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## Islamic Higher Education and its Role in National Economic Development

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### **Abstract**

*The paper explores the role of Islamic Higher Education (IHE) in helping national economic development. The nation's economy which has experienced a decline as a result of the Covid-19 pandemic, resulting in an increase of unemployment and poverty. currently, the government debt is more than 7,700 trillion rupiah, which has already been a burden on the people. IHE as a part of the national education system must become a constructive part of the development and also take a responsibility for the nation's problems. IHE in this country must take its role in shaping its students to be part of the nation's potential resources to overcome national economic problems. This study uses a qualitative method by reviewing of resources from journals, books, and other documents. As a result, not all students are really prepared to face and to overcome the challenges of national building. They do not have a broad insight into economy, and entrepreneurial character and competence. Due to lack of these qualities, IHE needs to improve the quality of its students through an implementation of a curriculum that has an integrated learning system.*

**Keywords:** *Islamic higher education, challenges, economy, integrated methods*

### **Introduction**

IHE was founded at the beginning of independence with the aim of preparing Indonesian human resources to fill the development that had been going on since the Old Order to the current Reformation Order. IHE was spread throughout the country, whether established by the government, private sector, individual foundations, or Islamic organizations.

The first Islamic higher education was established in 1940 in the city of Padang called *Sekolah Tinggi Islam* but did not last long. The spirit re-emerged in the 1960s called *Institut Agama Islam Negeri* (IAIN), which now exists in national Islamic higher education. IHE has experienced dynamic progress from time to time since the beginning of independence, during the Old Order, New Order, and Reform Order, including institutional development such as establishing the State Islamic University (UIN) (Tolchah, 2014, Amiruddin, 2017).

At the beginning of independence, the national leaders had an awareness of the importance of Islamic higher education to respond to the challenges of the times. The independence aims to achieve its constitutional goals by realizing a safe, just, and prosperous nation and, through its educational goals, the formation of human beings who obey God Almighty, have a noble

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character, and independence. That is the constitutional goals that must be achieved by the Indonesian (Indra, 2016).

IHE has spread throughout Indonesia from time to time and has developed its institutions, faculties, and study programs. Some are in the forms of Islamic high schools, institutes and universities with faculties or departments, or studies programs. The Faculties are Ushuluddin, Syari'ah, Tarbiyah, Adab, and Dakwah In the 2000s, IAIN or the State Islamic Higher College (STAIN) was developed into a State Islamic University/*Universitas Islam Negeri* (UIN). Apart from having faculties related to religion studies, there were also new faculties, namely faculties of social sciences and humanities, informatics engineering, medicine, etc (Indra, 2016). Also, there are Islamic University such as Muhammadiyah University under sight the organization religion like that organization and also Ibn Khaldun University at Bogor city under sight the Moslems foundation were established 1961 years, (Indra, 2022; 2020) have the same faculties in Islamic University of State. IHE must form educated and highly qualified generations that is part of human resources for national economy development. So far according to Azra's view, in general, the role of Islamic education, including IHE, has not been maximized in society (Azra, 2005).

HIE under the auspices of the Ministry of National Education. The government, through two ministries, provides regulations and funding in the State Revenue and Expenditure Budget (APBN) to finance infrastructure development and scholarships for lectures. For example, at the Ministry of Religion, there are 5,000 scholarships for doctoral programs for lecturers to improve the quality of lecturers and improve their welfare through certification.

Seeing the reality of the impact of Covid-19 on the national economy, and the current nations have total amount is around IDR 7,700 trillion which will be the burden of the people (Altig, 2020; Alaydrus, 2023). IHE as part of the national education system must be part of supporting economic growth. So the students must have financial insight and are required to have an entrepreneurial spirit in addition to IT competences.

The curriculum is an essential instrument for educational institutions and is helpful for students who are expected to become a necessary pillar of nation-building (Nidawati, 2021; Tafsir, 2015; Silahuddin, 2014). Not all students studying at IHE have become religious experts or ustadz in the community or academicians. More is involved in the community or work in the industry. Students interested in the community or the world of work need various knowledge such as economics, entrepreneurial spirit, and IT skills. A large number of Islamic students optimally also be cadres of national economic development. Some of them become businessman, or to be inspirator to human as be a businessman in their life. Many alumni be an apart of national economy development.

