THE FUTURE OF HIGHER EDUCATION

The system of education has some components such as lecturers, students, curriculum, education resources, administrators and leaders of institution. Those components interact and proceed to achieve the goals. If one wants to develop the quality of education, he must improve and control all components. In the information era, the role of high education become more important, because the qualified education can provide skilful young generation who are able to participate in developing country.
Talking about our education facing the future, first, let us see the development and trends of the higher education and its demands toward national scale development. It will finally touch the Institution scale which brings up the higher education. From this, let us see the global trends, first, the future of man power will move from skill jobs toward knowledge jobs, second, comparison between number of University graduation and the opportunity getting jobs, not more than 1:1, third, orientation from teaching University toward research University, Forth, orientation to science development, Fifth, orientation to cost of autonony University, from its intelectual force (its merit, service, information and efforts), Sixth, implementation of single system in University care either state or private Universities.

Global hints, then touch the future of the higher education as Naisbitt said,
commercial society toward information society, Forced technology toward high technology/high touch, National economy toward world economy, Short term toward long term, Centralization toward Decentralization, Institution help toward self help, Representative democracy toward participatory democracy, Hierarchies toward networking, North toward south, and Either/or toward multiple options (Megatrends, a warner Communication Co.).

And it is interesting to pay attention to interview between two Japanese students on Doctor program and the vice of president of large interprise from America. The question of interview is as follows; the students ask; what, in your opinion, is the technology or investment, American business over the next decade? Vice of President answer; The key issue will not be the technology or investment, not regulation or inflation. The key issue will be the way in which we respond to one fact --the Japanese know how to manage better than we do (theory Z.,1981, Addision-wesley publishing Company inc, Philippines).

These two hints are enough for us to see where direction of the world future that will seriously touch the education development. In the face of this global trends, it is demanded to all universities either state or private universities, included Muhammadiyah University to develop its perspective and quality. Some problem will be more faced by the higher education in Muhammadiyah in preparing its future. It has more load than others, not only quality, science and technology but also Islamic perspective. But, to anticipate this reality we only have one choice, as B.J. Habibi said, Science and Technology. To comply with a request, we arrange the human resourses. We must utilize the natural resources and capital available to us to develop our human resources into renewable resources with economic potential and with abilities which can be continously improved according to the personal aspirations of each person and the needs of their nation and the world.

Preparing human resources
Human resource development involves much more than improved education better training and superior research and development. It includes the improvement of individual and community health in order to decrease life expectancies. Human resources development means better provision of the whole range of basic needs.

This must be complemented by the use of science and technology for more and better economic infrastructure. We must make advancements in transportation modes and facilities; ports, roads, ships, railways, automotive equipment, aircraft. We need to improve the whole

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range of information and communication; factory automation, computer software and hardware, data processing and transmission, new resources and materials, and improved environment protection. By investing our resources in these two strategic areas we also will be able to institute the continuing, widening, and accelerating cycle of improvements in human resources, improvements in economic infrastructure, increases in productivity, increases in added value incomes, and material welfare referred to earlier and thereby create the environment conducive for the advancement of science and technology.

Today, we can accelerate this process much faster than could be done in earlier times. At present, the science and technology to improve infrastructure and to provide for basic human needs is much more advanced.

Starting this effort, as Islamic scholar who has responsibility to the future ducation, we have to participate to do it. Because, according to the concept of Islam, good actions of science and technology are worship (ibadah), for instance, the activities of tafaakkur (thinking) is universal and integral work. The scope of thinking not only about the sky and the earth, but also all cases within them. The more radical study about the secret of universe in ontological attitude is the effort to make clear their creations and that the formulation of men's knowledge about the universe are presented through the systemic and rational form.

**Increasing Science And Technology**

**a. Islamic Concept**

Such a philosophical and scientific motivation, which are well-known in term of radical, systemic, and universal thinking with its disciplinary method through the process of logical-hypoteticcificative, have been taught by Al-Qur’an. It was nonsense, if someone by disdaining term accused that Islam and the Holy Qur’an are narrowminded, rigid, closed and so on.

The specific character of analyze on universe in Islamic concept is God-fearing and obedience to the God, the Creator of the universe, always eager to His bless, either in analize or functioning the science and technology.

As I tell you above good action of science and technology are worship (ibadah) and everyone has to be responsible of using their knowledge. This is the characteristic personality of scientist and knowledges, taught by Islam, so that they are not slipped down to the secular and atheistic standpoint, thinking and manner.

Moslems should not a priori to accept and refuse technology but they should by selective attitude to absorb them, and always be religious consideration, because they are always liable upon their knowledge either in the earthly life or in the hereafter.

