The Philosophical Analysis of the Future of Islamic Higher Education in Indonesia-Malaysia Facing Megatrend 2045

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ABSTRACT
In the era of megatrends, educational institutions must continue to make improvements, refinements, and changes in accordance with developments in order to maintain the quality of education and its existence, including Islamic higher education institutions. Therefore, this study aims to analyze philosophically the future of Islamic higher education in Indonesia and Malaysia facing Megatrend 2045. The method used is a descriptive-qualitative type of literature research with content analysis techniques. The results of the study show that ontologically, Islamic higher education in Indonesia-Malaysia needs to proactively respond to the megatrends of globalization, technological advancements, demographic changes, and sustainability. Emphasis should be placed on maintaining and developing a vision and mission based on pure and universal Islamic teachings while still contributing to the development of society and progress. In the realm of epistemology, Islamic higher education in Indonesia-Malaysia must continue to update learning and teaching methodologies in accordance with developments in science and technology, and axiologically, Islamic higher education in Indonesia-Malaysia must continue to promote moderate Islamic values. It can be concluded, a philosophical analysis provides a deeper understanding of the role, challenges, and strategies of Islamic higher education to maintain its existence and how Islamic teachings can make a significant contribution to facing future challenges.

Keywords: Islamic Higher Education, Philosophical Analysis, Megatrend

INTRODUCTION
The advancement of the times is a requirement for life on this planet. Various adjustments will take place, indicating that the times are changing. The most noticeable
feature is the increase in digitalization in multiple sectors of life. The internet and technology are rapidly evolving, which has an impact on interpersonal communication patterns.

The phenomenon has been termed a megatrend (a big change) by Philip Kotler. To preserve the quality of education and the institutions' existence in the megatrend era, educational institutions must continue to make advancements, adjustments, and modifications in line with new trends (Aip Syarifudin, 2022). Megatrends influence changes in a variety of fields. These changes will result in open competition among the world's nations. As a human resources component, career development is extremely beneficial to the nation's generation as it prepares for the 2045 megatrend (Afiati et al., 2022).

Islamic Universities, as higher education institutions under the Ministry of Religion, is projected to enhance academic quality to produce Muslim scholars who are responsive to the challenges of the times and social life. Efforts in Indonesia to build and promote Islamic higher education take three forms: responding to the advancement of modern science, supplying professional education to individuals, and developing Islamic-specific studies (Arifudin & Rosyad, 2021).

To face the challenges of the time, Islamic Universities also puts the MBKM (Freedom to Learn) policy into practice. According to the Minister of Religion's Regulation No. 42 of 2016, the Directorate of Islamic higher education is required to be able to guarantee that the educational services offered by Islamic religious higher education institutions to students and society at large are oriented and founded on quality standards (Ananda et al., 2022). To welcome Megatrend 2045, the Ministry of Religious Affairs produced the 2020-2045 Grand Design book as a reference for specific parties in making decisions in establishing Islamic higher education till 2045. The target date of 2045 represents a watershed moment in Indonesia's progress as a global megatrend. This Grand Design's publishing also responds to the pillars of Indonesia's Vision 2045 (Kementerian Agama Republik Indonesia, 2022). According to the Islamic higher education Grand Design book, the direction of Islamic higher education development involves being the global center of the religious moderation movement, a center for comprehensive Islamic studies, and a center for establishing integration of Islamic and general sciences.

The vision of Islamic higher education development is the accomplishment of world-class Islamic higher education excellence, governance, and capacity. In 2045, Islamic higher education has eight aims, one of which is a superior and competitive Islamic higher education campus in responding to societal challenges and requirements on a regional, national, and worldwide scale (Diktis, 2022).

Furthermore, Islamic education in Malaysia in its unending quest toward modernity, the government will do well by foregoing political biases which condition its policy with regard to Islamic education. Such skewed implementation has unfortunately deprived Islamic education of its pristine ideals and sublime purposes (Abdul Hamid, 2017). But in further developments Islamic higher education in Malaysia has undergone
significant transformations since the establishment of institutions such as the International Islamic University in Malaysia (IIUM). The IIUM has been successful in revitalizing higher education in the Muslim world (Abusulayman, 2016).

IIUM being one of the Islamic Higher Education institutions that has has been making gradual improvement efforts for a long time, in order to develop the quality of the ummah and carry out transformation according to international needs (R. Hashim, 2015) This effort was also undertaken by other Islamic higher education in Malaysia. one of the programs that has been carried out is an effort to integrate science and Islam. Because The lack of integration and emphasis on the spiritual, emotional, and spiritual aspects at the level of higher education institutions has led to issues with morals and behaviour among the ranks who will eventually be in charge of the management and leadership of the nation (Khalid et al., 2022).

