's academic community, there were also raised concerns about the loss of Islamic studies after being changed into UIN. In Prof. Yusny Saby's leadership period, it had raised concerns and pessimism and also questions if it was necessary for religious institutes to be converted into universities and how future religious faculties would be. People will dislike studying Fiqh, Ushuluddin, Shariah but will prefer science, technology, psychology, medicine and law.

The views of civitas, especially lecturers, some of them were delivered through academic work. Abdul Wahid writes that Ushuluddin's Faculty is the most important faculty at an IAIN, but in fact the Faculty of Ushuluddin always has lower number of student. UIN Ar-Raniry must design a strategy for this phenomenon faced by Ushuluddin Faculty will not be experienced by UIN Aceh. Nevertheless, UINAR Rector has the concept that Islamic science especially in Ushuluddin Faculty should be developed because Ushuluddin plays an

important role in placing humanity in humanitarian position in tauhid. Therefore, Ushuluddin Faculty must respond to various changes and dynamics of society.

Concerns about the loss of Islamic studies have emerged at the beginning when the idea of change into a university was submitted. Rusjdi Ali Muhammad as the perpetrator of UIN history said that if IAIN turns into UIN then it will drown the religious sciences (Makmur Dimila, "Napak Tilas Transformasi IAIN Ar-Raniry menjadi UIN" (Warta Ar-Raniry, 2003). The phenomenon of concerns about the loss of Islamic studies appeared due to the tendency in 11 existing UINs that study programs of Islamic studies have less students who are interested in it. Therefore, that raises concerns about the loss of Islamic religious studies.

Although there are ripples of rejection, UINAR Rector, Farid Wajdi is very optimistic that actually in UINAR there is no concern and a significant resistance to the loss of Islamic studies and changes to UINAR.

We do not need to worry about it anymore because the concern was not proven, because the number of students in religious study program is still crowded. Those programs enthusiasts are still flowing. Then, we need to strengthen its products even more with the various steps in order not to lose. The lecturers then the quality of lecturers continue to increase. Besides, the number of students and then the quality of students are getting better, it is proven that their GPA were mostly cumlaude. There is no problem, all is well... "(Vice Rector, personal communication, Februari 2017).

In the midst of the worry of the elements of society about the change to UIN but Islamic scholarship in UINAR remains strong and change is very influential on UINAR competitiveness. There was a presumption that the change to UINAR would make prospective students prefer IAIN Cut Kala, IAIN Malikussaleh, STAIN Meulaboh and STAIN White Elephant as a place of study after IAIN Ar-Raniry become UIN. In fact, after becoming UINAR the number of student enrolled actually doubled, applicants reached 20,000 from only 4000 available quota. So, UINAR becomes very selective. The enormous number of student enrollments shows little resistance from society to UIN (Vice Rector, personal communication, Februari 2017).

Resistant to approval of UIN Ar-Raniry new logo, IAIN Ar-Raniry Banda Aceh is a reflection of the Acehnese community of Islam. It is recorded in the IAIN Ar-Raniry emblem. The symbol of IAIN Ar-Raniry consists of: the writings of Djami'ah Ar-Raniry in Arabic and Latin letters, Tugu Darussalam, Kaaba, Seuraphi, Five leaf-shaped Seuleupok leaves. The symbolic meaning is as follows: (1) Ar-Raniry's writing recalls to Sheikh Nur al-Din Ar-Raniry, a great scholar, who was a symbol of Science and Philosophy in the heyday of Atjeh; (2) The monument of Darussalam symbolizes the Proclamation of 17 August 1945 which breathes the peaceful climate, the unity and unity and the development of the people of Aceh; (3) The Ka'bah represents the unity of the face and ideals of Muslims throughout the world; (4) Seuraphi crescent-shaped strands symbolize elements of the Republic of Indonesia which is based on Pancasila (Peraturan Menteri Agama Republik Indonesia Nomor 21 Tahun 2015 tentang Statuta Universitas Islam Negeri Ar-Raniry Banda Aceh).