In conception of Islam, God blessed science and technology would be created through the noble character (al- akhlaq al- karimah). That is why, we, the creatures of Allah, the Creator, are stipulated as to be noble characteristic men, within the dark age of the modern technology, in accordance with the guidance in al- Qur’an. Some kinds of characteristics showed in Islam as follows: *character toward the God*, see surah al-nas: 1-4 (tauhid, theology); surah Ali Imron :1-2 (taqwa); Surah Al- Mu’minun :60 (do’a); surah al-Baqarah: 152 (dzikrullah); surah Ali Imron :159 (tawakkal); *character toward society*, read surah al-Hujuraat : 10 (brotherhood); surah Al-Maidah :2 (togetherness in well-being and virtuousness); surah an- Nisa’ :58 (justice); surah Ali Imron :92 (generous, rahman). *character toward nature*, read surah Ali Imron 190 (thinking and remembrance to the Creator of universe); surah Yunus: 101 ( functionalize the nature); surah Al-Baqarah :11 (not to destroy the utilities and balance of nature). *character toward ourselves* see surah al-Baqarah: 153 (sabar); surah an- Nisa’: 14 (tasyakkur); surah Luqman :18 (tawadlu’ and not takabbur); surah al-Taubah: 119 (truth and honest). *character toward family* read surah an-Nisa’ :36 (good will); surah an- Nahl: 90 (justice, generation building).

**b. Islamic Future**

In some books about Islam for example:"the bible, the Qur’an and the science" written by Maurice Buaille; "Mohammad teaching of
Islam had the power of peacefully conquering souls by the
simplicity of its theology, the clearness of its dogma and
principles, and the definite number of the practise which it
demands. In contrast to Christianity which has been
undergoing continual transformation since its origin, Islam
has remained identical with itself.
at least understandable: after all, Islam is monotheistic, is counted among the "higher religion" and is universal; its followers number between a fifth and a quarter of the human race "(Militant Islam, London & Sydney, page 15).

All views show us that Islam is the religion which can be as spirit to overcome our life problems. In its book, undoubtedly, all aspects in the life and science and technology, mores are guided. No reason for moslems not to increase and develop Islam in many areas as way of life, especially facing global and information era.

Future education strategy

a. The role of Majority

The number of islamic population in Indonesia is about 90% or, others say 95%. It means 90 to 95% the participation of development is on hands of Moslems. Muhammadiyah University, one of private Universities should prepare some plans and programs that could motivate and optimize the role and responsibility of moslems to make a success nation development. As majority, it is hoped to be able to participate in educational development.

The important thing is the quality of each man, high moral, responsible to society welfare, having ability and skill. We are aware that we need some experts in some fields, for instance, doctors, economicus, politicus, engineer, social worker, ulama and so on. All are needed in human development. It is necessary to optimize the role and action of Moslems as majority. Even though not only in our country, Indonesia, but also in the world.

Connected to this, Noeng Muhadjir in "Seventh steps of political thought on education strategy", inserted in "wart PTM" no. 19/th. VI Desember 1992, says that moslems as majority has important role in taking decision to all sectors, either education, politics, country, civilization life, the future of populatin or religion. Our education topic is hoped to be active in these sectors. According to him there are seven steps of political thought on educational strategy. First, we educate Islamic youth in Islamic perspective. In the higher education (Muhammadiyah University), Al-Islam and Kemuhummadiyahan is as one alternative to gain this purpose. Second, turning all educational graduation of Muhammadiyah into ideology. What we do for this is to develop our curriculum and our educational programmes. We integrated some faculties in our higher education. Third, costing of outonomy higher education gives opportunity for Muhammadiyah as an institution and a higher education that becomes one of central forces to make success in education, not to be highly indebted institution. Forth, giving same rights to individu in the fields of education, educational equality, the higher education and jobs. Fifth, the policy of allocative system. Largely, the final purpose our education is to be central forces for moslems in all areas. Sixth, choosing two alternatives in educational ladder. What kinds of education programmes today, S-1 or Diploma. It is always correlated to the needs of output based on the jobs available. Seventh, lacking of differences between state and private university. This gets same profit in the cost and the quality of education.

b. The role of Islamic education

Education in an Islamic setting in our age has three dimensions. The first concerns the content of education which consists primarily of ideas, although it also includes work and experimentation. The second concerns the method of education and involves preparation of text books, training of teachers, and building of habits and character on the part of students. Methods and research in various disciplines may also be mentioned in this context. The third dimension of education is its organization and management. It involves the division of education into lower, middle and higher education and into disciplines and subjects. Instruction in traditional disciplines, such as the study of the Qur'an, Hadits, and Fiqh, and the education of woman and children may be placed in this category.

We will restrict ourselves to the content of education, particularly the aspect of the content which concerns ideas that constitute particular sciences and disciplines, and ideas that inform the general perspective which shapes the development of particular sciences.

From the point of view of ideas, education
at the lower level in an Islamic setting is not a problem. For the ideas that are to be imparted to the students at this level may be partly taken over from modern textbooks with little or no modification. The preparation of textbooks, or the training of teachers for this level are not difficult jobs at any time.