To build the quality of these students, throughout contains of curriculum by an integrative approach (Abdullah, 2014; Azra, 2013, Rahmatullah, 2016; Arifuddin, 2015; Kartanegara, 2011) is needed through Islamic religious studies (PAI) courses such as Tawhid, Fiqh, Tafsir-Hadith, and the History Prophet Muhammad and his companions. And for the students in the faculty of Islamic studies they can learn throught the Fiqh material. For example, when talking about Mu'amalah in fiqh, Bidayaul Mujtahid's book can instill the importance of these things for students (Ibn Hajar Al-'asqolany, 2023). or the other subject matters like The History of Prophet Muhammad and his companions. Those things are urgent to support their lives and roles in building economic nation.

Economics is a very important part of human life in a nation, as are politics, law, education and others. The economic sector receives attention from all nations to achieve their national ideals,

namely the realization of prosperity and prosperity for the people. Economic progress in a nation will support progress in the field of education in order to prepare human resources for the nation's development.

Through this effort, it is expected that it could enhance the quality of students. IHE has spread throughout Indonesia, where statistical data shows there are 679,000 students, (Abdullah, 2017; students to have broader insights from multiple sciences such as economics, to have an entrepreneurial spirit, and to have competencies other than good morals, who have a huge potential to become an important part of the nation's development in general as well as to be part of accelerating the growth of national economy.

## **Methodology**

This study uses a qualitative approach. The data of this research uses the document technique, written documents; documents in the form of laws, regulations and others (Lexy, 2010). The overall data is sourced from literature, primary data from books, journals, laws and the history related to HIE and secondary data from verses of the Quran, Hadith and books, journals that complement the discussion on this topic. Looking for data from the Koran and Hadith related to economics interpreted by religious scientists and also related to the picture of the national economy which is burdened by debt at 7700 trillion and also the impact of the national economy caused by the Covid-19 pandemic. Data is collected according to the topic to be discussed. Because the research uses a qualitative approach, the process of data analysis begins with examining all available data from various sources of books, journals and laws related to each other related to the themes discussed and the next step is to reduce the data for the preparation of categorization units and finally interpretation.

## **Literature Review**

IHE existed in the pre-independence period of the nation from colonialism and then experienced dynamic situation to respond to problems in nation-building. The first Islamic college born in 1940 was named the Islamic high school / *Sekolah Tinggi Islam* as a result of a meeting of several Muslim teachers in the city of Padang, but its existence did not last long. Then in 1945, a month after the proclamation of Indonesian independence at the national level, a new form of Islamic Higher Education was established on the initiative of Moh. Hatta as a chairman and Moh. Natsir as a Secretary and led by Prof. Kahar Muzakir. In 1946 the educational institution was relocated to Yogyakarta following the relocation of the nation's capital city. In addition, there was also the Government Academy for Religious Studies / *Akademi Dinas Ilmu Agama* (ADIA) in Jakarta based on Presidential Regulation No 1 the year 1957. Through Presidential Decree No 34 of 1950, the Faculty of Religion of the Islamic University of Indonesia in Yogyakarta became a State Islamic Higher Learning Institution (PTAIN). At PTAIN, the scope of Islamic religious knowledge is so broad that it is not enough to be taught in one faculty. Therefore, in 1960 PTAIN and ADIA Jakarta were merged and since August 24, 1960 changed its name to IAIN al-Jami'ah al-Islamiyah al-Hukumiyah which was located in two cities namely Yogyakarta and Jakarta (Rahim, 2000).