The UINAR Statute describes the meaning of colors in the University's symbol: a) white symbolizes purity and purity of the heart; b) golden yellow represents greatness and glory; c) green symbolizes freshness, health and fertility; d) black symbolizes the power of the soul. However, after changing into UIN Ar-Raniry Banda Aceh, the consequences of IAIN Ar-Raniry symbol must also be changed so that a contest was held to find the best logo

for UIN Ar-Raniry. UIN Aceh once held a competition UIN Ar-Raniry logo. Chairman of the Organizing Committee, Dr. Abdul Jalil Salam MA said there were 85 logos that entered the email committee since it opened from 8 August to 16 September 2017. Out of 85 logos one died, until only 84 logos assessed by the committee. Then filtered up to only 10 logos to be re-judged by the jury, and also polled by the Senate Council (Serambi Indonesia, "Logo UIN Hasil Sayembara Dikritik, Berikut Penjelasan Panitia," Minggu 16 Oktober 2016). From the poll selected, the nomination was: 1) Fandy Diadine Widi Anugrah; 2) Arie Iskandar; 3) Martunis. After several nominations were chosen by the committee, a logo by Fandy Diadine Widi Anugrah won the competition. The announcement of the winner of the UIN Ar-Raniry logo is submitted through <http://www.ar-raniry.ac.id/>. But the victory of this logo became controversial, many Acehnese people comprised of students, alumni and the general public criticized the winners of the logo, and became news in the local media of Aceh Province. One of the critics is the Institute for Political and Public Policy Studies (LINGKA FORUM), Dema UIN Ar-Raniry, and Ar-Raniry Executive Forum. This student organization criticized that in the logo that earned the value of 547,7 and as the 1st Winner is not representative when viewed from the historical birth of IAIN Ar-Raniry, spirit of keacehan, and spirit of Darussalam as student city. Finally the 1st champion logo was canceled with various reasons and pressure from various students and society element. The site that announces the winner of the logo and is heavily loudly criticized from today's society has been removed and cannot be accessed anymore, because it was removed the IT UIN Ar-Raniry.

On October 18, 2016, dozens of students held a demonstration to coincide with the 53rd Dies Natalis UIN Ar-Raniry. The action was conducted at Ali Hasymi Auditorium Building. This action had occurred riot and involved chase with the campus security. Participants who use almamater suits in addition to hold an oration, and they also carry banners and some posters carry some demands among those protesting the new UIN logo change. The logo won in the competition is considered not reflecting the local wisdom of Aceh. Chairman of the Organizing Committee, Dr. Abdul Jalil Salam, MA explained that the UIN Logo Contest is not directly meant to be used. The logo that gets the champion 1 is considered to have a strong philosophy, in which there lafaz Allah which is the octagonal star who became the frame logo. Responding to the criticisms of the Acehnese people that the absence of the element of arbitrariness and the historical value of IAIN Ar-Raniry, Abdul Jalil responded that the two elements considered by the protestors are not immediately apparent, but based on the decision of the senate meeting, a dialogue with the winners to complete so that the two elements can be seen clearly (Serambi Indonesia, "Logo UIN Hasil Sayembara Dikritik, Berikut Penjelasan Panitia," Minggu 16 Oktober 2016).

Alumni Forum of UIN Ar-Raniry also rejected the logo of the winner of the competition. The refusal of alleged Jewish symbols, a number of IAIN Ar-Raniry (UIN Ar-Raniry) alumni, Banda Aceh, who are members of the UIN Ar-Raniry Alumni Forum, conveyed protests. They rejected the new logo. "After we have noticed, remembered and deepened that the new logo of UIN Ar-Raniry, has sparked public unrest, we from UIN Ar-Raniry Alumni Forum protested," said Imam Juwaini, spokesman for Ar-Raniry's Executive Alumni Forum.

