ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

THE TRANSFORMATION OF ISLAMIC HIGHER EDUCATION AND THE DISCOURSE OF PLURALISM IN INDONESIA: A Historical Study

Wulan Septi Putri[1], Retno Try Purnawati[2] Nur Saidah[3]
[1,2,3] Master of Islamic Religious Education, UIN Sunan Kalijaga, Yogyakarta
email: [1]wulansepti62@gmail.com [2]242040120051@student.uin-suka.ac.id [3]nur.saidah@uin-suka.ac.id

Received: 09 January 2026	Accepted: 29 October 2026	Published: 31 ctober 2026

ABSTRACT

This article examines the historical transformation of Islamic Religious Higher Education Institutions (Perguruan Tinggi Keagamaan Islam, PTKI) in Indonesia and its relationship with the development of pluralist discourse. Adopting a qualitative, library-based approach informed by Islamic cultural history, the study analyzes scholarly publications and relevant academic literature on institutional change, intellectual development, and religious diversity. The review identifies the emergence of Islamic higher education as a response to Muslim communities' educational aspirations and to broader processes of modernization and social change. The development of Islamic higher education, from Sekolah Tinggi Islam (STI) and state Islamic colleges to state Islamic institutes and universities, reflects the expansion of academic mandates and growing efforts to integrate Islamic and general sciences. The literature also identifies curricula and teaching, academic research, and community engagement as channels through which PTKI have promoted discussions of religious moderation, tolerance, inclusivity, and respect for diversity. Rather than establishing a direct causal effect on social attitudes, the historical evidence suggests that institutional and intellectual transformations have created opportunities for more dialogical engagement with pluralism in Indonesia. The study highlights the importance of examining both institutional development and the evolution of Islamic intellectual discourse when assessing the contribution of higher education to religious coexistence.
Keywords: Islamic Higher Education; Institutional Transformation; Religious Pluralism; Islamic Intellectual History; Religious Moderation

ABSTRAK

Penelitian ini mengkaji transformasi historis Perguruan Tinggi Keagamaan Islam (PTKI) di Indonesia serta kontribusinya terhadap perkembangan wacana dan budaya pluralisme. Dengan menggunakan pendekatan kualitatif melalui penelitian kepustakaan dan analisis historis, penelitian ini menelaah artikel ilmiah serta literatur akademik yang relevan untuk menelusuri sejarah pendirian, perkembangan kelembagaan, dan perubahan orientasi intelektual pendidikan tinggi Islam. Hasil kajian menunjukkan bahwa perkembangan PTKI mencerminkan aspirasi umat Islam terhadap pendidikan tinggi keislaman sekaligus respons kelembagaan terhadap modernitas dan perubahan sosial yang lebih luas. Transformasi dari Sekolah Tinggi Islam (STI), Perguruan Tinggi Agama Islam Negeri (PTAIN), Institut Agama Islam Negeri (IAIN), hingga Universitas Islam Negeri (UIN) memperlihatkan perluasan orientasi pendidikan serta meningkatnya upaya integrasi ilmu-ilmu keislaman dengan ilmu pengetahuan umum. Penelitian ini juga mengidentifikasi tiga bidang utama kontribusi PTKI terhadap pengembangan wacana dan budaya pluralisme, yaitu pengembangan kurikulum dan pembelajaran, penelitian akademik, serta pengabdian kepada masyarakat. Ketiga bidang tersebut membuka ruang bagi penguatan nilai-nilai moderasi beragama, toleransi, inklusivitas, dan penghargaan terhadap keberagaman. Penelitian ini menyimpulkan bahwa transformasi kelembagaan dan intelektual pendidikan tinggi Islam telah membuka peluang bagi penguatan nilai-nilai pluralisme melalui praktik pendidikan dan tradisi akademik yang berkelanjutan, meskipun kontribusi tersebut perlu dipahami sesuai dengan konteks historis dan kelembagaan masing-masing.
Kata Kunci: Pendidikan Tinggi Islam; Transformasi Kelembagaan; Pluralisme Agama; Sejarah Intelektual Islam; Moderasi Beragama.

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

Introduction

Pluralism is an integral feature of social life in Indonesia, a society characterized by cultural and religious diversity. Differences in religion, ethnicity, and culture call for a collective commitment to building harmonious, just, and respectful relationships. Pluralism refers not merely to the presence of differences but also to an active willingness to acknowledge, respect, and engage with them constructively in a shared public sphere.[1] Education has a strategic role in cultivating these values, as it shapes young people's perspectives, attitudes, and ethical orientations systematically over time. Strengthening pluralist values through educational institutions is therefore increasingly important amid challenges posed by intolerance and religious exclusivism in public life.

Islamic Religious Higher Education Institutions (PTKI) occupy a strategic position in promoting a culture and values of pluralism through academic and religious engagement. As institutions grounded in Islamic scholarship, PTKI are tasked not only with transmitting normative Islamic knowledge but also with developing interpretations of Islam that are moderate, inclusive, and responsive to national realities.[2] They provide spaces in which religious texts and social contexts can be brought into dialogue, allowing Islamic teachings to be understood in relation to humanity, justice, and peace. Within a plural society, PTKI are expected to educate graduates who combine open-minded Islamic perspectives with a strong commitment to civic life.

The contribution of PTKI to pluralist values is reflected in the three obligations of Indonesian higher education institutions (the tridharma), particularly education and teaching. PTKI curricula have increasingly sought to incorporate religious moderation, tolerance, and interreligious dialogue into courses, teaching methods, and inclusive academic cultures.[3] Learning is intended to develop not only students' cognitive understanding but also their attitudes and social dispositions, so that pluralism is expressed in conduct rather than remaining a theoretical ideal.

[1] Baidhawy, Z. (2021). Higher Islamic Education and the Challenge of Religious Pluralism in Indonesia. *Journal of Indonesian Islam*, 15(2), 239–262. https://doi.org/10.15642/JIIS.2021.15.2.239-262
[2] Adha, N. Z., Achadi, M. W., Mahmudin, A. S., & Priamono, G. H. (2023). Internalisasi Nilai-Nilai Moderasi Beragama Dalam Materi Perkuliahan Mahasiswa IAIN Ponorogo. *Madania: Jurnal Ilmu-Ilmu Keislaman*, 13(1), 27–41. https://doi.org/10.24014/jiik.v13i1.20877
[3] Hasbiyallah, H., Suryana, Y., & Fauzi, A. (2023). Indonesian Fiqh in Higher Education: Strengthening Moderate and Inclusive Islamic Values. *Jurnal Pendidikan Islam*, 10(1), 1–18. https://doi.org/10.15575/jpi.v10i1.26151

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

Beyond teaching, PTKI contribute to the development of pluralist culture through research and scholarly inquiry. Studies undertaken by their lecturers and students have addressed pluralism, religious moderation, and multicultural education from Islamic perspectives.[4] Such research can enrich Islamic scholarship while contributing peaceful and tolerant interpretations of Islam to academic and public debates. Through critical and contextual inquiry, PTKI may offer religious perspectives that respond constructively to the challenges of social diversity.