IHE such as IAIN is a center for the development of Islamic studies. This institution is expected to be able to form Muslim scholars who have expertise in Islamic science, and have a noble character, intelligent, and have tremendous responsibility for the benefit of society. They can work in the Ministry of Religion, in addition to being community leaders. IAIN then

developed rapidly throughout Indonesia, which in some areas was called the State Islamic Higher College (STAIN), and some were founded by the community called the Islamic Higher College (STAI). (Azizy, 2000) At first, in terms of curriculum, it was dominated by religious subjects, then developed in the next era studying general subjects (Sa'adi, 2011). For example, at the Sharia Faculty, students who previously only studied religion also studied Management, Sociology, Introduction to Law, Civil Law, Criminal Law, Criminology, State Administration, etc. Other developments were found in several IAINs, such as IAIN Yogyakarta, and Jakarta which has expanded its authority to establish Tadris study programs with the Department of English, Mathematics, and other majors to overcome the shortage of Madrasah Ibtidaiyah, Tsanawiyah, and Aliyah teachers (Abdullah, 2017)

In several IAINs, there have been some developments in study programs, such as IAIN Sunan Gunung Jati Bandung and IAIN Sultan Syarif Qosyim Riau. New study programs have been formed under the faculty of Dakwah, such as communication and journalism. At some other IAINs, these programs are considered only as an addition for non-religious courses under the Dakwah faculty, such as Management, Counseling, and Journalism. There are also other IAINs which have opened a D-III Management study program, a Communication Science Study Program, and a Press and Graphics study program.

The development continued in the 2000s, several IAINs or STAINs turned into State Islamic Universities (UIN) in the big cities of Jakarta, Yogyakarta, Semarang, Surabaya, Malang, Bandung, Palembang, Medan, Aceh, Riau, Makassar, Banjarmasin, and others. Besides students learn in faculties Islamic studies such as Syari'ah and others, and also there are general faculties such as medicine, economics, computer engineering, etc (Saridjo, 2010; Thaha, 2008).

The birth of UIN is to open a complete access for Muslim children who graduates from Madrasah Aliyah or Islamic boarding schools to learn science and technology. UIN is a continuation of the mission of universities established in Yogyakarta, such as *Universitas Islam Indonesia* (UII) was founded in 1947, followed by other Islamic universities which are founded by Muhammadiyah, and Ibn Khaldun Bogor at Bogor city under sight the Moslems foundation were established 1961 years, (Indra, 2020; 2022) and the other Islamic University have the same faculties in Islamic University of State. IHE must form educated and highly qualified generations that is part of human resources for national economy development.

UIN is based on the ideal need to Islamize knowledge or Islamic values that underlie science which has been the discourse of Islamic society in the world and this country (Abd. Rahman, 2017; Daud Wan, 2013; Al-faruqi, 1992; Zarkasyi et.al. 2019). The Islamization of science is a very strategic idea and, of course, requires efforts to be realized. The alumni are expected to have an Islamic spirit and also be ready to answer various problems that arise in the community.

Previously, Islamic universities had a broad role in IAIN, such as the Faculty of Syariah the alumni can play a role in advocacy in marriage and divorce or inheritance, or in advocacy for human rights issues, and others. The Dakwah Faculty is expected to form alumni who have skills in journalism to become film producers and to have the competence to make film scenarios. The Faculty of Tarbiyah also plays a role in designing a curriculum that can respond to the times and design learning models that are functional and prepare their students to face a competition between nations in the future. Islamic universities that have been established have Faculties of Economics, Science, Medicine, and others which are expected to respond to the development of society and the development of science and technology (Indra. 2016; 2020).

IHE does not fully prepare its graduates to become civil servants because the needs are very limited in this profession. Graduates must be ready to fill occupations in the broader world. For this reason, competencies such as mastery of IT and research, must receive attention because these competencies are needed in various professions. Research on IHE must continue to develop, in order to respond to the development of the nation as well as the development of science and the economy.

IHE as a part of the national education system is meant to realize the ideals of building the nation (Amiruddin, 2017) The objectives contained in the Preamble of the 1945 Constitution in the fourth paragraph are: "to protect all Indonesian people and the entire Indonesian homeland, as well as promote the general welfare, educate the nation's life, and contribute to the implementation of world order based on independence, eternal peace, prosperity, and social justice. Thus, it can be concluded that the goals of the Republic of Indonesia are for protection, welfare, education, and peace. This goal can be achieved by the nation through students who have extensive knowledge, including economic expertise and have an entrepreneurial spirit and competencies such as mastering IT (Dedy, 2017).