There are several reasons according to Imam. First, the new logo UIN Ar-Raniry allegedly public identical to the Star David, a Jewish symbol. This symbol of the State of Israel is feared will trigger anxiety of the people of Aceh is widespread. Second, the birth of the new Ar-Raniry campus logo is considered public without considering the historical aspect, cultural customs and Islamic values. "Therefore we hope, the change of logo is not

only considered trivial. Because, the logo reflects the vision of mission, pride and aspirations of the people of Aceh".

Third, the demonstrators argued that the logo has injured the academic dignity and the people of Aceh 'marwah'. "Apparently, the competition logo is not participative and transparent. In fact, the information we received was no involvement of the public, especially the academic community in the internal campus, ". Fourthly, they admitted deeply regretted the committee and the jury who are not sensitive to the history of the birth of Ar-Raniry Darussalam Campus.

Safaruddin, Executive Director of YARA which is one of the elements of IAIN Aceh's rejection of change into UIN said that what is actually demanded by students and various elements of Aceh society about the rejection of the winning logo in the competition does not touch the root of the problem fundamentally. Logo is only a consequence of UIN Ar-Raniry paradigm changes that have embraced the paradigm of integration of science, the integration of Islamic science with general science. A more important demand according to Syafaruddin is to restore UIN Aceh to IAIN Aceh as had been aspired by the founders of IAIN Aceh. For Safaruddin logo is just an important cashing is the engine (Safaruddin, 2016). Due to the rejection of the nine-star logo as the winner of the contest, it was revised to include Islamic and Aceh-like values to the UINAR logo which is currently only waiting for the senate meeting to be ratified.

The Rectorate UIN Ar-Raniry is very aware of UIN Ar-Raniry's position as "Jantung Hate" Acehnese, so that Prof. Dr. M. Farid Wajdi Ibrahim highly appreciates the debate circulating in the community, because it is a reflection of public awareness of UIN Ar-Raniry campus. The Rector explained that the logo that won 1st place was not the final result, and still gave the prize to the winner and not yet decided directly but only one long process. The next step will be the winning logo will be modified according to the wishes of UIN Ar-Raniry academic community. This step is determined based on the UIN Ar-Raniry Senate decision and the agreement agreed upon by the winner (Serambi Indonesia, "Soal Polemik Logo, Ini Kata Rektor UIN Ar-Raniry", Senin, 17 Oktober 2016). The form of rejection of UINAR change occurs because the parties refuse not understand the root of the problem first. One of the cases is the rejection of the UINAR logo (Silahuddin, Dosen UINAR, wawancara (Banda Aceh, 23 Januari 2017).

Resistant to liberalism, Nangroe Aceh Darussalam has the privilege, one of which is the Province of Aceh can apply Islamic Sharia which has been legalized by the Central Government through Law no. 18/2001 and Law no. 11/2006. IAIN Aceh for the people of Aceh is the "Jantung Hati" of the people of Aceh who are considered to be able to support the implementation of Islamic Shari'ah in Aceh. Therefore, when IAIN Aceh was in the process of change to UIN, there are many resistances from various elements on the grounds that UIN Aceh will leave the study of Islam and will instead develop Islam in the perspective of liberalism and secularism.

From the internal side of UINAR is not so emerging fears of the loss of Islamic studies. Concerns arise from outsiders who do not quite understand the purpose of transformation to UINAR. The lack of understanding of the outsiders towards UINAR's goal of change is due to the fact that UINAR's internal presence is still communicating and socializing.

The view of UIN Rector of Aceh, Prof. Dr. Farid Wajdi is very clear that he as the leader of UIN Aceh has a stance supporting the running of Islamic Sharia in Aceh, so the assumption that IAIN Aceh by turning into UIN Aceh will be liberal and secular is not appropriate. Farid Wajdi explained that after becoming a UIN the curriculum so as not to bear

fundamentalist, radical, and orientalist, but more to the "middle" with the profile of students who have moral and moral.

