

Transforming Private Islamic Religious Colleges (STAIS) into Institutes (IAIS) to Enhance the Quality of Private Islamic Religious Higher Education (PTKIS)

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Abstract: The purpose of this study is to describe the factors driving the transformation, the process of converting Private Islamic High Schools into Private Islamic Religious Institutes in Jambi Province, and to assess the quality of education in Private Islamic High Schools before and after the transformation. The researcher conducted field research using qualitative research methods and a phenomenological approach. Data was collected through observation, interviews, and documentation. Data analysis includes data reduction, presentation, verification, and conclusion. This research produces results: first, the factors that influenced the transformation of Islamic Religious Colleges in Jambi Province into Islamic Religious Institutes can be divided into two categories: internal and external factors. Second, implementing the transformation into Islamic Religious Institutes through the history of IAI, specifically Bungo and Nusantara Batanghari, the pioneering period, the STAIS periods, and the IAIS periods. Third, the quality of education before transformation, namely the lack of socialization of vision, mission, and goals to external parties. Fourth, the quality of PTKIS education after transformation, namely developing campus resources and involving lecturers to continue to doctoral and master's programs for employees at universities, etc.

Keywords: Education, Quality, Transformation

A. Introduction

Since the Directorate General of Higher Education established the strategic position of Quality Assurance in the Higher Education Long Term Strategy (HELTS) 2003–2010. As a result of the Academic Directorate of Quality Assurance's coordination, each university has seen positive development. Higher education quality assurance is divided into two parts: internal quality assurance (internal quality assurance), also known as SPMI, and external quality assurance, or SMPE. The Directorate General of Higher Education completed an academic paper on integrating the two types of quality assurance in late 2006. This integration creates a comprehensive system, known as the Higher Education Quality Assurance System (SPM-PT), with the help

of a data bank for higher education institutions called the Higher Education Data Base (PDPT).

Law Number 20 of 2003 defines “Higher Education” as the continuation of secondary education, which includes Diploma, Bachelor’s, Master’s, Specialist, and Doctoral education programs organized by tertiary institutions. Human Resources (HR) in higher education refers to campus academics such as lecturers, staff, and students. They are obligated to perform their duties on campus. As a result, superior human resources with the necessary skills are required, as well as those who are committed to future educational developments.

Higher education is a valuable institution that contributes significantly to societal and national progress. According to Barr (2009), its existence can benefit individuals by passing on values and developing knowledge. Higher education, as a component of the National Education System, is responsible for educating the nation’s citizens and achieving Indonesia 2030’s vision of creating an advanced, prosperous, independent, and highly competitive society. To create a society that is highly competitive in the international arena, universities, including Islamic Religious Universities (PTKI), must produce quality graduates capable of providing solutions to a wide range of humanitarian and national issues.

College (PTAI), has increased quantitatively, and the rector of the Indonesian International Islamic University was recently appointed. This marks the 60th PTKI. Many professionals have graduated from Islamic Religious Universities and are now working in a variety of fields and professions. PTKI contributes to preparing a society that is competitive in socio-cultural situations and in fighting for the ideals of national and state life (Hasbiyallah *et al.*, 2019). According to Republic of Indonesia Government Regulation Number 60 of 1999, higher education aims to: (1) prepare students to become members of society with academic and/or professional abilities who can apply, develop, and/or enrich the realm of knowledge, technology, and/or art; and (2) develop and disseminate science, technology, and/or art in order to improve people’s living standards and enrich national culture.

The Ministry of Religion is responsible for Islamic higher education. This category includes three types of tertiary institutions: Islamic Universities, Islamic Religious Institutes (IAIN), and State Islamic Religious High Schools (STAIN). Currently, there are 58 PTAINs, including 29 UINs, 24 IAINs, and 5 STAINs (PTKI, 2022).

Private universities (PTS) are much more numerous and are sprouting up in cities and districts. According to the PTAI ranking, Indonesia has 625 private Islamic universities, including 93 universities with faculties of Islamic religion, 26 institutes, and 506 colleges with 1089 faculties/departments that organize 1,407 study programs,

including 10 at the D3 level, 1330 at the undergraduate level, 62 at the master's level, and 4 at the doctoral level (PTKI, 2022).