Furthermore, Based on the description of the facts about the condition of Islamic higher education in Indonesia and Malaysia, Islamic higher education are critical in preparing the next generation for future challenges and developments. In today's world of globalization and technological advancements, Islamic higher education is confronted with several complicated issues and developments, including the 2045 megatrend, which is expected to impact society and human life substantially.

To face the 2045 megatrend, a detailed philosophical study of how Islamic higher educations might prepare themselves and devise appropriate strategies for future challenges and changes is required. Philosophical analysis can assist Islamic higher education in better understanding their function and position in society and how Islamic teachings can provide relevant and effective solutions in the face of future challenges.

Many studies have been conducted on Islamic higher education in Indonesia-Malaysia and the 2045 megatrend, such as the development and renewal of Islamic higher education (Arifudin & Rosyad, 2021), improving the quality management of primary education in the megatrend era (Aip Syarifudin, 2022), the relationship between non-formal education and Islamic education in the context of 2045 (Elihami, 2022), and improving hard and soft skills through MBKM in preparation for the megatrend (Riana Rahmawanti & Nurzaelani, 2022). Exploring survey about the integration of science and Islam in Malaysia (Khalid et al., 2022), and the closer bridge towards islamic studies in higher education in Malaysia and Indonesia (Assegaf et al., 2012). No research focuses on the philosophical analysis of the Islamic higher education in Indonesia-Malaysia movement in the face of the 2045 megatrend. As a result, scholars in this study will investigate the Philosophical Analysis of the Future of Islamic higher education in Indonesia-Malaysia Facing Megatrend 2045.

The researcher undertook a philosophical study of Islamic higher education's future in addressing the 2045 megatrend, including Islamic higher education's challenges, changes, and ideas for preparing for and facing these challenges in Indonesia and Malaysia. This philosophical analysis would provide a clearer understanding of the role and position of Islamic higher education in society, as well as how Islamic teachings might significantly contribute to meeting potential challenges.
RESEARCH METHOD

This study employed a descriptive qualitative method with library research. The researchers looked for data sources not in the field but in written materials such as books, encyclopedias, journals, and so on (Bagenda, 2022, 15) about Islamic higher education in Indonesia-Malaysia. Based on the type of research used, the data collection technique that the researchers employed was documentation. Documentation is defined as a written or printed record of past events. A written document is the type of document being analyzed. The document taken are only related to the research topic namely: vision and mission, learning programs, curriculum and other programs related to preparation for the 2045 megatrend in Islamic Higher Education in Indonesia-Malaysia. Furthermore, the acquired data is evaluated utilizing the content analysis technique (Suharsaputra, 2018). The content analysis technique used in the following steps to formulate a research problem, doing a literature study, define the unit of analysis, and Interpret the results of the analysis (Sugiyono, 2017).

RESULT AND DISCUSSIONS

Exploring the Meaning of Megatrend 2045

Megatrend 2045 is a phrase for the generation that will be of productive age in 2045 and is expected to bring beneficial improvements to the Indonesian nation's progress and growth. The industrial revolution 4.0 characterizes Megatrend 2045 (Syarifudin, 2022). The demographic bonus issue prompts this factor. The Ministry of Education and Culture has created a blueprint to prepare the golden generation for 2045. The golden generation of 2045 is people who are currently in their adolescent years (Saripudin et al., 2022). Technological advances such as information and communication technologies, genetic engineering, AI (Artificial Intelligence), renewable (alternative) energy, automation, and wearable gadgets define Megatrend 2045 (Solihin, 2020).

Multiple determinants, such as global demographics, trade, urbanization, finance, the middle-income class, technological advancements, climate change, geopolitical shifts, and competition for natural resources, define the global megatrend that will take place in 2045. Indonesia could be named one of the top five countries in the world with the highest economy in 2045. The golden generation of 2045 has various goals and agendas, including an increase in the Indonesian population to 309 million people and a GDP of 29 thousand US dollars annually. Due to changes in the population's age structure, which is characterized by a decline in the dependence ratio of the unemployed population, Indonesia has the chance to accelerate economic growth with the help of this goal (Elihami, 2022).