After IAIN Ar-Raniry Banda Aceh transformed into UIN Ar-Raniry, a case that touched the issue of the aqidah of Acehese society, that is, with a lecturer bringing UIN Ar-Raniry students to church. This event became the attention of the people and ulema of Aceh, so that UIN Aceh got many protests and accused was doing the Christianization. Leaders of UIN Aceh immediately take action by sanctioning the lecturer concerned (Serambi Indonesia, "UIN Jatuh Sanksi pada Dosen Pembawa Mahasiswi ke Gereja", 7 Januari 2015). After this incident UINAR set a standard on lecturers' procedures ranging from talking, dressing, to bringing students off-campus activities so that no problems that become the public spotlight (The dean of FEBI UINAR, interview (Banda Aceh, Maret 2017)).

Rector of UIN Aceh, Prof. Dr. Farid Wajdi asserted that the change to UIN Aceh would not make the college which is pride of Aceh community develops liberalism.

IAIN Ar-Raniry will not be a hotbed for liberal Islam, let alone secular. If the Liberal Islam Network (JIL) is a mouthpiece for orientalist interests. There are foreign NGOs carrying their own interests behind them. So it has nothing to do with this status change. These liberal and secular ideals do not quite fit the needs and demands of Muslims today. If there are one or two liberal IAIN lecturers, then that has nothing to do with IAIN as an institution.

Farid Wajdi realized that the existence of UIN Ar-Raniry as an academic institution would be somewhat open to the understanding of religion. Therefore, students should be able to choose righteous ideals and not to engage in ideologies outside of Islam and the traditional Acehese tradition. As for the case of UIN lecturers who brought students to the church, according to the Rector, the lecturer has been re-established by the leadership. "Likewise, if there are lecturers who are liberal then they will be fostered specifically, like the case of Islam Protestant. We have already called for our coaching; however the connotations of Protestant Islam still remain negative in the eyes of Muslims, although it may mean good. So, people do not have to worry about changing IAIN to UIN. " The purpose of "Protestant Islam" conveyed by Farid Wajdi above is the case of a lecturer of Faculty of Da'wah UIN Aceh who brought students to Protestant Christian church in order to learn gender.

Islamic higher education policy

Rector UINAR conveyed that the problem of education budget which is still discriminative between PTKIN and Public university makes UINAR experiencing obstacles to be competitive. Farid Wajdi compared the budget for UINAR's information technology which is only two hundred million, and is very different from Unsyiah campus that can reach three billion for a year. To overcome the lack of budget provided by the Ministry of Religious Affairs, UINAR conducted a cooperation strategy with various parties. For example, cooperation with Unsyiah UINAR students can use laboratories in Unsyiah. UINAR rector seeks funds from the Government of Aceh to meet the needs of UINAR because if they only expect the budget from the Ministry of Religious Affairs then according to Farid Wajdi it would be very impossible for UINAR will become a competitive Islamic college because the budget for the construction of learning facilities is not sufficient yet for other needs. UINAR receives assistance from the Aceh Expenditure Budget, but when the research is done the minus is minus so it affects the help to UINAR.

The phenomenology of our country is being turned away. This means that our financial sides that are pruned so as a result we try to develop the former name of existing APBD in Aceh known as APBA. Budget of Income Spending Aceh, now it's minus.

The small budget obtained by UINAR makes it difficult for UINAR to have competitiveness with universities that have bigger budgets. Budget problems are the impact of national education politics that impact on Government education policy that has not favored Islamic education and even tends to think 'one eye' of Islamic universities which can be seen from the portion of sixty PTKIN whose education budget is equivalent to one University of Indonesia. The Government's educational policy impacting Islamic Islamic budgeting has led to various aspects of becoming competitive, ranging from lecturers' hard-to-get scholarships to very small research funds within the Ministry of Religious Affairs when compared to Kemenristekdikti. For example, in Unsyiah, a lecturer can obtain a budget of 100 million for a competitive study, whereas in UINAR the competitive research budget for a lecturer is 25 million to 30 million. The national education policy that is still discriminatory makes the imbalance and becomes a major obstacle in the development of competitive UINAR.