The number of private Islamic religious universities (PTKIS) in Kopertis XIII Region, Jambi Province. According to data from the Ministry of Education and Culture's Higher Education Data Base (PDDikti), Jambi province has approximately 66 universities. There are 66 universities, including state universities, private universities, religious universities, and religious colleges. The number of Islamic religious institutes in Jambi province is as follows: 1) Nusantara Islamic Religious Institute, Batang Hari, Muara Bulian, Batanghari; 2) Muhammad Azim Islamic Institute, Jambi; 3) Sheikh Maulana Qori Bangko Islamic Institute, Bangko, Merangin; 4) Yasni Bungo Islamic Institute, Bungo; and 5) Tebo Islamic Institute, Tebo.

The enthusiasm for establishing such a large university drove its rapid growth. In some ways, this phenomenon is encouraging, but the expansion of higher education institutions frequently ignores the quality that is actually required. So, the main issue with higher education in Indonesia is not quantity, but quality.

One of the efforts under consideration is the trend of transforming Islamic higher education institutions. This change represents a step forward. This is consistent with the meaning of change itself. The Big Indonesian Dictionary defines change as things (states) that change or transition (Wahyono, 2014). Change is necessary because it is both the cause and effect of progress. Being forward requires you to be willing to move your position further forward than your starting position. If you refuse to adapt to new developments, your institution will undoubtedly fall behind. So, Islamic educational institutions must be able to filter changes in order to better reflect the future development of Islamic educational institutions in Indonesia.

Abbas (2014) also stated that universities' strategic position and role necessitates ongoing changes and improvements in order to improve the quality of higher education. Universities that fail to respond quickly to societal developments, particularly in science, technology, and the arts, will be abandoned by society and, to some extent, will become a burden. Universities must be able to respond quickly to any opportunity for transformation.

As a result, transformation becomes a process of continuous learning and adopting a new mindset that leads to different actions than before. Transformation can entail changes to policies, procedures, systems, and structures (Iryani et al., 2023; Pramono, A. J., & Hendharto, 2017; Prasetyo et al., 2022; Rulitawati et al., 2021). This paradigm indicates that the pattern of transforming something into something else is meaningful work in educational organizations. Changes in this context are very fundamental and put educational organizations in a competitive position (Muhith, 2013). As a result, transformation theory is better suited to describing the progression of a change that

does not come to a halt but rather moves forward. Higher Education is a level of education beyond secondary education that includes diploma, bachelor's, master's, specialist, and doctoral education programs organized by Higher Education. According to PP Number 60 of 1999, higher education institutions are autonomous and independent.

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As a result, transformation theory is better suited to describing the progression of a change that does not come to a halt but rather moves forward. Higher Education is a level of education that follows secondary education and includes diploma, bachelor's, master's, specialist, and doctoral education programs (Wijatno, 2009). According to PP Number 60 of 1999, higher education institutions are autonomous and independent.

Thus, organizational transformation can be defined as a strategy and implementation to transition the organization from its previous form and system to its new form and system by adjusting all of the accompanying elements (system, structure, people, and culture) in order to increase the organization's effectiveness in achieving its goals. has been determined in accordance with the organizations or Islamic College's vision and mission.

In development, there is a time for an organization to transform for the future and a time to maintain the organization because it is appropriate for the circumstances. To emphasize the conceptual and technical differences between organizational development and organizational transformation. Organizational development takes a gradual approach to achieving transformation, which includes strategic transformation and efforts to implement a participatory transformation process.

Transformation is unavoidable in organizational management. Because of the nature of transformation, the process and impact of change result in a positive outcome. Levels of Organizational Transformation: First, individuals in the organization are transformed in terms of knowledge, attitudes/behavior, dissatisfaction (strike action), Second, consider group transformation: groups as change media, groups as change targets, and groups as change agents. Organizational level transformation, such as a promotion to a person's position in the organization, has implications for changes in

subordinate positions. Transformation influences the organization's formal activities. Transformation at the organizational level is different and tends to be more complicated than change at the individual and group level.

According to PMA RI number 15 of 2015, the transformation of religious universities alters the form of PTKI in order to: 1) increase access to religious higher education; 2) increase the equitable reach and distribution of religious universities; and 3) improve the quality and competitiveness of higher religious education provision.