IHE is the primary basis of the first surah of the Qur'an in the first verse which reads 'iqra, qalam, alaq and rabbik QS. Al-'alaq, 1-5) Humans are obliged to pursue knowledge. It is important for them to develop their intellectual potential and this is a command which is already mentioned in Surah Al-Alaq through several signs in several verses: "do humans have no sense or think?" (afala ta'kilun). There are 15 verses of "may you think" (la'allakum ta'qilun) and there are 7 verses of "if you think" (inkuntum ta'qilun, (Nasution, 1995). This is also a requirement of God's commands for Muslims to be qualified and to make it happen through the quality of Islamic higher education. (Q.S. Al-isra', 7).

In economic terms, (Aprison, 2017; Shihab, 1998), for example, in the verse of the Qur'an, which means that Muslims must struggle in their lives, from the poem which means "Actually I (God) have glorified the descendants of Adam (humans), I protect them on land, and at sea, I give them sustenance, a good thing, and I argue with the superiority of most creatures I have created". Then in another verse, it reads: "When you have fulfilled this prayer, then all of you will rise on Earth and seek Allah's mercy (sustenance/wealth) and remember God in many frequencies so that you are lucky" (Q.S. Al-isra', 7, Al-jumu'ah, 10).

Economic issues receive attention in this verse of the Koran, its because the economy is advancing to support the movement of human life to become cultured and civilized human beings. In its implementation, Islamic teachings order Muslims to pay zakat from what they strive for in the economy and this is an important thing that is still carried out by every Muslim up to this era.

The economy requires an entrepreneurial spirit, taken from the incident of Siti Hajar and her son, Prophet Ismail, who were left by her husband Prophet Ibrahim, by Allah's command, and she and her son felt thirsty. She looked for a water source by walking from Shafa to Marwa, for seven rounds, and she met the source. She and her son drank the water, which is now known as Zamzam water (QS, Ibrahim, 37). That is learning and entrepreneurship for students who must have these attitudes in their lives (Yaacob, 2012.). Also, students can learn about the figure of the Prophet Muhammad. He showed an entrepreneurial spirit throughout his life. In terms of the importance of competence and skills such as the mastery of IT which must be possessed by students, is confirmed by the Prophet's hadith, which means: "If the trust given to someone who is not an expert, wait for destruction (Ibn Hajar Al-'asqol, Accessed 2023).

The importance of IT to be learned can be known from the story of Noah who built a ship to save his people from drowning, and the Prophet Muhammad who rode the Buraq from Mecca to Baitul Maqdis in Palestine to meet Allah in the faraway sky in just one night. (QS. Al-isra', 1)

Meanwhile, at IHE, students of the religious faculty do not study science such as economics and the non-economic faculty of general science. The students of the faculty of economics and business and Islamic economics study program learn it, but their role has not been maximized to develop it. In the future, these things need attention and must be maximized in national development.

And also IHE students of the faculty of Islamic studies have studied non-religious sciences such as the Syari'ah Faculty students studied law, management, and sociology. The Tarbiyah faculty students have studied psychology, and the Adab faculty students have studied history. Meanwhile, in the Dakwah faculty they studied journalism, and in Ushuluddin faculty they studied sociology of religion. They were not given the importance of economics as well as entrepreneurship and the mastery of IT.

IHE students now live in the era of advances in information technology (IT). They find it easy to connect with other people on various continents in a speedy time. Through the advancement of information media such as TV, they can also see people on different continents with sadness or joy. That is what is known as the "global village" (Arifin,, 2014). Advances in science and technology occur in various fields, including medicine, space, biotechnology, energy, and materials.

