

The Role of Universities in Modernization of West Sumatra, Indonesia

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Abstract: The ability of students to apply justice in the organization; such as the appointment of organizational leaders who do not distinguish the origin of the region, tribe, other organizations, including gender differences. Students of West Sumatra have a dynamic worldview in internalizing the values of modernity. Students of West Sumatra have good ideals and future. Confidence and ability possessed, students have competitiveness in creating and gaining employment. In contrast to college students in college, it seems that students in religious colleges experience problems in the matter of competitiveness. The low ideals and low self-esteem make them fear of global competition.

Keywords: Al Quran; modernization; university; society

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I. INTRODUCTION

Modernization of Islam in Minangkabau has emerged since the birth of the puritanization movement as an attempt to purify the understanding of Islam from syncretism. However, the modernization of Islam was more developed when the Modernization of Islamic Education early in the 19th century along with the movement of religions to build modern religious schools, changed the traditional surau system with a modern educational system that is classical, certified and has a curriculum. In Padang Panjang for example, surau Iron Bridge with a duet of teaching teachers ie Haji Abdullah Ahmad and Haji Rasul became the forerunner of the very influential Thawalib school in Minangkabau. The process of modernization is done in two ways; First, through injection motivation, and second through the think tank revolution. The first way is more motivated by the progress of the outside world. In Minangkabau, the modernization of educational institutions is strongly influenced by the outer educational system, especially Mecca and Egypt. This system was brought by Minangkabau scholars and applied in the local Islamic education system. Finally, there is renewal in educational institutions surau become madrasah, the classical and no longer idols, and there are reforms in the curriculum of education.

Moving from the modernization movement that occurred in the world of education in West Sumatra, then spread to all aspects of community life and culture so that there is a change in social and social system in Minangkabau society. Higher education with students is an influential force group pressure and determinant of change of society and state order. The revolution towards liberation from the student movement is not a political movement let alone a power-oriented movement, but a moral or values-oriented advocacy of all the forces of society.

The existence of student movement in socio-political constellation in West Sumatra cannot be underestimated. Their existence is a force that is always considered by various interest groups (interest groups), especially policy makers, especially at universities in West Sumatra. According to Arbi Sanit, there are five causes that make the students sensitive to community issues that encourage them to make changes. First, as a group of people who get the best education, students have a broad view to be able to move between all levels of society. Second, as the longest group of people experiencing education, students have experienced the longest process of political socialization among the young generation. Third, campus life forms a unique lifestyle through high socio-cultural acculturation among them. Fourth, the students as a group that will enter the upper layers of the power structure, economic structure, and will have certain advantages in society, in other words are the elite among young people. Fifth, students often engage in thinking, discussing and researching various community issues, enabling them to appear in forums which then lift them into career paths.

II. REVIEW OF LITERATURE

2.1 Modernism

Literally, the word modern comes from the Latin *modo* meaning just now or the present. In a contemporary Indonesian dictionary, the modern word has the latest, cutting-edge and usually better than others. But in reality not all that smells modern is always better than the first. The modern term refers to the present sense, regarded as opposed to the ancient or traditional term. Both terms are ideal types of two distinct social orders. Generally, in the modern sense, the features of certain societies in society are present. The most spectacular aspect of the modernization of a society is the shifting of production techniques from traditional ways to modern ways, accommodated in the sense of the industrial revolution. But the process called the industrial revolution is only one part, or one aspect of a much broader process. Modernization of a society is a process of transformation, a change of society in all its aspects. Society is called modern if found the following three traits. First, there are differentiation (function) and social structure, marked by the emergence of hierarchy, dominance, and pretensions of certain groups. This is accompanied by the fragmentation of ideology as well as the trend of pluralism and relativism, for there is no single truth, borrowing the expression of Steve Bruce, a religious sociologist from the University of Aberdeen, Scotland. Secondly, modern society is the privatization of religion as a consequence of a more organized and assured life, so that religion is perceived as irrelevant if it has no effect in the social context. Third, the occurrence of rationalization in which science and technology appear dominant in place of mythology and mysticism, magic, and shamanism. The modern term is closely related to medieval Europe, the Renaissance, *Aufklärung*, to its peak in the nineteenth and twentieth centuries. In the age of enlightenment has brought the implications of fundamental change almost in all human life. Since then, the world of science is positivistic (elaboration between rationalism and empiricism) by placing the dominance of empirical sciences, exact and its methodology as a paradigm. According to the positivist view, the only real being is positive that can be observed through the senses. Any form that lies behind the physical (metaphysical) world is merely the result of the speculation of the human mind that has no ontological reality beyond human consciousness. This thus raises the dichotomy between the truth based on science and the truth based on religion that in the past the truth was held by religion (the church). This is in line with Prof.'s statement. Frans Magnis Suseno, professor of philosophy at Driyarkara School of Philosophy, summarizes the challenge of modernity to the faith and the concept of God of religions.

2.2 The Role of Islam in Modernization

The analysis of the linkage between religion and modernity tends to be apologetic. Apologies in general formulations often place religion as an instrument to justify all modernist behavior on the one hand, or even a religion as a hammer to condemn anything modern on the other. These two attitudes deeply degrade the dignity of religion as well as reflect the impotence of religious disbelief in the face of the great wave of transformation that accompanies modern civilization. From an Islamic point of view, the occurrence of alienation as an integral part of modernity is normal. Because modernity is lived in everyday life is imported from the Western world that has its own value system and logic of development, in which there is a universal sync and complementary elements.