PTKI also seek to advance pluralist values through community engagement grounded in tolerance and diversity. Outreach activities involving multicultural communities can provide opportunities to apply these values while strengthening relationships across religious and cultural boundaries.[5] Through direct engagement, PTKI function not only as centers of learning but also as potential agents of social transformation supporting a more harmonious and respectful society. These considerations provide a rationale for a closer literature-based examination of their role in the development of pluralist discourse and culture.

The development of PTKI in Indonesia has been examined by scholars from several perspectives. H. Akh. Minhaji traces the history of Islamic higher education from the establishment of Sekolah Tinggi Islam (STI) through the development of state Islamic colleges (PTAIN), state Islamic institutes (IAIN), and state Islamic universities (UIN). His account also identifies shifts in academic orientation, from a dichotomy between religious and general knowledge toward approaches emphasizing their integration and interconnection.[6] Meanwhile, Sa'adi examines the development of Islamic higher education through an epistemological perspective by highlighting the thoughts of a number of figures who influenced the formation of the scientific basis of Islamic higher education in Indonesia.[7] These studies provide important historical and intellectual contexts, but they do not specifically foreground the emergence of pluralist discourse as a dimension of institutional transformation.

[4] Ichwan, M. N. (2021). Islamic Higher Education and the Promotion of Religious Moderation in Indonesia. *Studia Islamika*, 28(3), 555–588. https://doi.org/10.36712/sdi.v28i3.15988
[5] Muhajir, M., Nurhayati, N., & Rahman, F. (2024). Integrating Multicultural Values to Foster Tolerance and Inclusivity in Islamic Religious Education. *Jurnal Pendidikan Islam*, 11(1), 85–104. https://doi.org/10.15575/jpi.v11i1.44607
[6] H. Akh. Minhaji, "Masa Depan Perguruan Tinggi Islam di Indonesia (Perspektif Sejarah-Sosial)," TADRIS: Jurnal Pendidikan Islam 2, no. 2 (2007), https://doi.org/10.19105/tjpi.v2i2.218
[7] Sa'adi, "A Survey on the Development of Islamic Higher Education in Indonesia: An Epistemological Review," Indonesian Journal of Islam and Muslim Societies 1, no. 1 (2011): 151–169, https://doi.org/10.18326/ijims.v1i1.151-169

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

Other scholarship on Islamic thought and pluralism has concentrated on the evolution of ideas, intellectual disputes, and Muslim responses to diversity. Zuly Qadir examines liberal Islamic thought in Indonesia, including debates about democracy, pluralism, the state, and gender.[8] Akh. Muzakki explores arguments between liberal and anti-liberal Islamic thinkers in the post-New Order period, including religious freedom and competing interpretations of religious truth.[9] While valuable, these studies primarily address intellectual debates or particular institutions. There remains room for a historical examination of the relationship between PTKI's institutional transformation and the development of pluralist discourse in Indonesia.

Addressing this gap, the present study investigates the transformation of Islamic higher education in Indonesia through the perspective of Islamic cultural history. It focuses on the establishment of PTKI, their institutional development, and their contribution to pluralist discourse and culture. The study aims to offer a conceptual basis for developing inclusive and moderate Islamic education committed to national cohesion in a diverse society. It adopts a qualitative library-research approach within Islamic cultural history, which is appropriate to an inquiry concerned with historical accounts and interpretations of the role of PTKI in developing pluralist values in Indonesia.

The sources comprise scholarly journal articles addressing the history of PTKI, Islamic pluralism, and the development of Islamic education in Indonesia. Literature was collected through searches of academic journal databases and subsequently organized by period and theme to facilitate historical interpretation. The study employs content analysis alongside a historical-critical approach, examining ideas, narratives, and Islamic discourses in the selected literature and relating them to their sociocultural and political contexts. This approach seeks to develop a contextual understanding of the historical role attributed to PTKI in shaping pluralist Islamic culture in Indonesia.

Results

The literature reviewed indicates that the development of Islamic Religious Higher Education Institutions (PTKI) in Indonesia forms part of a broader history of Islamic education shaped by Muslim educational aspirations, national educational policies, and changing social

[8] Zuly Qadir, "Wajah Islam Liberal di Indonesia: Sebuah Penjajagan Awal," Al-Jami'ah: Journal of Islamic Studies 40, no. 2 (2002): 325–353, https://doi.org/10.14421/ajis.2002.402.325-353
[9] Akh. Muzakki, "Current Debates in the Post-Soeharto Indonesian Islam: Examining the Intellectual Base of Liberal and Anti-liberal Islamic Movement," Al-Jami'ah: Journal of Islamic Studies 45, no. 2 (2007): 321–366, https://doi.org/10.14421/ajis.2007.452.321-366

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

and political conditions. The studies discussed here suggest that PTKI have not merely provided instruction in Islamic disciplines; their functions and academic orientations have also changed as Indonesian society has evolved. Such changes are evident in the institutional development of Islamic higher education from the early independence period to the conversion of several institutes into universities.

Historically, PTKI development can be traced through a series of institutional milestones. One early landmark was the establishment of *Sekolah Tinggi Islam* (STI) in July 1945, shortly before Indonesia declared independence. Its establishment reflected the Muslim community's desire for an institution capable of advancing Islamic intellectual traditions and preparing educated personnel for the emerging nation. STI moved from Jakarta to Yogyakarta in 1946 and developed into *Universitas Islam Indonesia* (UII) in 1948. This transition broadened the orientation of Islamic higher education from primarily religious studies toward a university offering a wider range of disciplines. The early development of these institutions thus reveals connections between Islamic learning, intellectual renewal, and Indonesian state formation.

The literature also identifies the integration of knowledge as a significant feature of contemporary PTKI development. Bringing religious and general sciences into conversation has been presented as a means of developing Islamic understandings responsive to advances in knowledge and social change. This involves not only the addition of degree programs but also changing conceptions of the relationships among religion, knowledge, and human experience. In addition to institutional transformation and interdisciplinary integration, the review identifies three principal areas in which PTKI may contribute to pluralist culture: education and teaching, research, and community engagement. These dimensions can support religious moderation, tolerance, openness, respect for difference, and social responsibility. Their significance extends beyond teaching about diversity to creating academic environments where students can examine socioreligious issues critically.

In summary, the results of the study can be seen in the following figure;