Indonesia envisions itself as "Sovereign, Advanced, Just, and Prosperous" in 2045. This is characterized by implementing the global megatrend 2045, which includes educational development. As a result, several development pillars for Indonesia 2045 are required: Superior, cultured, and skilled Indonesians; an advanced and sustainable economy; equitable and inclusive development; and a democratic,
strong, and clean country (Solihin, 2020). The industrial revolution 4.0 megatrend represents a new form of social connections in current civilization (Syarifudin, 2022). Improving the quality of human resources is one of the measures that can be done to welcome Megatrend 2045 (Ansori, 2021).

**Analysis of Islamic Higher Education Challenges and Strategies in Facing Megatrend 2045**

Ideally, Islamic higher education's advancement should occur in the context of changes and improvements in numerous sectors because colleges, notably Islamic universities, play a vital role in the advancement of the Indonesian country. One is to improve students' abilities and skills through various activities. The 2045 megatrend target can be met optimally by boosting the influence of universities, particularly Islamic universities (Muhammad, n.d.).

The challenge of Islamic religious institutions relates to the hope of having world-class universities and enduring and thriving in the face of societal developments in science and technology (Harto, 2018). Among the challenges of Islamic universities are the following:

**First**, Islamic education in Islamic universities is regarded as an indicator of regress and decline. This indicator is due to several issues, including delays in responding to advances in science and technology, focusing solely on socio-cultural and humanities, a focus on the past, and unprofessional management (Wanto, 2018).

**Second**, Islamic higher education graduates need to adapt to industrial needs (Wanto, 2018). Global competition in the sphere of education is increasing. Islamic higher education must compete with other universities worldwide in terms of graduate quality, education, research, and community service.

**Third**, the next challenge for Islamic higher education is whether it can integrate Islamic and general sciences to face the 2045 megatrend. Furthermore, Islamic higher education is required to be a pioneer in instilling religious moderation in a multicultural nation (Wekke, 2019).

**Fourth**, the rapid advancement of technology may impact how Islamic higher education executes education. Islamic higher education must keep up with technological advances and incorporate them into learning.

**Fifth**, the growing threat of radicalization in Indonesia makes it difficult for the Islamic higher education to preach moderate and tolerant Islamic beliefs.

Based on some of these challenges, Islamic higher education can implement the following strategies: 1) enhancing educational quality, Islamic higher education must increase educational quality by developing a curriculum that is relevant to current needs, using new learning techniques, and enhancing teacher quality. 2) Islamic higher education must use technology in the learning and research processes to boost efficiency and effectiveness in providing education. 3) Promotion of moderate and tolerant Islamic teachings, to combat radicalism in Indonesia, the Islamic higher education must promote moderate and tolerant Islamic teachings. 4) Strengthening cooperation networks in which Islamic higher education shall establish cooperation networks with
universities both at home and abroad to increase the quality of education, research, and community services. 5) Islamic higher education must expand community involvement in the learning and research process by undertaking community service projects relevant to community needs.

Faced with the 2045 megatrend, Islamic higher education must be able to react fast and choose the best plan for enhancing educational quality, promoting moderate and tolerant Islamic teachings, and efficiently utilizing technology and available resources.

The Future of Islamic Higher Education in Indonesia-Malaysia Facing Megatrend 2045

Islamic education plays a crucial role in the development of society in Indonesia and Malaysia (Lubis, 2017). Based on previous research (Abusulayman, 2016; Assegaf et al., 2012; Khalid et al., 2022; Yahya, 2017), there will be both possibilities and problems for Islamic higher education in Malaysia and Indonesia in the future. Rapid technological growth is one major obstacle, which calls for the incorporation of digital learning environments, virtual classrooms, and cutting-edge pedagogical strategies. Additionally, intercultural understanding, international cooperation, and the provision of curriculum that cater to the demands of a multicultural society are required due to globalisation and the growing diversity of student populations.

Additionally, it becomes increasingly important to prioritise the maintenance and advancement of Islamic identity and values in a changing educational environment. Islamic higher education institutions must strike a balance between traditional and modern knowledge, encouraging critical thinking, research abilities, and moral principles. It’s also crucial to make sure that educators are certified and competent.

The future of Islamic higher education in Indonesia-Malaysia facing the 2045 megatrend can be philosophically examined from different perspectives. From an ontological standpoint, the Islamic higher education must be able to preserve and create a vision and mission founded on pure and universal Islamic principles while being relevant and contributing to the advancement of modern society and the workplace. As a result, in the future, Islamic higher education will need to recognize and adapt to global megatrend changes such as the Industrial Revolution 4.0, demographics, urbanization, and globalization.