Changes to the form of PTKI are made based on: a) community needs, and b) the advancement of science, technology, and/or art. c) National development needs, and d) student enrollment growth. Formal changes include: a) high schools becoming institutes, b) institutes becoming universities, and c) the merger of two PTK or high schools/institutes/universities (*Peraturan Menteri Agama (PMA)*, 2015).

According to the PMA, the Islamic High School (STAI) has a solid legal foundation for transformation. The Ahsanta Islamic High School in Jambi City, the Syekh Maulana Qori Islamic High School, and the Yasni Bungo High School have been converted into Islamic Institutes. The Ahsanta Islamic High School in Jambi City is being transformed in accordance with Decree No. 363 of 2021, issued by the Minister of Religion of the Republic of Indonesia on March 23, 2021. This explains why the Ahsanta Islamic High School in Jambi City has changed its name to the Muhammad Azim Islamic Institute. The Sheikh Maulana Qori Bangko Islamic College will be transformed in accordance with Decree No. 476 of 2021, issued by the Minister of Religion of the Republic of Indonesia on April 15, 2021. This explains why the Sheikh Maulana Qori Bangko Islamic College has become the Sheikh Maulana Qori Bangko Islamic Institute. The transformation of the Yasni Bungo Islamic College is in accordance with the Republic of Indonesia's Minister of Religion's Decree No. 450 of 2019, dated May 22, 2019. This explains why the Yasni Bungo Islamic College has become the Yasni Bungo Islamic Institute. The transformation of STAI Ahsanta Jambi, STAI Syekh Maulana Qori Bangko, and STAI Yasni Bungo aims to enhance the quality of Islamic Religious Higher Education (PTKI). The education community (stakeholders) prefers high-quality higher education institutions.

Quality According to Sallis, quality in everyday conversation is commonly understood as absolute, such as expensive restaurants and luxury cars. As an absolute concept, quality is synonymous with good, beautiful, and true; it is an idealism that cannot be completely compromised; something of quality is part of a very high standard and cannot be surpassed (Sallis, 2002). Meanwhile, relative quality is regarded as an inherent feature of a product that meets the needs of its customers. As a result, in this relative definition, quality is defined as having value, such as product authenticity, reasonableness, and familiarity, rather than being expensive and exclusive.

Meanwhile, Joseph Juran, as quoted by M. N. Nasution, defines quality as the suitability of a product's use (fitness for use) to meet the needs and satisfaction of the customer, or as conformity to specifications. Meanwhile, W. Edwards Deming, as quoted by M. N. Nasution, stated that quality is conformity to market needs or whatever consumers require and desire. According to Philip B. Crosby, as quoted by M. N. Nasution, quality is conformance to requirements, specifically in accordance with what is required or standardized, or quality is zero defects, perfection, and conformity to requirements (Yamit, 2002). According to various definitions, quality is the conformity between design intentions and actual product delivery, particularly conformity to market needs and those required or standardized, or quality as zero defects, perfection, and compliance with requirements.

Although there is no universally accepted definition of quality, there are some commonalities among the existing definitions. This implies that defining quality necessitates a comprehensive approach. There are several elements that mean something is said to be quality, namely: a) Quality includes efforts to meet or exceed customer expectations; b) Quality includes products, services, people, processes, and the environment; c) Quality is an ever-changing condition (what is considered quality now may be considered less quality later); and d) Quality is a dynamic condition related to products, services, people, processes, and environments that meet or exceed expectations.

Differences in attitudes toward the implementation of quality assurance stem from differences in perceptions of the nature of quality itself, as many people reach different, even contradictory, conclusions about it. Quality is often difficult to assess. Quality is regarded as an enigmatic concept, one that exists and is implemented based on personal understanding and interpretation. So far, quality has always been considered synonymous with the product, and in this case, quality is defined as graduate quality. Many universities prioritize learning in their quality assurance efforts.

Based on the problems described, the researcher is interested in conducting research with the title "Transforming Private Islamic Religious Colleges (STAIS) into Institutes (IAIS) to Enhance the Quality of Private Islamic Religious Higher Education (PTKIS)" with the research sites being Islamic Religious Colleges (STAI) Muara Bulian, and Yasni Bungo Islamic College (STAI).