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

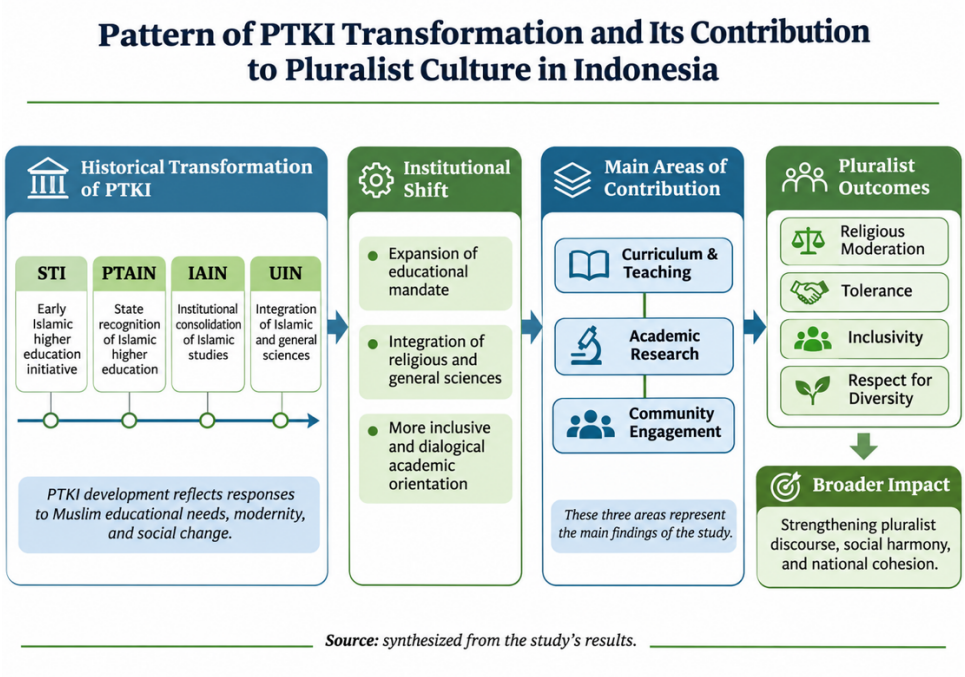


Figure 1 : Study's result

Discussion

1. The Establishment of Islamic Higher Education Institutions in Indonesia

The establishment of Islamic Religious Higher Education Institutions (PTKI) in Indonesia was an important development in the country's post-independence Islamic cultural history. Following independence in 1945, Muslims faced the challenge of securing a place for Islamic education within a modern national education system. At that time, Islamic education was largely associated with pesantren and madrasahs, whose curricula emphasized classical disciplines such as Islamic jurisprudence, Qur'anic exegesis, hadith, and Sufism. Access to state-recognized modern higher education remained limited. This situation contributed to an intellectual divide between graduates of Islamic and general education and encouraged efforts to establish institutions of Islamic higher learning as centers for the development of Indonesian Muslim scholarship and culture.[10]

The establishment of higher education institutions was closely connected to the importance assigned to knowledge in Islam. The Qur'an pays great attention to scientific activities, as reflected in the Qur'an. Al-Alaq (96): 1–5 which affirms the commandment of reading and study, as well as the Qur'an. Al-Mujadilah (58): 11 which explains the position of the believers and the

[10] Azra, A. (2015). Islamic higher education in Indonesia: Continuity and change. *Studia Islamika, 22*(3).

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

knowledgeable.[11] These passages provide a religious framework for seeing educational and scholarly development as part of Muslims' responsibilities. From the perspective of Islamic cultural history, the founding of PTKI was not merely an educational policy initiative; it was also a cultural effort to sustain Muslim identity during nation-building. Islamic higher education was envisaged as a means of cultivating Muslim intellectuals proficient in religious disciplines and equipped with national perspectives and academic capabilities suited to contemporary needs. It offered an opportunity to engage with modernity while maintaining continuity with Islamic intellectual traditions. In this sense, PTKI were understood as meeting points between classical Islamic scholarship and modern systems of higher education.[12]

An important phase of institutional development occurred in the early 1950s with the establishment of state Islamic higher education. The founding of *Perguruan Tinggi Agama Islam Negeri* (PTAIN) in Yogyakarta in 1951 marked a significant step toward official recognition of Islamic higher education within the national system. Its creation reflected negotiations between Muslim educational aspirations and state policies aimed at incorporating religious education into national institutions. In this initial phase, PTKI trained religious scholars and teachers needed by the state and helped develop a more formally organized academic tradition of Islamic studies.[13]

During their early development, PTKI curricula remained strongly oriented toward normative Islamic disciplines. Nevertheless, modern higher education arrangements were gradually introduced through faculties, academic qualifications, and more systematic assessment procedures. From an Islamic cultural-historical perspective, this period represented the adaptation of Islamic educational traditions to a modern academic framework inherited in part from colonial institutions. Although limited, these developments laid foundations for more critical and academically structured approaches to Islamic studies in subsequent decades.[14]

Another significant development occurred around the 1960s and 1970s when PTAIN and the *Akademi Dinas Ilmu Agama* (ADIA) were brought together within the *Institut Agama Islam Negeri* (IAIN). The establishment of IAIN marked an important change in the orientation and role of PTKI. IAIN was no longer just a normative religious educational institution, but

[11] Kementerian Agama Republik Indonesia, Al-Qur'an dan Terjemahannya (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019)
[12] Hefner, R. W. (2019). Islamic education, pluralism, and democracy in Indonesia. *Journal of Southeast Asian Studies, 50*(2), 223–240
[13] Hidayat, K. (2019). Religion, state, and higher education in Indonesia. *Al-Jami'ah: Journal of Islamic Studies, 57*(1), 1–24
[14] Steenbrink, K. A. (2018). Pesantren, madrasah, and Islamic higher education. *Islamic Studies Review, 26*(1), 45–67

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

developed into a center for the production of modern Islamic thought. During this period, the academic approach to Islamic studies began to be strengthened by the inclusion of social sciences and humanities, such as sociology, anthropology, and history, into the Islamic education curriculum. This change reflects an awareness of the importance of understanding Islam as a social and cultural phenomenon, not just as a system of religious doctrine.[15]

Within Islamic cultural history, IAIN occupies a strategic position as a meeting place of classical Islamic intellectual traditions and modernity. The institutes educated generations of Muslim intellectuals who contributed to the renewal of Islamic thought in Indonesia. Harun Nasution, for example, promoted rational and critically theological approaches, while Mukti Ali encouraged interreligious dialogue and engagement with pluralism. Their ideas influenced academic debate and contributed to more open and dialogical understandings of Islam. From this perspective, PTKI, particularly IAIN, acted as cultural institutions through which changing interpretations of religion and society could be articulated.[16]

New approaches to Islamic studies at IAIN also helped generate discussions of inclusive and contextual interpretations of Islam. Islam was increasingly examined as a lived tradition shaped by particular social and cultural settings, calling for flexible interpretive approaches. These intellectual developments contributed to discourses encouraging religious moderation and recognition of plurality. In Indonesia's diverse society, the role of PTKI as centers of discussion about tolerance became increasingly important to debates concerning social harmony and national cohesion.[17]

Entering the reform era, the history of PTKI has again undergone institutional transformation through the change in the status of IAIN to the State Islamic University (UIN). This transformation began with the change of IAIN Syarif Hidayatullah Jakarta to UIN in 2002, which was then followed by a number of other IAINs in various regions. This change in status reflects a change in a more integrative scientific paradigm, where Islamic sciences are developed side by side with general science, science, and technology. This concept of scientific integration

[15] Rahman, F. (2017). Islamic studies and intellectual renewal in Indonesian higher education. *Al-Jami'ah: Journal of Islamic Studies, 55*(2), 251–270
[16] Burhani, A. N. (2020). Pluralism and Islamic thought in Indonesia. *Studia Islamika: Indonesian Journal for Islamic Studies, 27*(3), 401–425
[17] Muhajir, M., Nurhayati, N., & Rahman, F. (2024). Integrating multicultural values to foster tolerance and inclusivity in Islamic religious education. *Jurnal Pendidikan Islam, 11*(1), 85–104

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

is a characteristic of UIN in responding to the challenges of globalization and the development of modern science.[18]