In this instance, Islamic higher education must devise adaptive and proactive ways to address the current challenges (Ananta, 2020). From an epistemological standpoint, Islamic higher education in Indonesia and Malaysia should constantly upgrade its learning and teaching approaches to reflect the most recent advances in science and technology. Islamic higher education should continue encouraging students to acquire skills and information applicable to the workplace and modern society. Islamic higher education's Islamic character as a high-quality educational and spiritual development institution must be strengthened.

Because the essential of education is to provide a workforce with good morale and opens up employment chances in a variety of disciplines, particularly in universities
where moral graduates are produced (Rahim et al., 2021). In this regard, curriculum (C. N. Hashim & Langgulung, 2008) and learning techniques that integrate Islamic beliefs with science and technology are required (Marjuni, 2022).

Furthermore, Islamic higher education should continue to promote excellent Islamic principles such as honesty, integrity, fairness, and simplicity regarding Axiology. Furthermore, Islamic higher education must teach students to value diversity and to tolerate and respect differences. One manifestation of this value is that the Islamic higher education becomes the focal point of the moderation movement, encouraging tolerance, dialogue, and peace among the world's religious communities. These goals can be accomplished by creating educational programs that promote interfaith dialogue, conducting research that promotes peace and tolerance, and making a genuine contribution to creating a harmonious and peaceful society.

Islamic higher education must remain focused on its primary goal of developing competent, dedicated students with great personalities. Islamic higher education’s should also continue to develop creative learning methods that are relevant to the needs of students and the workplace.

Islamic higher education in Indonesia-Malaysia should continue to create and update its educational programs (Syafhendry & Utomo, 2018) to reflect the most recent advances in science and technology and deepen the links between science and religion from an Islamic standpoint (Darman, 2017). Islamic higher education should continue to incorporate technology into their learning and teaching methods to improve the efficacy and efficiency of the learning process while preserving the Islamic values that underpin their education.

To promote the development and improvement of institutional quality, Islamic higher education will need to strengthen collaborations with many stakeholders in the future, including the government, community, and industrial world. In this instance, there must be good synergy and collaboration to achieve mutual aims. Additionally, always seek to maximize students' roles as critical, creative, and inventive change agents. In this instance, there is a need for educational programs that foster leadership, talents, and courage to contribute to the construction of a better society.

In the future, Islamic higher education will be extremely beneficial to sustainable development (Idris et al., 2019). Future megatrends will also be driven by the need for sustainable development that prioritizes environmental preservation and social justice. Therefore, Islamic higher education must train students to be agents of change in promoting social justice, environmental protection, and sustainable development. The ideology of Islam aligns with the sustainable development goals’ aspirations. Islam also provides measures to combat poverty through zakat, fasting, and a basic lifestyle, granting equal rights to men and women while emphasizing that there is no equal status between the two and requiring humans to manage the environment responsibly and maintain nature's balance. As a form of devotion to Allah, it is the responsibility of Islamic higher education to mobilize the Islamic masses to assist in achieving sustainable development goals (Humaida et al., 2020).
The 2020-2045 Islamic higher education Grand Design book was created as a resource for parties involved in developing Islamic universities, particularly decision-makers. The 2045 aim represents a watershed moment in Indonesia's achievements as a global megatrend, occurring on the 100th anniversary of Indonesia's independence. This Grand Design describes the development of Islamic higher education, namely: 1) Making Islamic religious universities the global center of the religious moderation movement, 2) Islamic higher education as a center for comprehensive Islamic studies, and 3) Islamic higher education as a center for the development of a combination of Islamic and general sciences (Diktis, 2022). Researchers will outline this path with a philosophical interpretation.

First, the government's objective of making Islamic religious universities the global center of the religious moderation movement is a positive step toward spreading the virtues of moderation and tolerance in religious practice (Rosyid, 2022). Because Islamic religious universities play an important role in shaping Muslims' thoughts and views, making religious universities the focal point of the religious moderation movement has the potential to significantly impact the formation of moderate and tolerant thinking among Muslims in Indonesia and around the world. However, to carry out this program, the government must provide enough financial, infrastructure, and institutional assistance to Islamic religious universities.

Furthermore, Islamic Religious Universities must increase curriculum development, lecturer and manager training, and research to produce moderate and tolerant religious practices (Nasir & Rijal, 2021). The development strategy of making Islamic religious universities the global center of religious moderation can favor the development of moderate and tolerant religions. However, substantial cooperation from the government and Islamic higher educations in implementing the strategy is required.