In this era, forums have formed to determine trade policies such as NAFTA between America and Maksiko, and Sijori between Singapore, Johor, and Riau Indonesia and MEA in Asia (Furqan, 2004) That is the consequence of globalization which in Madjid's view is only a continuation of modernization (Madjid, 2017). This is an unavoidable necessity. Therefore, modernization must be enriched with Islamic teachings. Islamic students live in an era marked by the competition; what is needed is self-confidence. Facing this competitive world, they must have a solid foundation of self-confidence. Any competence and profession without a foundation of confidence will not be able to compete. Apart from being a knowledge capital, it is also a mentality capital. A hard work ethic that oriented towards achievement, discipline, and perseverance without giving up is needed in free trade competition.

This era is also known as the industrial era 4.0. The industrial revolution era passed industry 1.0 to 4.0, which illustrates the changes since the beginning and the history of the discovery of industrialization. (Xu Li Da, 2018; Ifadah, 2019; Zezulka, 2016). IHE must face these challenges to prepare students to have quality through various existing treasures. IHE also encourage students to have broader insights from multiple sciences such as economics, to have an entrepreneurial spirit, and to have competencies other than good morals (Indra, 2020).

IHE exists in a developing Indonesian nation. The development has been carried out for decades, but the results have not achieved the ideals contained in the preamble of the 1945 Constitution. In fact, in this Covid-19 era, economic growth is negative, unemployment is getting more effective, and high poverty rates are increasing. The government cannot build but to owe to foreign countries. Now the amount is in the range of 7,700 trillion which will be the burden of the people (Alaydrus, 2023) So for that responds IHE must form students from the economics and non-economic faculties to become part of the nation's economic development. They can be economic actors or as a inspirator of society in building the economy of nation.



All students pursuing a study program must be aware that everyone must drive the economy to grow as an essential thing and to develop other science and technology. That is important for the nation's development and addresses pressing issues such as the nation's negative economic growth and the growing government debt.

Students of Islamic studies must broaden their views with science in this scientific context, especially economics, technology, and theory development. For general science, students understand the theory and develop it through research, such as in the field or laboratory. But, they are also encouraged to understand broader economics need, including their entrepreneurial spirit. Becoming a businessman is not only for those who study economics but also for those who study other disciplines. Besides, they can also be a driving force for Muslims to master the economy in living their lives. If Muslims own these things, then they can become an essential part of national economic development.

They concern IT since ancient humans have been involved in it, although it is still simple to handle life activities. Thus, IT or digital tools become crucial for various fields of human life in this era. Information technology for students is now used to learn material or science during lectures at IHE. In Dedy's view, there are four components of IT, namely: hardware, software, networks, and brain waves (Dedy S, 2017; Ayaz, 2014).

IT is essential for matters related to digital information and communication technology. Through technology such as cell phones or the internet, for example, after graduating to become ustadz or da'i, they can send messages about the norms of the Qur'an and Hadith to other humans. Through technology or digital, a person buys things or eats from home and doesn't have to go there. Through digital tools, humans can learn as students. Then through IT, civil society in the Middle East can bring down the failed government there. IT is sufficiently understood by only students of the Information Technology not by other faculties.

Thus, the mission of IHE is to help building the nation in the midst of the various problems including economic problems. One of the mission is to produce students who are not only moral and expert in his field of study, but also having the broader knowledge such as having economic insight, entrepreneurial insight, and competence like IT. After graduating and becoming alumni, they can be economic actors or inspirators of society in building the economy of nation. To achieve this quality, students are given qualified education through a learning curriculum. The curriculum is an essential instrument for educational institutions and is helpful for students who are expected to become a necessary pillar of nation-building (Nidawati, 2021; Tafsir, 2015; Silahuddin, 2014). Not all students studying at IHE have become religious experts or ustadz in the community or academicians. More is involved in the community or work in the industry. Students interested in the community or the world of work need various knowledge such as economics, entrepreneurial spirit, and IT skills. A large number of Islamic students optimally also be cadres of national economic development. Some of them become businessman, or to be inspirator to human as be a businessman in their life. Many alumni be an apart of national economy development.