In the context of Islamic culture, the transformation of PTKI into UIN shows the ability of Indonesian Islamic education to adapt to the changing times without losing its Islamic identity. UIN not only functions as a religious education institution, but also as a center for the development of science based on Islamic values. The integration of knowledge developed at UIN strengthens the role of PTKI in building a moderate, inclusive, and oriented Indonesian Islam that is universally humane. This shows that PTKI is a dynamic institution that continues to develop along with the social and cultural changes of Indonesian society.[19]

Thus, the history of the establishment and development of PTKI in Indonesia shows that this institution is a product of a complex and contextual Islamic cultural history. PTKI not only plays a role as an educational institution, but also as a cultural agent that shapes the perspective of Muslims towards religion, state, and plurality. Historical understanding of PTKI is an important foundation for analyzing its role in building culture and pluralism values in contemporary Indonesia, as well as strengthening Islam's contribution to the life of a peaceful and harmonious nation.[20]

2. The Development of Islamic Higher Education Institutions in Indonesia

Since the early days of independence, Islamic higher education has not only functioned as a means of transmitting religious knowledge, but also as an important arena in the process of negotiating the identity of Muslims in the midst of the formation of a plural and democratic Indonesian nation.[21] The existence of Islamic Religious Universities (PTKI) reflects the efforts of Muslims to affirm their socio-religious role while adapting to a national framework that demands openness, inclusivity, and commitment to national unity.[22] From the perspective of educational history, PTKI can be understood as a historical product of the encounter between Islamic

[18] Sutrisno, S., & Anwar, M. (2023). Islamic universities and integration of knowledge. *Studia Islamika: Indonesian Journal for Islamic Studies, 30*(1), 1–25
[19] Azra, A. (2015). *Pendidikan Islam: Tradisi dan modernisasi*. Kencana.
[20] Shihab, A. (2014). Islam inklusif dan masa depan Indonesia. *Studia Islamika: Indonesian Journal for Islamic Studies, 21*(2), 203–220
[21] Suryawahyuni Latief et al., "The Development of Islamic Education and Strengthening of National Education System of Indonesia," *International Journal on Advanced Science, Education, and Religion* 4, no. 2 (July 5, 2021): 86–99, https://doi.org/10.33648/ijoaser.v4i2.105.
[22] Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development* 89 (March 2022): 102534, https://doi.org/10.1016/j.ijedudev.2021.102534.

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

intellectual traditions, state policies, and socio-political dynamics that continue to change.[23] These interactions formed the character of PTKI as an institution that not only maintains the continuity of Islamic values, but also responds to the demands of modernity and scientific development. Therefore, the development of PTKI since independence shows that Islamic higher education plays a strategic role in building awareness keislaman yang selaras dengan realitas kebangsaan dan kemajemukan masyarakat Indonesia.

During the independence period (1945-1959), PTKI in Indonesia can historically be traced back to the establishment of the Islamic College (STI) in July 1945, ahead of the Proclamation of Independence of the Republic of Indonesia.[24] The establishment of STI cannot be separated from the context of the Japanese occupation and the political dynamics of Muslims contained in the Masyumi organization, which at that time became a means of consolidating Muslims in the midst of restrictions on political activities by the occupation government.[25] In this situation, Islamic higher education was used as a strategic space to maintain the intellectual existence of Muslims as well as prepare a cadre of leaders for a country that would become independent.

STI's relocation from Jakarta to Yogyakarta in 1946 illustrates the close relationship between Islamic higher education and the struggle to defend independence.[26] The continuation of academic activity amid revolutionary upheaval reflected continuity in Islamic intellectual traditions and the place of Islamic education within national aspirations. STI's transformation into *Universitas Islam Indonesia* (UII) in 1948 marked a change in educational orientation, from the training of religious scholars toward a university offering a wider range of disciplines, including law, economics, and education[27]

Furthermore, the change in the status of the Faculty of Religion UII to State Islamic Religious Universities/*Perguruan Tinggi Agama Islam* (PTAIN) in 1951 was an important milestone in the history of PTKI because it marked the direct involvement of the state in the

[23] A.Rezky Nurhidaya et al., "The Development of Islamic Universities in Indonesia," *Al Urwatul Wutsqa: Islamic Education Studies* 2, no. 1 (2022): 24–35, https://doi.org/https://journal.unismuh.ac.id/index.php/alurwatul/issue/view/745.
[24] Enik Sartika et al., "The Development of Islamic Universities in Indonesia," *Tarbiya Islamica* 12, no. 2 (2024): 114–25, https://doi.org/https://doi.org/10.37567/ti.v12i2.3679.
[25] Warjio Warjio et al., "Islam and State Ideology: Masyumi's Experience in Indonesian Politics," in *The European Union Digital Library* (Jakarta: EAI, 2020), https://doi.org/10.4108/eai.12-11-2019.2293551.
[26] Rahmawati Ramli and Bahaking Rama, "Perkembangan Perguruan Tinggi Islam Di Indonesia," *JUPEIS: Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 1 (2024): 42–54, https://doi.org/https://doi.org/10.57218/jupeis.Vol3.Iss1.999.
[27] Nurhidaya et al., "Perkembangan Perguruan Tinggi Islam Di Indonesia."

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

management of Islamic higher education.[28] The presence of PTAIN aims to meet the needs of Islamic religious experts for the benefit of the state and society, while reducing the dependence of Indonesian Muslims on Islamic educational institutions in the Middle East. In this phase, PTKI functions as a state instrument in the development of religious human resources with the main focus on the development of religious sciences within the framework of national education.[29]

Further developments included the founding of Akademi Dinas Ilmu Agama (ADIA) in 1957 and the merger of PTAIN and ADIA into Institut Agama Islam Negeri (IAIN) in 1960.[30] The new institution reflected structural change while also revealing the continued separation between religious and general sciences characteristic of higher education in many postcolonial Muslim societies. Nevertheless, IAIN played a significant role in educating Indonesian Muslim intellectuals and developing increasingly systematic scholarship through historical, sociological, and philosophical approaches to Islam.

During the New Order period, although the democratic space was relatively limited, PTKI continued to function as a center for the production of moderate and contextual Islamic discourse.[31] Through the development of faculties and study programs in various regions, PTKI contributed to equitable access to Islamic higher education and strengthened the integration of Muslims within the framework of the national state. From the perspective of Islamic cultural history, this phase shows the process of modernization of Islamic science that takes place gradually and adaptively to state policies.

Entering the late 1990s to the early 2000s, PTKI experienced a significant paradigm shift through the idea of *IAIN with a wider mandate*.[32] This concept marked a new awareness of the limitations of the Islamic higher education model which previously focused more on normative Islamic studies. The transformation of IAIN and STAIN into a State Islamic University (UIN) then became the culmination of the long history process of PTKI, where the integration of

[28] Padriyanti, Iswantir, and Ali Akbar, "The Development of Islamic Higher Education in Indonesia," *Innovative:Journal Of Social Science Research Volume* 4, no. 1 (2024): 1425–36, https://doi.org/https://doi.org/10.31004/innovative.v4i1.8015.
[29] Alwan Hendri, A Andari, and Yundri Akhyar, "The Development of Islamic Higher Education in Indonesia (Study)," *Didactica: Journal of Education* 12, no. 4 (2023): 901–10, https://doi.org/https://doi.org/10.58230/27454312.324.
[30] Nurhidaya et al., "Perkembangan Perguruan Tinggi Islam Di Indonesia."
[31] Syamsuriana Basri, Usman Usman, and Muhammad Shabir U, "The Development Of Islamic Higher Education In Indonesia," *Al-Risalah* 14, no. 2 (June 3, 2023): 328–38, https://doi.org/10.34005/alrisalah.v14i2.2424.
[32] Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia."