Competitive advantages of UIN Ar-Raniry: Becoming the center for Islamic studies in the Southeast Asia

Islamic Shariah as UIN Excellence Ar-Raniry, in the International Conference, "Islamic Shari'a and Global Challenges: Initiating the Actual and Dynamic Formulation of Islamic Law in Indonesia" organized by IAIN Ar-Raniry and BRR NAD-Nias formulated Aceh Declaration which contains five points. (1) Islamic Shari'ah is a mercy for all nature and an obligation for every Muslim to carry it out in all aspects of life; (2) the Muslim community is part of the international community that needs to be protected from threats and acts of violence; (3) the Muslim world community should seek to free itself from poverty, ignorance and backwardness; (4) the Muslim community has rights in the international arena without discrimination in the fields of political, economic, legal, socio-cultural, and defense of security; (5) the implementation of Islamic Sharia in Aceh should be based on the principle of benefit, peace, justice, and upholding human rights.

The implementation of Islamic Shariah in Nangroe Aceh Darussalam Province makes UINAR as the oldest Islamic university in Aceh should follow the Islamic Sharia in Aceh. However, Islamic Shari'a is the hallmark of UINAR compared to other UIN. Even students coming from abroad make the excuse that the application of the *syariat* of Islam makes students feel safe to study in Banda Aceh. UINAR also plays an important role in preparing the concepts of Islamic Sharia applied in Aceh (Aceh Governor in Ar-Raniry News, Oktober-Desember Edition, 2014).

Scientific excellence based on Islamic scholarship and Islamic Shariah gives UINAR advantages compared to public universities in Aceh. One example in FEBI economic sciences the student studied the subjects learned in public universities. Besides, the students and lecturers are also studying the economics of Shari'ah, Fiqh Muamalah, and Arabic as a tool to study Islam so that FEBI UINAR has advantages over the other economic faculty from other univeristy who purely study the economy. The magnitude of Acehnese enthusiasm goes to FEBI based on three arguments: first, religious reasons; second, juridical; third, community needs. Muhammad Yasir explained that in Aceh, it has a great job opportunity in the field of Sharia economy. In Aceh, there are Sharia (Islamic) Banks and Sharia Business Unit (UUS) with 33 offices in 23 districts. There are 15 offices of Syari'ah Banking Bank

(BPRS) and 100 more Baitul Qiradh. It is estimated that 1184 workers are required in Sharia Economics in Aceh. Not to mention if counted 5 sharia insurance companies, Baitul Mal, sharia business units spread across every district in Aceh.

UINAR requires students to understand the basic of Islam as stated in the UINAR Statute, "Every graduate student of the Study Program must have at least the ability to read and write Al-Qur'an and fundamentals knowledge of Islam." One way to instill Islamic values for the undergraduate student is obligated to enter *Ma'had*. In *Ma'had*, students learn languages (Arabic, English), Worship Practice, and practice of Islam. Students at *Ma'had* are educated by their teachers called *ustaz* (for male teacher) and *ustazah* (for female teacher) who have passed a rigorous selection process. UINAR rector explained that *Ma'had* program is very useful for the acceleration of Islamic values to students. Because if the responsibility is only in the study program then the cultivation of values and worship practices will be very slow.