This educational institution must answer the challenges of today through the content of its curriculum, and to build the quality of these students with an integrative approach (Abdullah, 2014; Azra, 2013, Rahmatullah, 2016; Arifuddin, 2015; Kartanegara, 2011) is needed through faculties of Islamic studies for examples through the Fiqh material, the Mu'amalah chapter contains the importance of the economy and the entrepreneurial spirit. For example, when talking about Mu'amalah in fiqh, Bidayaul Mujtahid's book can instill the importance of these

things for the qualities of students (Ibn Hajar Al-‘asqolany, 2023), or the other subject matters like The History of Prophet Muhammad and his companions. Also for through Islamic Religious Education (PAI) course (Abdullah, 2006) namely by exploring Quran-Hadits field through economic verses, and also the Fiqh field of Mu‘amalah, or the other subject matters like The History of Prophet Muhammad and his companions. Those things are urgent to support their lives and roles in building economic nation.

This education exists in digital era and the amid of the rapid development of science and technology and the challenges of free trade competition between countries and in this era, the Covid-19 pandemic has also emerged, impacting the nation's economy (Altig., et.al, 2020), such as minus growth, increasing unemployment of productive workers, and increasing the number of poverty rate. In order to develop the nation, now the government must owe from foreign countries with the current total amount is around IDR 7,700 trillion which will be the burden of the people (Alaydrus, 2023).

Regarding it IHE students of the religious faculty do not study science such as economics and the non-economic faculty of general science. The students of the faculty of economics and business and Islamic economics study program learn it, but their role has not been maximized to develop it. In the future, these things need attention and must be maximized in national development.

Also IHE students of the faculty of Islamic studies have studied such as the Syari’ah Faculty, the Tarbiyah, the Adab faculty, the Dakwah faculty and Ushuluddin faculty they were not given the importance of economics as well as entrepreneurship and the mastery of IT.

Seeing the reality of the burden on the national economy, IHE as part of the national education system must be part of supporting economic growth. Students must have financial insight and are required to have an entrepreneurial spirit in addition to IT competences. Alumni of IHE are not fully civil servants or workers in industry or academicians or religious teachers, but they can be entrepreneurship or be a businessman or inspirator of human in order be a businessman.

Thus, qualified students can be realized by qualified lecturers. The lecturers deliver their teaching materials using integrated approach learning combining Islamic and contemporary perspectives (Muchammadun, 2020: Abdullah, 2014) Through this effort, it is expected that it could enhance the quality of students. IHE has spread throughout Indonesia, where statistical data shows there are 679,000 students, (Abdullah, 2017) who have a huge potential to become an important part of the nation’s development in general as well as to be part of accelerating the growth of national economy.

## Result

IHE has spread throughout Indonesia from time to time and has developed its institutions, faculties, and study programs. Some are in the forms of Islamic high schools, institutes and universities with faculties or departments, or studies programs. The Faculties are Ushuluddin, Syari’ah, Tarbiyah, Adab, and Dakwah. In the 2000s, IAIN or the State Islamic Higher College (STAIN) was developed into a State Islamic University/ *Universitas Islam Negeri* (UIN). Apart from having faculties related to religion studies, there were also new faculties, namely faculties of social sciences and humanities, informatics engineering, medicine, etc, are learns Islamic religious studies. (Indra, 2016). Also in attending Islamic University of Muhammadiyah and Ibn Khaldun under sight non-government have the same missions to provide the quality of human for the nation.



The curriculum is an essential instrument for educational institutions and is helpful for students who are expected to become a necessary pillar of nation-building (Nidawati, 2021).; Tafsir, 2015; Silahuddin, 2014). Not all students studying at IHE have become religious experts or ustadz in the community or academicians. More is involved in the community or work in the industry. Students interested in the community or the world of work need various knowledge such as economics, entrepreneurial spirit, and IT skills. A large number of Islamic students optimally also be cadres of national economic development. Some of them become businessman, or to be inspirator to human as be a businessman in their life. Many alumni be an apart of national economy development.