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

religious science and general science was no longer just a discourse, but institutionalized structurally and academically.[33]

The transition to UIN carried cultural and epistemological implications. PTKI came to be envisaged not simply as specialized religious institutions but as academic environments encouraging engagement across disciplines, cultures, and religious traditions.[34] Dalam konteks masyarakat Indonesia yang majemuk, UIN berperan sebagai agen kultural yang membentuk wajah Islam Indonesia yang moderat, toleran, dan inklusif, serta berorientasi pada penguatan kohesi sosial dan pluralisme. Dengan demikian, transformasi PTKI ke UIN tidak hanya mencerminkan perluasan mandat keilmuan dari studi keislaman normatif menuju integrasi ilmu agama dan umum, tetapi juga menunjukkan perubahan orientasi pendidikan Islam dari corak eksklusif menuju inklusif dan kontekstual sebagai respons terhadap globalisasi, perkembangan ilmu pengetahuan, dan realitas masyarakat Indonesia yang plural.[35]

In terms of historical consciousness, the development of PTKI in Indonesia can be understood through three dimensions: origins, change, and innovation. Its origins lie in the establishment of Sekolah Tinggi Islam (STI) shortly before independence, in response to colonial conditions, Japanese occupation, and the need to educate Muslim intellectuals for an emerging nation. Institutional change subsequently unfolded through the development of STI, UII, PTAIN, ADIA, and IAIN, reflecting shifts from religious scholarly training toward state-recognized higher education. A further phase of innovation followed Reformasi, as the conversion of IAIN to UIN reflected efforts to move beyond the separation of religious and general sciences toward more integrative academic paradigms. In this account, PTKI increasingly became spaces not only for religious education but also for dialogical and plural academic cultures responsive to Indonesia's diverse society. The transformation to UIN thus represents an important episode combining continuity in Islamic traditions with epistemological renewal..

3. The Role of PTKI in Fostering a Culture and Values of Pluralism

A. The Emergence and Development of Pluralism in Indonesia

[33] Amir - Syaifurrohman, "The Transformation of IAIN into UIN a Dilemma of Islamic Higher Education," *Journal of Religious Research* 22, no. 2 (December 28, 2021): 167–86, https://doi.org/10.24090/jpa.v22i2.2022.pp167-186.
[34] Afrizal Afrizal, "Perkembangan Perguruan Tinggi Islam Di Indonesia (Kasus Stain, Iain, Uin Dan Perguruan Tinggi Islam)," *Berkala Ilmiah Pendidikan Volume* 2, no. 1 (2022): 19–32, https://doi.org/https://doi.org/10.51214/bip.v2i1.378.
[35] Y Yunita, "Moderasi Beragama Di Era Cyber Religion (Studi Pada Mahasiswa)," *Raudhah: Jurnal Pendidikan Dan Sosial Keagamaan* 12, no. 1 (2024): 88–102, https://doi.org/https://doi.org/10.48094/raudhah.v9i2.720.

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

As a social and cultural idea, pluralism emerged from the experience of communities living amid religious, ethnic, and cultural differences throughout history.[36] In the modern West, pluralist thought developed in connection with nation-state formation, the Reformation, and experiences of religious conflict in Europe, which encouraged the search for more tolerant and peaceful forms of coexistence.[37] At this stage, pluralism is understood not only as a recognition of diversity, but also as an ethical and political framework for managing differences fairly in public spaces.[38] These developments then influenced the global discourse on democracy, human rights, and religious freedom.[39] In this perspective, pluralism can be understood as one response to tensions associated with differences of identity.

In the Islamic tradition, the idea of pluralism has historical roots that can be traced back to the early period of Islam, especially through the experience of the multicultural and multireligious people of Medina.[40] The Charter of Medina is often understood as an early example of the management of a pluralistic society, in which Muslims, Jews, and other groups live in a single political community with the principles of justice and shared responsibility.[41] Although the term "pluralism" is a modern concept, its basic values such as tolerance, justice, and recognition of differences have been part of the intellectual tradition and social practice of Islam since its inception. In the history of Islamic civilization, interreligious and cross-cultural interactions have also given birth to an open and dialogical scientific tradition. This shows that pluralism in Islam is not a foreign concept, but rather has a strong historical and normative foundation.

---

[36] Lestari Dara Cinta Utami Ginting, Indira Fatra Deni Peranginangin, and Rahmansyah Fadlul Al Karim Rambe, "Theology of Pluralism in Historical Context: Cultural Encounters of Religions in Indonesia," *Pharos Journal of Theology* 107, no. 1 (January 1, 2026): 1–15, https://doi.org/10.46222/pharosjot.107.12.

[37] Olaf Müller and Gergely Rosta, "National Identity, Religion, and Religiosity in Central and Eastern Europe: Types, Patterns, and Correlations," *Religions* 16, no. 12 (December 4, 2025): 1527, https://doi.org/10.3390/rel16121527.

[38] Kholid Mawardi, "Dynamics of Multiculturalism and Religious Pluralism: Strategies for Building Social Cohesion in Indonesia," *Asian Journal of Philosophy and Religion* 3, no. 1 (April 29, 2024): 45–62, https://doi.org/10.55927/ajpr.v3i1.10130.

[39] Moh. Azizi Al Mahbub, "Religious Pluralism , Multi-Ethnic Nationalist Identity , And The Significant Contribution Of Islamic Principles," *Proceeding of International Conference on Education, Society and Humanity* 02, no. 02 (2024): 2115–27.

[40] Zakiati Salma, Rahmad Hidayat, and Sumper Mulia Harahap, "The Medina Charter and Lessons of Multiculturalism in Contemporary Islamic Politics," *NEGREI: Academic Journal of Law and Governance* 4, no. 2 (November 2, 2024): 111–38, https://doi.org/10.29240/negrei.v4i2.11387.

[41] Nurhikma Nurhikma, Titik Jauhar Firdha Rain, and Kurniati Kurniati, "Affirming Multicultural Values in Contemporary Islamic Constitutional Law: A Study on the Principles of the Medina Charter," *Jurnal El-Thawalib* 6, no. 4 (August 30, 2025): 487–99, https://doi.org/10.24952/el-thawalib.v6i4.15100.

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

The entry of the idea of pluralism into Indonesia cannot be separated from the character of the archipelago society which has been pluralistic since the beginning.[42] Before the arrival of Islam, the territory of Indonesia had been inhabited by various communities with diverse cultural backgrounds and beliefs. The process of Islamization in the archipelago took place relatively peacefully and accommodating through cultural and dialogical approaches, thus allowing the integration of Islam with local traditions without major conflicts.[43] This inclusive pattern of spreading Islam forms the historical basis for the growth of tolerance and respect for differences in Indonesian society. Thus, pluralism in Indonesia has long and contextual historical roots.