But at the middle level of education where a student is initiated into various disciplines, the moslem educationist encounters a real problem which becomes even more serious at the higher level of education. He faces the problem regarding the concepts and theories of particular disciplines as well as the general perspective in which they are worked out. Of course, the nature and gravity of the problem vary according to the discipline concerned. With natural sciences, for instance, the problem is not so much of particular ideas, as of the general view of Nature and the logic of the science concerned. In the case of the social sciences, the problem is not confined only to questions of the general perspective on man and society, but also concerns many of the concepts and theories of these disciplines as they have more or less a direct bearing on the various ideas and ideals of Islam. In philosophical disciplines, which examine knowledge and truth, values and ideals, the conception of God and the world, the nature of man and his destiny, i.e. questions of general perspective, the moslem educationist faces a problem of great magnitude. He cannot reject part of the modern perspective and accept another. He can select a few ideas, but that would not form a perspective and he must have his own perspective. He must have it spelled out and formulated in such a manner that it can be used in reviewing the literature of various disciplines, before he can write a suitable text book for his students.

During the last hundred years various efforts in the field of education have been made in different parts of the Islamic world, and they have done a great service. But so far as the reorientation of education a long Islamic lines is concerned they have only limited success. In traditional madrasas the highest point of achievement is an addition to the curriculum of some European languages and a few modern subjects to give a new look to the teaching of the old subjects. But there has been no modernization of perspective. As a result what we have is a discordant juxtaposition of modern and traditional ideas. On the other hand, in newly-styled schools and colleges, the effort in Islamic orientation of education does not go beyond the primary level. What we teach in our institution at the middle or higher levels is not at all different from what is taught in Western institutions.

The condition above, of course, happens in our country, Indonesia too. Indonesia with its most number of Islamic population in the world, has more responsible on Islamic education and Islamic development. It is hoped as a pioneer in educational perspective and development.

According to the data, Indonesia has the most number of Islamic population in the world. See the data from "world Muslim Gazette", 1975 below:

<table>
<thead>
<tr>
<th>State</th>
<th>Population</th>
<th>Muslim</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indonesia</td>
<td>131,713,000</td>
<td>125,127,000</td>
<td>95%</td>
</tr>
<tr>
<td>India</td>
<td>574,220,000</td>
<td>68,907,000</td>
<td>12%</td>
</tr>
<tr>
<td>Pakistan</td>
<td>64,892,000</td>
<td>62,945,000</td>
<td>97%</td>
</tr>
<tr>
<td>Bangladesh</td>
<td>75,000,000</td>
<td>63,750,000</td>
<td>85%</td>
</tr>
<tr>
<td>Nigeria</td>
<td>79,759,000</td>
<td>59,620,000</td>
<td>75%</td>
</tr>
<tr>
<td>Turk</td>
<td>38,000,000</td>
<td>37,620,000</td>
<td>99%</td>
</tr>
<tr>
<td>Mesir</td>
<td>35,900,000</td>
<td>33,387,000</td>
<td>93%</td>
</tr>
<tr>
<td>Iran</td>
<td>32,215,000</td>
<td>31,571,000</td>
<td>95%</td>
</tr>
<tr>
<td>Afganistan</td>
<td>17,900,000</td>
<td>17,721,000</td>
<td>99%</td>
</tr>
<tr>
<td>Maroko</td>
<td>16,995,000</td>
<td>16,826,000</td>
<td>99%</td>
</tr>
<tr>
<td>Al-Jazair</td>
<td>15,700,000</td>
<td>15,386,000</td>
<td>98%</td>
</tr>
<tr>
<td>Saudi Arabia</td>
<td>8,175,000</td>
<td>8,175,000</td>
<td>100%</td>
</tr>
<tr>
<td>Sina</td>
<td>6,890,000</td>
<td>5,995,000</td>
<td>87%</td>
</tr>
<tr>
<td>Malaysia</td>
<td>11,593,000</td>
<td>5,925,000</td>
<td>52%</td>
</tr>
<tr>
<td>Tunisia</td>
<td>5,521,000</td>
<td>5,245,000</td>
<td>95%</td>
</tr>
</tbody>
</table>

Muhammadinah University as an education institution that presents majority motivation and commitment for Indonesia welfare should be aware its role and its duties. Some programs developed in this institute might not only spiritual studies but also other studies, science and technology needed by human life. To face the future, it is necessary to prepare some aspects must be wellmanaged.
Lecturer

Lecturer or educator in the higher education is one of the important factors. His role and activities in the higher education are hoped. Consequently, as a lecturer, he is required to increase and develop his science, knowledge and Islamic perspective. It will influence the output the University produced. In Journal of Higher education, 1987, Atkinson said "teachers who do not highly value teaching excellence tend to blame student failure". This is true to make the lecturer increase and has motivation for himself. Good presentation of his science experience is needed to build good image as Furt said "to be able to be clear and easy to understand. So, besides, theories, he must mastery the reality condition happens in society.

Leader of Institution

Leader of Institution should pay attention, two kinds of perspective that is insight and oversight. The first, he always integrate and manage the needs of institution, for instance, the condition of lecturer, the teaching-learning process and the administrators. He should motivate lecture and his staff to have highly spirit and dedication toward the institution. Second, he should interact and integrate to the society. He should be able to use his academic potency toward society demands. The high academic potency will provide the university. If he could manage it professionally for example, each lecturer have to be asked to write some books that can be as student literatures. These various efforts are required to develop University to face its future.

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