This educational institution must answer the challenges of today through the content of its curriculum to build the quality of these students with an integrative approach learning (Abdullah, 2014; Azra, 2013, Rahmatullah, 2016; Arifuddin, 2015; Kartanegara, 2011). These regarding can be done by two strategies. Firstly, to equip students of religious faculty with economic insight and an entrepreneurial spirit. For students in the faculty of Islamic religious, they study Tawhid knowledge. They study the essential of God, God is the creation of nature, and humans are given the potentials such as thought, heart, and movement. Tawhid can also instill the belief of God Almighty that apart from God's power. There is no power that can regulate and determine their destiny for the better except the power of God. Through the Fiqh material, the Mu'amalah chapter contains the importance of the economy and the entrepreneurial spirit. For example, when talking about Mu'amalah in Fiqh, Bidayaul Mujtahid's book can instill the importance of these things for students (Ibn Hajar Al-'asqolany, 2023). Those competences can also be achieved through the interpretation of the Qur'an that they are caliphs and are in charge of managing nature (QS. Al-an'am 165; Hud, 61) Competence is explained in the hadith, 'that job is given to someone who is not an expert, wait for its destruction (Ibnu Ahmad, tth).

Secondly, to equip students of general science faculty with economic insight and an entrepreneurial spirit. This competence could be done through Islamic Religious Education (PAI) course (Abdullah, 2006) namely by exploring Quran-Hadits field through economic verses, and also the Fiqh field of Mu'amalah, or the other subject matters like The History of Prophet Muhammad and his companions. Those things are urgent to support their lives and roles in building economic nation. For students of the economics and business faculties, besides mastering those qualities, they also need to develop the economic field in the form of both theory and practice. All students need these two things in all faculties to prepare themselves to live in the digital era. So that they are also an essential part of developing Indonesia and they can become vital human resources of the nation. This nation in the future will no longer be able to rely on its natural resources; therefore, students must have these qualities. For this reason, it is necessary to have quality lecturers who have insight into economics and other things; what is also important is to establish an economic center or a skills center.

The importance of competence in this era mastered by students can give them more economic value. For example, with his competence or speaking ability when he became a da'i, he can make a lot of money after carrying out his duties in the mosque or other places. If he is the host of a lecture program at dawn after the morning prayer or a presenter on an entertainment program on the TV screen, he can receive a hefty fee because they have those skills.

In the era of competition, IT competence is also essential because their lives cannot separate from it, including students who take fields of study outside of IT (Gol A, 2012). For non-IT students, it is sufficient to have competence, but for IT students, they must develop their disciplines through field and laboratory research. To realize the importance of deepening IT

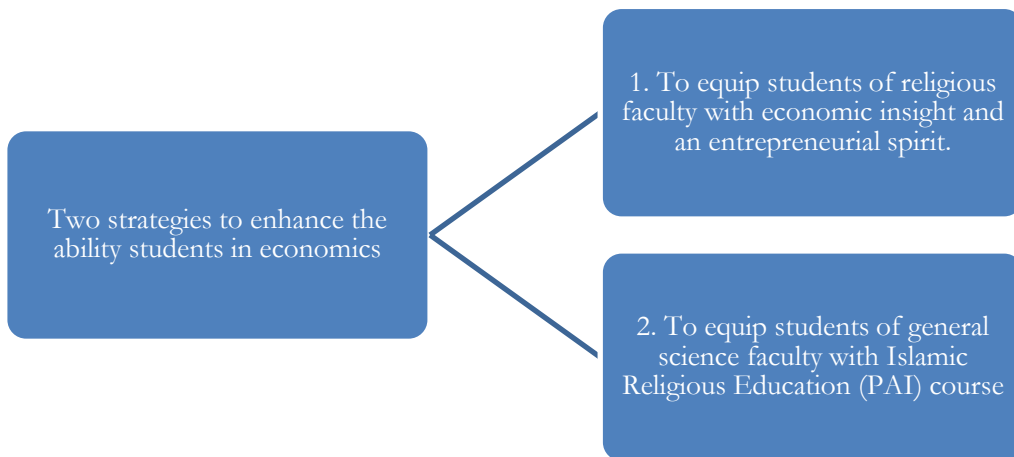
and making it a competency, one can also do this by studying the interpretation of verses related to the stories of the prophets Noah, and Prophet Muhammad (Bastoni, 2013; Haekal, 2023; Suparman, 2003).