Pluralism in Indonesia acquired further significance with the emergence of national consciousness. The founders of the Indonesian state recognized a population composed of different religious, ethnic, and cultural communities, and the motto Bhinneka Tunggal Ika ('Unity *in Diversity*') *came* to express the ideal of national unity amid *plurality. It subse*quently became an important symbol for pluralist aspirations in national life.[44] The principle *of Bhinneka Tunggal Ika* then became an important symbol of the awareness of pluralism in the life of the nation and state.[45] In this context, pluralism is not only a social value, but also a political foundation for the formation of a democratic Indonesian state. This awareness further influences the direction of education policy, including Islamic higher education.

B. The Contribution of Islamic Religious Higher Education Institutions (PTKI) to a Culture of Pluralism in Indonesia

The contribution of PTKI to the culture of pluralism in Indonesia cannot be separated from the long history trajectory of Islamic education since independence.[46] Islamic higher education developed in a society marked by ethnic, cultural, and religious diversity, prompting continuing negotiations between Islamic identity and the plural democratic framework of the nation-state. PTKI consequently became not only places for transmitting religious knowledge but also social

[42] Mirwan Fikri Muhkam and Sukri Badaruddin, "Religious Pluralism in the Framework of Pancasila Ideology," *Al-Bayyinah* 5, no. 2 (October 1, 2021): 129–41, https://doi.org/10.35673/al-bayyinah.v5i2.1718.
[43] Zainal Azman and Supriadi Supriadi, "The History Of Islamization In Indonesia: Its Dynamics And Development," *El-Ghiroh* 23, no. 1 (March 31, 2025): 67–82, https://doi.org/10.37092/el-ghiroh.v23i1.1092.
[44] Rustiati Ridwan Ita and Irfan Fauzi, "Citizens in a Pluralistic Society and Bhineka Tunggal Ika," *International Journal of Community Engagement Payungi* 1, no. 1 (April 20, 2021): 25–31, https://doi.org/10.58879/ijcep.v1i1.7.
[45] Nurhayati Nurhayati, Rini Setiyowati, and Yunisca Nurmalisa, "Bhinneka Tunggal Ika As A National Consensus And A Universal Tool Of The Indonesian Nation," *JED (Jurnal Etika Demokrasi)* 6, no. 2 (June 29, 2021): 254–63, https://doi.org/10.26618/jed.v6i2.5317.
[46] Nuhrodin Nuhrodin, "Pengembangan Pendidikan Islam Berbasis Pluralisme Dalam Menekan Angka Radikalisme Atas Nama Agama Di Indonesia," *KarismaPro* 12, no. 1 (January 29, 2021): 29–43, https://doi.org/10.53675/karismapro.v2i1.75.

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

and intellectual settings in which Muslims could articulate their role in national life.[47] In the early independence period, STI, UII, and PTAIN represented attempts to connect Islamic intellectual traditions with aspirations for national unity. At this stage, pluralism was experienced primarily as the practical challenge of living with diversity rather than being consistently articulated as a distinct academic concept.[48]

Entering the period from the Old Order to the New Order, PTKI experienced an increasingly strong process of institutionalization through the establishment and development of State Islamic Religious Institutes under state control. In this phase, pluralism has not yet become an explicit academic discourse, but is implicitly present in the orientation of Islamic education which is directed to maintain social stability and national integration.[49] The change can be seen from the increasingly structured structure of PTKI as part of the national education system that has the functions of education, da'wah, and the development of the people. On the other hand, PTKI also faces tensions between normative Islamic studies and the demands of increasingly complex socio-political realities.[50] In these conditions, PTKI plays a role in forming a relatively moderate religious pattern and is not confrontational with differences, although it is still within the limits of state policies.

The Reformasi era marked another turning point in PTKI history and in discussions of pluralist academic culture. The conversion of several state Islamic institutes and colleges into state Islamic universities represented not only a change in institutional status but also an aspiration toward more inclusive and dialogical approaches to Islamic education.[51] The integration of religious science and general science in the academic structure opens up a space for cross-disciplinary interaction and across socio-cultural backgrounds. In this period, pluralism is no longer just an implicit historical experience, but begins to be consciously articulated as an academic and cultural value inherent in the identity of PTKI.[52] Thus, PTKI in the Reform era

[47] Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia."
[48] Faisal Riza, "Islam And Nationalism: The Role Of The Universitas Al Washliyah In The Era Of Post Independent 1950s," *Journal of Contemporary Islam and Muslim Societies* 5, no. 1 (July 28, 2021): 1–36, https://doi.org/10.30821/jcims.v5i1.7971.
[49] Latief et al., "The Development of Islamic Education and Strengthening of National Education System of Indonesia."
[50] Erika Setyanti Kusumaputri et al., "Positioning Indonesian Islamic Higher-Education Vis-A-Vis Globalisation: Organisational–Resilience Dynamics," *Journal of Education Horizon* 40, no. 2 (June 25, 2021): 413–27, https://doi.org/10.21831/cp.v40i2.39357.
[51] Abuddin Nata and Ahmad Sofyan, "Making Islamic University and Madrasah as Society's Primary Choice," *Al-Hayat: Journal of Islamic Education* 4, no. 2 (March 16, 2021): 210, https://doi.org/10.35723/ajie.v4i2.150.
[52] Yunita, "Moderasi Beragama Di Era Cyber Religion (Studi Pada Mahasiswa)."

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

appeared as an Islamic educational institution that was adaptive to the democratization, globalization, and plurality of Indonesian society.

One area in which PTKI may contribute to pluralist culture is curriculum development and teaching. As some institutions became universities, their curricula expanded beyond normative Islamic disciplines to include social sciences, humanities, and other fields. Integrative curricular approaches can help students understand Islamic teachings in relation to the complexities of plural societies.[53] Contextual teaching may also encourage openness toward differences of interpretation, religion, and culture. In this sense, curriculum can serve as a pedagogical instrument for discussing and potentially internalizing pluralist values.

The academic culture of PTKI also has a potential role in fostering pluralism. Scholarly discussion, interdisciplinary research, and interaction among students from different backgrounds can provide spaces for dialogue. During Reformasi, campuses increasingly became arenas for critical, constructive exchanges about religion and national identity. Such academic activities can familiarize members of university communities with difference and encourage dialogical approaches to disagreement. PTKI may therefore function as social spaces in which pluralist practices can be explored in everyday academic life.[54]

Kontribusi PTKI terhadap pluralisme juga tercermin dalam penguatan **wacana** moderasi beragama. Moderasi beragama di lingkungan PTKI tidak muncul secara tiba-tiba, melainkan merupakan hasil dari proses panjang pembelajaran Islam dalam konteks negara-bangsa Indonesia yang majemuk.[55] Melalui kegiatan akademik, penelitian, dan pengabdian kepada masyarakat, PTKI mendorong pemahaman keagamaan yang menolak ekstremisme dan kekerasan. Wacana ini memperkuat posisi PTKI sebagai rujukan intelektual Islam yang toleran dan dialogis. Dengan demikian, PTKI berkontribusi langsung dalam menjaga harmoni sosial di tengah kemajemukan masyarakat.[56]

The potential contribution of PTKI to pluralist culture can also be seen in interreligious and intercultural engagement in the public sphere. Through dialogue, collaboration between

[53] Ramadhanita Mustika Sari and Vika Ayu Lestari, "Peran Moderasi Beragama Sebagai Kontrol Sosial Pada Mahasiswa Uin Sunan Kalijaga," *Jurnal Studi Agama* 7, no. 2 (2024): 1–23, https://doi.org/10.19109/jsa.v7i2.19989.
[54] Nasuha Zamhari Adha et al., "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Materi Perkuliahan Mahasiswa IAIN Ponorogo," *Madania: Jurnal Ilmu-Ilmu Keislaman* 13, no. 1 (2023): 27, https://doi.org/10.24014/jiik.v13i1.20877.
[55] Sutarto, "Pola Internalisasi Nilai-Nilai Moderasi Beragama Untuk Menangkal Paham Radikal Di Kalangan Mahasiswa," *Jurnal Pendidikan Islam* 11, no. 1 (2022): 1243–68, https://doi.org/10.30868/ei.v11i01.2982.
[56] Sari and Lestari, "Peran Moderasi Beragama Sebagai Kontrol Sosial Pada Mahasiswa Uin Sunan Kalijaga."