Several philosophical views can be used to assess the policy of making Islamic religious universities the global core of the religious moderation movement. From an ethical standpoint, the policy is an attempt to incorporate ethical ideals into religious practice, particularly the values of moderation and tolerance. Ethics, a field of philosophy concerned with the study of virtue and evil, holds that ethical ideals should be applied in all life, including religious traditions.

These ethical qualities can be promoted and implemented in religious practice by making Islamic religious universities the global core of the religious moderation movement (Mardhiah et al., 2021).

From an epistemological standpoint, the policy is an attempt to promote understanding and knowledge about Islam, particularly the virtues of moderation and tolerance. Epistemology, a discipline of philosophy concerned with knowledge, holds that information gained by experience and contemplation can lead to a more complete and accurate understanding of the universe. It is intended that by making Islamic religious universities the global core of the religious moderation movement, the
knowledge gained will strengthen a better and more accurate understanding of moderate and tolerant religious practices.

Ontologically, the policy endeavors to create social justice and balance in religious practice. Ontology, a discipline of philosophy that studies reality, believes that there is a need for balance and harmony in human life. It is envisaged that by making Islamic religious universities the global core of the religious moderation movement (Hasanah & Abbas, 2023), moderate and tolerant religious practices can achieve balance and social justice in human existence.

Therefore, Islamic Higher Education in Indonesia and Malaysia should encourage the belief of Islam Washatiyyah to promote religious moderation (Andi et al., 2023)

Second, in this day and age of complicated changes and challenges, the growth of Islamic higher education into a complete Islamic study center is a critical and strategic path (Diktis, 2022). To present a comprehensive understanding of Islam, comprehensive Islamic studies must incorporate many disciplines, such as social sciences, humanities, science, technology, etc. The growth of Islamic higher education as a center for comprehensive Islamic studies can be examined philosophically via the lenses of epistemology and ontology.

The epistemology employed must be based on objective, logical, and critical scientific values. This is critical to ensuring that Islamic studies provide a true and accurate grasp of Islamic beliefs. Regarding ontology, the growth of Islamic higher education as a comprehensive center of Islamic studies must consider global Islamic principles like justice, compassion, and peace. Islamic higher education must also actively contribute to resolving many societal problems and the betterment of humanity. However, various hurdles must be overcome to realize the development of Islamic higher education as a complete center of Islamic studies, including a shortage of human resources and funding, a lack of supporting facilities, and a lack of research development and innovation. As a result, an adequate and well-planned strategy is required to overcome these hurdles and attain Islamic higher education's ideal development direction.

Overall, the goal of transforming Islamic higher education into a comprehensive Islamic study center can contribute to a greater knowledge of Islamic teachings and the overall well-being of humanity. As a result, it is required to conduct deliberate and long-term efforts to actualize Islamic higher education's anticipated development direction.

Third, from a philosophical standpoint, the establishment of Islamic higher education as a center for advancing Islamic and general sciences has significant significance for widening perspectives and enhancing Islamic understanding. Essentially, Islam urges its followers to seek religious and general knowledge (Diktis, 2022). As a result, the establishment of Islamic higher education as a center for developing a combination of Islamic and general sciences is an attempt to actualize an inclusive and open Islamic insight and improve the interaction between Islamic and general sciences.
However, when building a combination of Islamic and general sciences, remember that general sciences should not trump Islamic sciences (Marjuni, 2022). On the contrary, combining Islamic and general sciences should enrich both areas of study (Nurdin, 2021). This integration must be complemented by developing a strong Islamic consciousness so that merging various studies does not degrade Islamic principles. From a philosophical standpoint, the expansion of Islamic higher education as a center for developing a mix of Islamic and general sciences can boost Islamic higher education’s future relevance and competitiveness. It should be noted, however, that this scientific combination must be carried out carefully and consistently while also reinforcing Islamic higher education’s Islamic character as an educational institution that prioritizes Islamic values in its academic operations.

CONCLUSION

Islamic higher education are critical in addressing the megatrend of 2045. Therefore, Islamic higher education must devise adaptable and proactive measures to meet future challenges. Furthermore, Islamic higher education must strengthen its Islamic identity as a quality education and spiritual development institution and as a hub for the moderation movement in promoting tolerance, dialogue, and peace among religious communities worldwide. Finally, Islamic higher education has to strengthen collaborations with other stakeholders and students' roles as critical, creative, and innovative agents of change.

REFERENCES