B. Methods

The researcher's research approach is qualitative, and he employs a case study strategy, as defined by John W. Creswell, which is a research strategy in which the researcher carefully investigates a program, event, activity, process, or group of individuals. Cases are limited by time and activities, and researchers collect complete

information using various data collection procedures based on predetermined times (Creswell, 2014).

When deciding on the case study approach and strategy for this research, the researcher determined that the problem studied was appropriate for the approach method of transforming Islamic Religious Colleges (STAI) into Islamic Religious Institutes (IAI) in improving the quality of Islamic religious tertiary institutions in Jambi Province. In addition, the researcher explains the methods of data collection, data analysis steps, and narrative or final report.

Creswell's opinion, supported by Robert K. Yin in Burhan Bungin, introduces case studies that move more or attempt to answer the questions "how" and "why", as well as, to some extent, the question "what" (whether) in research (Burhan, 2003). So, in the case study approach, researchers are encouraged to think inductively in order to find answers or the focus of the research.

In this study, the researcher focused on social conditions (location), specifically IAI YASNI Bungo, IAI Nusantara Batanghari, and IAI Muhammad Azim Jambi. So, we'll look at how the quality assurance system can improve the tridharma of private Islamic higher education at these three universities.

This research was conducted in Jambi province, which is divided into three regions: Jambi City, represented by STAI Ahsanta, which is located on Jalan Fatah Laside, Kebun Handil, Kec. Jelutung, Jambi City, 36125. STAI Yasni represents Muaro Bungo Regency at Lintas Sumatera, KM. 04 Binjai River, District Bathin III, Kab. Bungo 37211 Jambi, and Merangin Regency at Jalan Prof. Muh. Yamin, SH, Pasar Atas Bangko sub-district, Merangin Regency, Jambi, 37312.

The Islamic Religious College (STAI) was gradually transformed into an Islamic Religious Institute (IAI). The Ahsanta Islamic High School (STAI) in Jambi City was officially renamed the Alazim Institute on March 23, 2021, by Decree No. 363 of the Republic of Indonesia's Minister of Religion. The Sheikh Maulana Qori Bangko Islamic High School (STAI) was renamed the Islamic Religious Institute (IAI) in 2021, per Decree No. 476 of the Minister of Religion of the Republic of Indonesia dated 2021. And, in 2019, based on the Minister of Religion of the Republic of Indonesia's Decree Number 450 of 2019, the Yasni Islamic College (STAI) changed its name to the Yasni Bungo Islamic Institute, which was established in Jakarta on May 22, 2019.

The research focused on the social situation at the Al Azim Islamic Institute (IAI) in Jambi City, specifically IAI Sheikh Maulana Qori Bangko and IAI Yasni Muaro Bungo. The author conducted research on the transformation of STAI to IAI for improving the quality of PTKIS in Jambi Province. The writer will make observations, take notes,

conduct interviews, and investigate sources that are closely related to the problem being researched.

Table 1. Research Subjects and Informants

No	Research Subject
1	Chancellor, Deputy Chancellor of the Islamic High School (STAI) Ahsanta Jambi, Sheikh Maulana Qori Merangin and Yasni Muaro Bungo
2	Dean and Deputy Dean of the Islamic College (STAI) Ahsanta Jambi, Sheikh Maulana Qori Bangko and Yasni Bungo
3	Ahsanta Jambi Islamic College (STAI) Lecturer, Sheikh Maulana Qori Bangko and Yasni Muaro Bungo
4	Islamic High School (STAI) Structural Staff Ahsanta Jambi, Sheikh Maulana Qori Bangko and Yasni Bungo
5	Students of the Islamic College (STAI) Ahsanta Jambi, Sheikh Maulana Qori Bangko and Yasni Bungo

Researchers will concentrate on gathering information (hearing, seeing, asking, processing, concluding, etc.) from the primary data sources, which are observation, interviews, and documentation, as follows: 1) Interviews with STAI informants using question materials based on theoretical study indicators, 2) Participant observation by directly observing events and phenomena that occur at STAI, and 3) documentation obtained at STAI in the form of reports, notes, video recordings, and archives. In this study, the primary data collection techniques were observation, interviews, and documentation.