This education students not all of the students studying at this institution become religious experts or academicians. The numbers of students studying at IHE they must be involved in society and the world of work which certainly requires qualities such as having economic insight, an entrepreneurial spirit, and skills such as IT. They shaped these qualities through both predetermined curriculum content, and an integrated learning approach. Lecturers in all religious and non-religious faculties must also have broader knowledge about these matters. IHE also needs to have Islamic-oriented teaching materials and other facilities and requires attention from the government and the academic community to support this goal.

## Finding

This educational institution must answer the challenges of today through the content of its curriculum to form the qualities students, an integrative approach learning (Abdullah, 2014; Azra, 2013, Rahmatullah, 2016; Arifuddin, 2015; Kartanegara, 2011) as well as student in general faculty through subject matters Islamic religion such as Tauhid, Fiqh, Islamic History or else. For students the faculty of Islamic studies, through the Fiqh material, the Mu'amalah chapter contains the importance of the economy and the entrepreneurial spirit. For example, when talking about Mu'amalah in fiqh, Bidayaul Mujtahid's book can instill the importance of these things for students (Ibn Hajar Al-'asqolany, 2023).

**Figure 1.** Strategies to enhance the ability students in economic



The importance of competence in this era mastered by students can give them more economic value. For example, with his competence or speaking ability when he became a da'i, he can make a lot of money after carrying out his duties in the mosque or other places. If he is the host of a lecture program at dawn after the morning prayer or a presenter on an entertainment program on the TV screen, he can receive a hefty fee because they have those skills.

In the era of competition, IT competence is also essential because their lives cannot separate from it, including students who take fields of study outside of IT (Gol A, 2012). For non-IT students, it is sufficient to have competence, but for IT students, they must develop their

disciplines through field and laboratory research. To realize the importance of deepening IT and making it a competency, one can also do this by studying the interpretation of verses related to the stories of the prophets Noah, and Prophet Muhammad (Bastoni, 2013; Haekal, 2023; Suparman, 2003).

Thus, education can play an essential role as a quality builder of the nation's generation. That is necessary considering the negative impact of Covid-19 on economic growth, considering the depletion of natural resources, and the existence of this nation must continue. Not all of the students studying at this institution become religious experts or academicians. The numbers of students studying at IHE are 590.000 students, and they must be involved in society and the world of work which certainly requires qualities such as having economic insight, an entrepreneurial spirit, and skills such as IT. If IHE qualifies those requirements, most of the students can become national cadres for national economy development. They shaped these qualities through both predetermined curriculum content, and an integrated learning approach. Therefore, lecturers in all religious and non-religious faculties must also have broader knowledge about these matters. IHE also needs to have Islamic-oriented teaching materials and other facilities and requires attention from the government and the academic community to support this goal.

## Conclusion

IHE has been established since the early days of the Indonesian nation's independence, both established by the government and non-government in order to prepare human resources to fill development in various fields of life including the economic sector. Hundreds of thousands of Muslim students who can become national resources who can play a role in all aspects of human life and take part in building of economic nation. This education still exists amid the nation's economic stagnation due to the Covid-19 pandemic. Besides they face the challenges of developing highly advanced science and technology which is also in the midst of free trade between nations in the world. During the nation's problems in the economic field and other issues, it is a challenge for IHE to form students who have economic insight, entrepreneurial spirit, and competence. These qualities are needed to build the nation-of economy. They can be economic actors or also inspirations of other humans in building the economy of nations. Teaching staff indeed must also be qualified to shape the qualities through a curriculum with the broader perspective and the use of integrated learning. Teaching materials and other facilities are also needed. Therefore, the role of the academic community and the government is essential to support this aim.

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