ISLAMUNA: JURNAL STUDI ISLAM
2026, VOL. 13, NO. 1, 75-95
ISSN: 2407-411X; E-ISSN: 2443-3535
https://doi.org/10.19105/islamuna.v7i1.2762

institutions, and participation in social initiatives, PTKI can provide links among communities with different religious and cultural backgrounds. Such relationships extend their function beyond education within Muslim communities toward a wider cultural role in social cohesion and tolerance. Viewed historically, this role combines the institutions' early connections to national life, changes in academic and organizational orientation, and newer aspirations that emerged during Reformasi. Their contribution to pluralism is therefore best situated within the longer historical process through which Islamic higher education has responded to Indonesia's evolving diversity.

Conclusion

Islamic Religious Higher Education Institutions (PTKI) in Indonesia emerged from the historical development of Islamic culture and Muslim aspirations for higher education within a plural nation-state. Their early history reflects negotiations between Islamic scholarly traditions and the national education system, resulting in institutions that became both centers for transmitting religious knowledge and settings for the formation of Indonesian Muslim intellectuals. Their subsequent development, including the establishment of PTAIN and IAIN and the conversion of some institutes into state Islamic universities (UIN), demonstrates the adaptation of Islamic higher education to social, intellectual, and global change. These transformations have been associated with more inclusive and integrative academic approaches in which Islamic studies engage historical inquiry, the social sciences, and the humanities. From the perspective of Islamic cultural history, these developments strengthened the position of PTKI as institutions contributing to the renewal of Islamic thought and culture in Indonesia. Through curricula, academic traditions, and discussion of moderate and dialogical interpretations of Islam, PTKI have created opportunities for engagement with pluralism and religious diversity. The literature therefore portrays these institutions not only as centers of education but also as potential cultural actors in promoting pluralist discourse and social cohesion in contemporary Indonesia.

References

Adha, Nasuha Zamhari, Muh. Wasith Achadi, Afif Syaiful Mahmudin, and Gilang Hardiansyah Priamono. “Internalisasi Nilai-Nilai Moderasi Beragama Dalam Materi Perkuliahan Mahasiswa IAIN Ponorogo.” *Madania: Jurnal Ilmu-Ilmu Keislaman* 13, no. 1

(2023): 27. https://doi.org/10.24014/jiik.v13i1.20877.

Afrizal, Afrizal. "Perkembangan Perguruan Tinggi Islam Di Indonesia (Kasus Stain, Iain, Uin Dan Perguruan Tinggi Islam)." *Berkala Ilmiah Pendidikan Volume* 2, no. 1 (2022): 19–32. https://doi.org/https://doi.org/10.51214/bip.v2i1.378.

Akh. Muzakki, "Current Debates in the Post-Soeharto Indonesian Islam: Examining the Intellectual Base of Liberal and Anti-liberal Islamic Movement," Al-Jami'ah: Journal of Islamic Studies 45, no. 2 (2007): 321–366, https://doi.org/10.14421/ajis.2007.452.321-366

Azman, Zainal, and Supriadi Supriadi. "The History Of Islamization In Indonesia: Its Dynamics And Development." *El-Ghiroh* 23, no. 1 (March 31, 2025): 67–82. https://doi.org/10.37092/el-ghiroh.v23i1.1092.

Azra, A. (2015). Islamic higher education in Indonesia: Continuity and change. *Studia Islamika, 22*(3).

Azra, A. (2015). *Pendidikan Islam: Tradisi dan modernisasi*. Kencana.

Basri, Syamsuriana, Usman Usman, and Muhammad Shabir U. "The Development Of Islamic Higher Education In Indonesia." *Al-Risalah* 14, no. 2 (June 3, 2023): 328–38. https://doi.org/10.34005/alrisalah.v14i2.2424.

Baidhawy, Z. (2021). Higher Islamic Education and the Challenge of Religious Pluralism in Indonesia. *Journal of Indonesian Islam*, 15(2), 239–262. https://doi.org/10.15642/JIIS.2021.15.2.239-262

Burhani, A. N. (2020). Pluralism and Islamic thought in Indonesia. *Studia Islamika, 27*(3

Ginting, Lestari Dara Cinta Utami, Indira Fatra Deni Peranginangin, and Rahmansyah Fadlul Al Karim Rambe. "Theology of Pluralism in Historical Context: Cultural Encounters of Religions in Indonesia." *Pharos Journal of Theology* 107, no. 1 (January 1, 2026): 1–15. https://doi.org/10.46222/pharosjot.107.12.

Hasbiyallah, H., Suryana, Y., & Fauzi, A. (2023). Indonesian Fiqh in Higher Education: Strengthening Moderate and Inclusive Islamic Values. *Jurnal Pendidikan Islam*, 10(1), 1–18. https://doi.org/10.15575/jpi.v10i1.26151

Hendri, Alwan, A Andari, and Yundri Akhyar. "Perkembangan Pendidikan Tinggi ISLAM Di Indonesia (Studi." *Didaktika: Jurnal Kependidikan* 12, no. 4 (2023): 901–10. https://doi.org/https://doi.org/10.58230/27454312.324.

Hefner, R. W. (2019). Islamic education, pluralism, and democracy in Indonesia. *Journal of*

Southeast Asian Studies, 50(2)

Hidayat, K. (2019). Religion, state, and higher education in Indonesia. *Al-Jami'ah: Journal of Islamic Studies, 57*(1)

Ichwan, M. N. (2021). Islamic Higher Education and the Promotion of Religious Moderation in Indonesia. *Studia Islamika*, 28(3), 555–588. https://doi.org/10.36712/sdi.v28i3.15988

Ita, Rustiati Ridwan, and Irfan Fauzi. "Citizens in a Pluralistic Society and Bhineka Tunggal Ika." *International Journal of Community Engagement Payungi* 1, no. 1 (April 20, 2021): 25–31. https://doi.org/10.58879/ijcep.v1i1.7.

Kusumaputri, Erika Setyanti, Hanifah Latif Muslimah, Adib Ahmad, and Mayreyna Nurwardani. "Positioning Indonesian Islamic Higher-Education Vis-A-Vis Globalisation: Organisational–Resilience Dynamics." *Jurnal Cakrawala Pendidikan* 40, no. 2 (June 25, 2021): 413–27. https://doi.org/10.21831/cp.v40i2.39357.