The Huberman and Miles model was used to analyze the data in this study. The diagram below depicts the cyclical process of data collection and data analysis up to the stage of presenting research findings and drawing conclusions. Components of the Interactive Model Data Analysis: The following data reliability tests were used: credibility, dependability, transferability, confirmability, and triangulation.

C. Results and Discussion

Factors Driving the Transformation to IAI Yasni Bungo

Internal factors

a) Decline in STAI popularity

The transformation of STAI into IAI was not solely motivated by a desire to make the building more spacious and flashier. However, the true change is more important than just a physical change: better Human Resources (HR) readiness. Based on this, it is

critical to recognize that there are transformational factors driving the transformation of STAI into an institute. This factor could be the result of a decrease in the popularity of Islamic educational institutions. If this is the case, special considerations must be made to ensure that Islamic educational institutions can survive in the face of global competitive development.

b) Awareness of Transformation

This decline case served as an initial milestone for motivation to carry out transformation as an internal factor driving the transformation. Awareness of transformation in all aspects of life is the most important foundation for organizational development. Regardless of whether the organization has advanced or not. Making changes is something that we must be aware of when going about our daily lives. Essentially, the substance of awareness of transformation in terms of internal factors, STAI transformation into IAI, is the emergence of collective awareness to change for the better.

c) Leadership's Decision

Leadership is an essential component of being a change agent in an educational institution. It doesn't stop there; the leadership's willingness to make new breakthroughs is the primary requirement for establishing a quality Islamic higher education institution. Yasni Bungo, leader of STAI, played a courageous role in the institution's transformation into IAI. Leaders in educational institutions play an important role in effecting change.

External Factors

a) Globalization

Globalization always causes changes, both positive and negative. IAI lecturer Yasni Bungo believes that globalization should not be avoided or rejected. The argument for changing STAI to IAI is supported by empirical evidence from widespread globalization. STAI's Transformation into IAI Yasni Bungo plays the most important role in responding to and addressing the challenges of globalization. Meanwhile, as STAI transforms into IAI, Yasni Bungo hopes to not only survive longer, but also to take the lead in educating the nation's next generation.

b) Islamization of science

The Islamization program is viewed as a progressive opening for the stagnation of thought that has resulted in the decline of Muslims today. Thus, the emergence of the

concept of Islamization of knowledge elicited a wide range of responses from both supporters and opponents.

c) Transformation Trends

For example, one of the external factors driving IAI Yasni Bungo's transformation was a desire to keep up with changing trends. Whether directly or indirectly, role models always have an appealing value that can motivate various institutions or organizations to make positive changes.

d) The need to perform transformation

Transformation has always been a catalyst for change in all aspects of society, including Islamic Higher Education institutions. STAI Yasni Bungo will inevitably become IAI Yasni Bungo. If PTKIS's development were limited to religious studies, it would fall far behind other higher education institutions that offer specialized study programs in a variety of scientific fields based on local regional needs.

e) Market changes.

The upheaval of change in society is part of the consumer needs for producers, in this case PTKIS, which will respond to market trends. Furthermore, the development of market changes will go through a faster transformation than knowledge transformation. So, market changes will have a direct impact on the growth of Islamic higher education institutions, particularly PTKIS. This is one of the external factors driving STAI Yasni Bungo's transformation into IAI Yasni Bungo.

Factors Driving Transformation at IAI Nusantara Batang Hari

Internal factors

Several internal factors are behind the transformation of IAI Nusantara Batang Hari:

a) Reduction in STAI's institutional popularity

One of the internal factors that influenced the change at STAI Muara Bulian was a decrease in the number of interested students. In the eyes of the general public, the name Islamic Institute remains a selling point. Even though this understanding is still too limited, many people use it as a foundation for enrolling their children in an Islamic educational institution. STAI has limited coverage, whereas IAI has broader coverage and higher selling value. In terms of branding, the Institute has a more marketable brand than STAI. What is assumed demonstrates that Islamic religious institutes require further development before they are fully accepted by society.