ICAIOS: The world highlights Aceh, Aceh is an area that attracts many researchers with various topics: Islamic studies, Politics, and impacts of the tsunami. Chairman of ICAIOS, Prof. Anthony Reid in the ICAIOS V conference in UINAR on 16-20 November 2014 stated

Our concern for Aceh is still ours, Aceh for us is the most historic place. Here, there a lot of things that we think need to be dug back, both the history of the tsunami, conflict, and even the history of the Kingdom of Aceh which I think needs to be studied well

In an International Conference on Aceh and Indian Ocean (ICAIOS) held on November 17 2016 at Prof. Ali Hasjmy Building of UIN Ar-Raniry. One of the agreements was the establishment of the Center for Asia Studies centered on the UIN Ar-Raniry campus. The conference, which was attended by 17 countries, chose as a center for Asian studies due to Aceh's strategic position in the Indian Ocean region. UIN Ar-Raniry is expected to become the center of Islamic studies in Southeast Asia (the Dean of Tarbiyah Faculty, personal communication, March 2017). ICAIOS was established on April 26, 2007 in Banda Aceh initiated by the Minister of Research and Technology, the Governor of Aceh, BRR, Unsyiah Rector, Rector IAIN Ar-Raniry, and Rector of Malikussaleh University. ICAIOS is a permanent body focused on building an international academic community, especially Acehnese academics. ICAIOS did the promotion of past times and future direction of Aceh through research. ICAIOS activities consists of: pre-departure training for scholarship acceptance abroad, facilitation of research cooperation aimed at the university of Aceh and international institutions, providing the foundation of work and network for international students in Aceh, conducting innovative research programs, conferences, workshops, seminars and programs innovative research, publishing important themes for researchers in Aceh, nationally and internationally. ICAIOS makes UIN Ar-Raniry to be competitive in research because ICAIOS administrators are highly qualified researchers in the field of research.

Geographic and political excellence, UINAR has a great opportunity to become an Islamic university which becomes learning destination for overseas society. Geographically, UINAR position is very strategic because it is close to Singapore, Malaysia, and Thailand. The proximity of UINAR with the countries coupled with the distinctive character of running the Islamic Shariah makes UINAR become the study choice of students from Malaysia, Thailand and Singapore (The interview with the Dean of FITK, on March 2017). Not only

because of geographical reasons and the implementation of Shariah Islam, even Banda Aceh that had been hit by the tsunami was the other reason for studying in Aceh. This is because many people the reality on how the condition of the city that had been hit by the tsunami disaster (MRA, Malaysian Students, personal communication, March 2017) One of UINAR students said that the choice for studying in UINAR is because Aceh is very famous in Malaysia compared to other regions.

UINAR's strategic position is geographically making UINAR leaders optimistic to become one of the international universities, especially in Southeast Asia, especially in the study of multi-disciplinary Islam. The Special Autonomy Status of Nangroe Aceh Darussalam Province gives impact to UINAR to develop UINAR's superiority. Implementation of Islamic Shari'ah makes UINAR become an Islamic university that formulated how the Shari'a of Islam can be applied well. The consequences of UINAR's role in Islamic Shari'ah are the Aceh Government has a strategic relationship and can provide support. The form of Aceh Government support for UINAR is one of the 40 hectares of land grant used for UINAR. The Aceh government also provided building assistance. The Aceh government also provides scholarships to UINAR lecturers who run the study program.

Conclusion

Waves of Change in the world: economics, social, politics, and culture make Islamic universities in Indonesia must do disruption by making fundamental changes. "Changed or dead" haunts every Islamic college that has been focused solely on Islamic studies. The revolutionary step of converting IAIN to UIN is an effort to realize *Rahmatanlil'alam* of Islam that breaks dichotomous views between science and religion. The heavy duty of UIN Ar-Raniry to become a competitive Islamic university is to be able to break through the view that Islamic universities are merely "prayermen". The science integration paradigm has the consequence that studying Islam is not only a religious doctrine or only concerned with social and humanities issues, but must be able to answer the science and technology issues that have been dominated by "secular education". UINAR has the potential to become a center of Islamic studies in Southeast Asia. But UINAR must be able to show differentiation and more value in UINAR. It takes the support and political Will of Aceh Government to make UINAR a center of excellence in Islamic studies.

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