Latief, Suryawahyuni, Yeasy Agustina Sari, Muhammad Yusuf, Armila Armila, and Riyan Erwin Hidayat. "The Development of Islamic Education and Strengthening of National Education System of Indonesia." *International Journal on Advanced Science, Education, and Religion* 4, no. 2 (July 5, 2021): 86–99. https://doi.org/10.33648/ijoaser.v4i2.105.

Mahbub, Moh. Azizi Al. "Religious Pluralism , Multi-Ethnic Nationalist Identity , And The Significant Contribution Of Islamic Principles." *Proceeding of International Conference on Education, Society and Humanity* 02, no. 02 (2024): 2115–27.

Mawardi, Kholid. "Dynamics of Multiculturalism and Religious Pluralism: Strategies for Building Social Cohesion in Indonesia." *Asian Journal of Philosophy and Religion* 3, no. 1 (April 29, 2024): 45–62. https://doi.org/10.55927/ajpr.v3i1.10130.

Muhajir, M., Nurhayati, N., & Rahman, F. (2024). Integrating multicultural values to foster tolerance and inclusivity. *Jurnal Pendidikan Islam, 11*(1)

Muhkam, Mirwan Fikri, and Sukri Badaruddin. "Religious Pluralism in the Framework of Pancasila Ideology." *Al-Bayyinah* 5, no. 2 (October 1, 2021): 129–41. https://doi.org/10.35673/al-bayyinah.v5i2.1718.

Müller, Olaf, and Gergely Rosta. "National Identity, Religion, and Religiosity in Central and Eastern Europe: Types, Patterns, and Correlations." *Religions* 16, no. 12 (December 4, 2025): 1527. https://doi.org/10.3390/rel16121527.

Nata, Abuddin, and Ahmad Sofyan. "Making Islamic University and Madrasah as Society's Primary Choice." *Al-Hayat: Journal of Islamic Education* 4, no. 2 (March 16, 2021): 210.

https://doi.org/10.35723/ajie.v4i2.150.

Nuhrodin, Nuhrodin. "Pengembangan Pendidikan Islam Berbasis Pluralisme Dalam Menekan Angka Radikalisme Atas Nama Agama Di Indonesia." *KarismaPro* 12, no. 1 (January 29, 2021): 29–43. https://doi.org/10.53675/karismapro.v2i1.75.

Nurhayati, Nurhayati, Rini Setiyowati, and Yunisca Nurmalisa. "Bhinneka Tunggal Ika As A National Consensus And A Universal Tool Of The Indonesian Nation." *JED (Jurnal Etika Demokrasi)* 6, no. 2 (June 29, 2021): 254–63. https://doi.org/10.26618/jed.v6i2.5317.

Nurhidaya, A.Rezky, Azaz Akbar, Ashar, Ince Prabu, and Syarifuddin Ondeng. "Perkembangan Perguruan Tinggi Islam Di Indonesia." *Al Urwatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 24–35. https://doi.org/https://journal.unismuh.ac.id/index.php/alurwatul/issue/view/745.

Nurhikma, Nurhikma, Titik Jauhar Firdha Rain, and Kurniati Kurniati. "Affirming Multicultural Values in Contemporary Islamic Constitutional Law: A Study on the Principles of the Medina Charter." *Jurnal El-Thawalib* 6, no. 4 (August 30, 2025): 487–99. https://doi.org/10.24952/el-thawalib.v6i4.15100.

Padriyanti, Iswantir, and Ali Akbar. "Perkembangan Perguruan Tinggi Islam Di Indonesia." *Innovative:Journal Of Social Science Research Volume* 4, no. 1 (2024): 1425–36. https://doi.org/https://doi.org/10.31004/innovative.v4i1.8015.

Rahman, F. (2017). Islamic studies and intellectual renewal in Indonesian higher education. *Al-Jami'ah: Journal of Islamic Studies, 55*(2).

Ramli, Rahmawati, and Bahaking Rama. "Perkembangan Perguruan Tinggi Islam Di Indonesia." *JUPEIS: Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 1 (2024): 42–54. https://doi.org/https://doi.org/10.57218/jupeis.Vol3.Iss1.999.

Riza, Faisal. "Islam And Nationalism: The Role Of The Universitas Al Washliyah In The Era Of Post Independent 1950s." *Journal of Contemporary Islam and Muslim Societies* 5, no. 1 (July 28, 2021): 1–36. https://doi.org/10.30821/jcims.v5i1.7971.

Salma, Zakiati, Rahmad Hidayat, and Sumper Mulia Harahap. "The Medina Charter and Lessons of Multiculturalism in Contemporary Islamic Politics." *NEGREI: Academic Journal of Law and Governance* 4, no. 2 (November 2, 2024): 111–38. https://doi.org/10.29240/negrei.v4i2.11387.

Sari, Ramadhanita Mustika, and Vika Ayu Lestari. "Peran Moderasi Beragama Sebagai Kontrol Sosial Pada Mahasiswa Uin Sunan Kalijaga." *Jurnal Studi Agama* 7, no. 2 (2024): 1–23.

https://doi.org/10.19109/jsa.v7i2.19989.

Sartika, Enik, Teguh Mudiarto, Hasyim Hadade, and Arnadi. "Perkembangan Perguruan Tinggi Islam Di Indonesia." *Tarbiya Islamica* 12, no. 2 (2024): 114–25. https://doi.org/https://doi.org/10.37567/ti.v12i2.3679.

Shihab, A. (2014). Islam inklusif dan masa depan Indonesia. *Studia Islamika, 21*(2)

Sutarto. "Pola Internalisasi Nilai-Nilai Moderasi Beragama Untuk Menangkal Paham Radikal Di Kalangan Mahasiswa." *Jurnal Pendidikan Islam* 11, no. 1 (2022): 1243–68. https://doi.org/10.30868/ei.v11i01.2982.

Suyadi, Zalik Nuryana, Sutrisno, and Baidi. "Academic Reform and Sustainability of Islamic Higher Education in Indonesia." *International Journal of Educational Development* 89 (March 2022): 102534. https://doi.org/10.1016/j.ijedudev.2021.102534.

Syaifurrohman, Amir -. "Transformasi IAIN Menjadi UIN Sebuah Dilema Pendidikan Tinggi Islam." *Jurnal Penelitian Agama* 22, no. 2 (December 28, 2021): 167–86. https://doi.org/10.24090/jpa.v22i2.2022.pp167-186.

Warjio, Warjio, Syaifuddin Lubis, Yusniar Lubis, and Fajar Ananda. "Islam and State Ideology: Masyumi's Experience in Indonesian Politics." In *The European Union Digital Library*. Jakarta: EAI, 2020. https://doi.org/10.4108/eai.12-11-2019.2293551.

Yunita, Y. "Moderasi Beragama Di Era Cyber Religion (Studi Pada Mahasiswa)." *Raudhah: Jurnal Pendidikan Dan Sosial Keagamaan* 12, no. 1 (2024): 88–102. https://doi.org/https://doi.org/10.48094/raudhah.v9i2.720.

Zuly Qadir, "Wajah Islam Liberal di Indonesia: Sebuah Penjajagan Awal," Al-Jami'ah: Journal of Islamic Studies 40, no. 2 (2002): 325–353, https://doi.org/10.14421/ajis.2002.402.325-353