b) Awareness of Change

The changes are driven by the emergence of new ideas to advance the Muslim community, which has historically lagged behind in terms of scientific and technological progress. Essentially, the substance of awareness of transformation in terms of internal factors, STAI transformation into IAI, is the emergence of collective awareness to change for the better.

c) Establishing Identity

Several new identities served as the initial foundation for transforming STAI Muara Bulian into IAI, such as increasing the number of prospective student applicants, which at the time was very low. Leader's view and respond to future developments in Islamic Higher Education Institutions with the goal of improving their quality.

d) Leadership Decisions

The courageous leadership of STAI Muara Bulian in the institutional transformation into IAI Nusantara Batang Hari in 2019 demonstrates that the leadership's decision was successful in initiating this institutional transformation. In the decline of the bargaining power of IAI educational institutions, the lack of interest from prospective students who would enter PTKIS, especially STAI Muara Bulian, at the time became a challenge in itself for the chairman, who saw various shortcomings as a decision to transform into an "institute".

External Factors

a) Changing Trends

For example, one of the external factors driving IAI Nusantara Batang Hari's transformation was keeping up with changing trends. Whether directly or indirectly, role models always have an appealing value that can motivate various institutions or organizations to make positive changes.

b) The need to perform transformation

STAI Muara Bulian will undoubtedly become IAI Nusantara Batang Hari. If PTKIS's development were limited to religious studies, it would fall far behind other higher education institutions that offer specialized study programs in a variety of scientific fields based on local regional needs.

c) Market changes

The transformation of STAI Muara Bulian has actually gone through a process of market needs, where the geographical location of STAI Muara Bulian is very strategic for carrying out higher education sustainability, because it is located in the middle of residential communities and on the side of the Sumatra highway and Islamic boarding schools. So, market changes will have a direct impact on the growth of Islamic higher education institutions, particularly PTKIS. This is one of the external factors that influenced STAI Muara Bulian’s transformation into IAI Nusantara Batang Hari.

d) Globalisation

The challenge of global competition is no longer optional. However, it has become a requirement, as stated in the vision and objectives of Islamic Higher Education institutions. The transformation of STAI Muara Bulian into IAI Nusantara Batang Hari is one solution to create opportunities and challenges for global competition, allowing it to compete in the same ring as other universities.

Process of Implementing Transformation into IAI Yasni Bungo

The change process that took place at IAI Yasni Bungo clearly demonstrates that it was carried out with the goal of improving and developing Islamic higher education institutions. The “institutional” model of Islamic higher education may pose a threat to the institutions’ long-term viability. Whether we like it or not, institutional change is necessary in order to adapt to an ever-changing environment. Furthermore, globalization and modernization have transformed all aspects of life, including educational institutions that must remain viable.

Table 2. IAI Yasni Bungo’s Planned Transformation Stages

No	Planned Changed IAI Yasni Bungo		Waktu
1	Exploration	1. Knowledge of Transformation Needs 2. Internal Factor Analysis 3. Analysis of External Factors	1994-2017
2	Planning	1. Preparation for transformation 2. Design the transformation	2017 - 2018
3	Action	1. Implementation of transformation 2. Shift from Old State to New State Situation	2018 – 2019
4	Integration	1. Strengthening transformation 2. Consolidation of transformation 3. Monitoring transformation	2019 - Until now

According to the description in the table above, the planned transformation at IAI Yasni Bungo had measurable and clear characteristics. The planning done during the change process demonstrates that the transformation process requires preparation and maturity in a variety of areas.

Table 3. IAI Yasni Bungo Transformation Matrix

No	Element	IAI Yasni Bungo
1	Context Organization	1. Analysis of strength and weakness factors (SWOT) 2. Driver forced internal and external STAI
	Choice Focus	1. Attention to aspects of global change 2. Islamization of science
	Trajectory Organization	1. Implementation of Change. 2. Shifting of the Old State Situation to the New State
2	Vision	Reorient vision, mission and goals 1. STAI Yasni Bungo's vision for the future 2. STAI's mission in achieving its vision 3. Valued outcomes of changes to IAIN
	Strategy	Achievement strategy (renstra) 1. IAIN strategy in achieving its vision 2. STAI Strategic Plan (Renstra) Yasni Bungo
	Transformation	Transformation of the PTKIS Institution 1. STAI transformation Yasni Bungo 2. STAI vision, strategy & transformation Yasni Bungo
3	Objectives and benefits	Goals and benefits of PTKIS 1. Goals & benefits of STAI Yasni Bungo carrying out transformation 2. Trigger for STAI Yasni Bungo to carry out transformation
	Planning Transformation	PTKIS Transformation Planning 1. Planning for IAI Yasni Bungo to transform into IAI 2. Formation of STAI transformation committee Yasni Bungo

IAI Nusantara Batang Hari's Transformation Implementation Process

The transformation of IAI Nusantara Batang Hari represents a developmental shift. The underlying reason is that this change process is more manageable than transition change. The fundamental assumption of this developmental transformation is that things will improve and get better. Aside from that, the transition from STAI to IAI Nusantara Batang Hari appears to be easier.

The transformation of IAI Nusantara Batanghari can be seen in improvements to institutional access, such as PTKIS, which was previously converted to IAI. The change process at IAI Nusantara Batanghari clearly demonstrates that it was carried out with the goal of improving and developing Islamic higher education institutions.

Table 4. IAI Nusantara Batang Hari's Planned Transformation Stages Matrix

No	Planned changed IAI Nusantara Batanghari		Period
1	Eksplorasi	1. Knowledge of Transformation Needs 2. Internal Factor Analysis 3. Analysis of External Factors	2010-2017
2	Planning	1. Preparation for transformation 2. Design the transformation	2017 - 2018
3	Action	1. Implementation of transformation 2. Shift from Old State to New State Situation	2018 - 2019
4	Integration	1. Strengthening transformation 2. Consolidation of transformation 3. Monitoring transformation	2019 - Until Now

According to the description in the table above, the planned transformation at IAI Nusantara Batanghari is measurable and clear. The planning done during the change process demonstrates that the transformation process requires preparation and maturity in a variety of areas.

Table 5. Transformation Process

No	Element	IAI Nusantara Batang Hari
1	Context Organization	1. Analysis of strength and weakness factors (SWOT) 2. STAI internal and external factors
	Choice Focus	1. Attention to aspects of global change 2. Islamization of science
	Trajectory Organization	1. Implementation of Change 2. Shifting of the Old State Situation to the New State
2	Vision	Reorient vision, mission and goals 1. Vision of STAI Muara Bulian in the future 2. STAI's mission in achieving its vision 3. Assess the benefits of changes to STAI Muara Bulian
	Strategy	Achievement strategy (renstra) 1. STAI Muara Bulian's strategy in achieving its vision 2. Strategic Plan (Strategic Plan) STAI Muara Bulian
	Transformation	Transformation of the PTKIS Institution 1. transformation of STAI Muara Bulian 2. Vision, strategy & transformation of STAI Muara Bulian
3	Objectives and benefits	Goals and benefits of PTKIS Transformation 1. Goals & benefits of STAI Yasni Bungo carrying out transformation 2. Trigger for STAI Muara Bulian to carry out transformation
	Planning Transformation	PTKIS Transformation Planning 1. Planning for STAI Muara Bulian to transform into IAI 2. Formation of a STAI transformation committee 3. Planning activities for the transformation program to become IAI

Person	<ol style="list-style-type: none">1. Creating a desire for transformation, individual engagement, and understanding the fear of transformation2. Create an atmosphere of awareness of the importance of changes to STAI Muara Bulian3. Understand resistance and fear of change in the STAI Muara Bulian environment4. Involve many parties in implementing the STAI transformation process
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D. Conclusion

This research produces results: first, the factors that influenced the transformation of Islamic Religious Colleges in Jambi Province into Islamic Religious Institutes can be divided into two categories: internal and external factors. Second, the process of implementing the transformation into Islamic Religious Institutes through the history of IAI, specifically Bungo and Nusantara Batanghari, the pioneering period, STAI periods, and the IAI periods. Third, the quality of education prior to transformation, namely the lack of socialization of vision, mission, and goals to external parties. Fourth, the quality of PTKIS education after transformation, namely developing campus resources and involving lecturers to continue on to doctoral and master's programs for employees at universities, etc.

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