Two of the most pressing tasks of Muslims are to actualize:

- a. Efforts to actualize the teachings of Islam in a more concrete and applicable jurisprudence in the reality of everyday life. Religion is not enough to be a matter of conversation but also must be prepared proportionally with all the reality of life.
- b. The reality of life itself must be a source of motivation that challenges religion to increasingly have a sense of humanity. In addition, religion must also be a guide in all our behavior. Modernity always synonymous with life of being. While modernization is one of the characteristics of advanced civilization. Modernization is always defined as a process through which humans become able to master nature by utilizing modern technology. There are many more notions of modernization, but the essence of the modernization include:
 - Economic growth independently and sustainably.
 - Political participation.
 - Distribution of norms.
 - High levels of social and geographic mobility.

2.3 Genealogy of Modern Thought in Islam

Talking about the genealogy of thought in Islam is certainly not far away from its history and renewal. Because the meaning of modern is the present according to the progress and development of the times. Whereas in earlier Islamic thought may be considered classic and ancient. However, over time and the development of the era, in Islam is also of course more rapid development and progress, especially in thinking so that the term of modern thought in Islam. The renewal of Islam is an attempt to conform to the Islamic religious beliefs with the development of modern science and modern science. Thus renewal in Islam does not mean altering,

reducing or adding to the text of the Qur'an or Hadith, but merely adjusting to the understanding of both. In accordance with the development of the times, this is done because no matter how great the ideas produced by scholars or experts in the past there remains a shortage and always influenced by the tendency of knowledge, situational, and so on. These understandings for the present may still be relevant and can still be used, but there may be many that are not appropriate anymore.

III. DISCUSSION

Universities not only act as educational agents, but also as a forum for research, and community service that is formulated through the concept of tri dharma college. Education aims to increase the capacity of human potential (human resources). Research is expected to develop new science, including bridging science to be efficient. The devotion to the community is an estuary for science to impact society, human, and humanity. The three schemes are still relevant because they can span the ontological, epistemological, and axiological aspects of science. Due to a vibrant society, the principle of tri dharma needs to be continuously actualized. Because, a vibrant society, everything can change quickly; cultural products, thoughts, even basic values are also constantly changing. The role of universities as the development of science, thinkers and planners, as well as guidance / guidance of the community in order to be empowered in facing all the changes of the world that every time the faster feels increasingly significant here, because humans are always expected to play a role in the global association with standing firmly on top of his identity as a religious and cultured society.

3.1 Higher Education Institutions

As an educational institution, Higher Education plays a role in facilitating students to gain a broad insight into human life. Higher Education helps students gain knowledge about the science they are doing. The university also helps students develop their interests according to their potential. Higher Education provides a great opportunity for students to develop skills. Thus, it can produce competent graduates in accordance with their respective fields. In addition, universities also play a role in carrying out character education to students. This character education course aims to instill certain values to the students. Values that should be imparted to students are humanistic values such as respect for differences between fellow human beings, collaboration, and openness. In addition to human values, Universities must also instill values of independence, wisdom, and perseverance. Higher education should also be a place of planting the values of religiosity so that students are not easily vacillated in the development of the times.

The planting of character values will produce graduates who are tough and have high integrity. In the end, the graduates are not only competent in their fields, but also have good character. The cultivation of character values will form an academic culture in the college environment that is now faded. If this is lived and done in earnest, then the inhumane actions taken by college graduates can be minimized. Acts of corruption, plagiarism, and deception can be reduced because students will be aware of the consequences of his actions for himself and society at large. Education is an appropriate step to improve the quality of Indonesian human resources. Through education the people of Indonesia can be developed into a society that has the knowledge and skills in accordance with their respective potential. Thus the Indonesian nation can become a developed nation in this era of globalization. Moreover, education has a noble function. Education serves as a cultural agent. Through education, civil society can build a culture that can form a civilization of the nation in the future, based on science and technology in line with humanistic values. Education as a cultural agent that serves as a cultural transmission passed down from generation to generation in the next generation. According to Geertz culture is the pattern of all-encompassing meanings or meanings in historically transmitted symbols, a system of conceptions inherited in symbolic forms in which people communicate, preserve and develop knowledge and attitudes them to life. This opinion emphasizes that culture is the work of human beings who can develop their attitude toward life and be passed from one generation to the next through the process of communication and learning so that the generation inherited has a formidable character in life. Culture is something born of human thinking due to the response of various experiences experienced by humans in their life. This response is transmitted from time to time through learning and communication. Unrestricted culture is understood as a custom living in society, but everything that is believed by society and practiced in its life is culture in the broadest sense. Students are taught to have a scientific culture in the implementation of their educational activities and Tri Dharma practice in college. This is embodied in the form of various intellectual capacity building programs for university students such as the transfer of science in conducive lectures, discussions, general seminars from local, national to international scale, student exchange, various other coaching programs. It aims to produce qualified graduates of higher education and able to provide enlightenment to the community. Furthermore, universities seek to teach democratic culture and transparency in the management of activities at the University. Students are provided institutions, organizations, units of activities to train the soul of leadership and responsibility. Any policies, decisions and activities undertaken by the university in a transparent manner by the leadership of the university through the Vice Rector III or Vice Dean

3.2 Responsible for Handling Student Affairs.

Universities as the highest educational institutions in the education level in Indonesia have produced experts in various fields of life. As in UNAND and UNP universities have given birth to many national figures in the social, political, legal and economic fields that are respected by many people. Likewise with UIN Imam Bonjol Padang college that contributed to print national religious figures. This is reinforced by the results of a research interview with one of the following informants: "The role of universities as Indonesia's higher education institutions contributes a lot to the development and progress of the nation. Like many Unand universities, they produce competent and qualified graduates in their respective disciplines. National figures from West Sumatra in the last few decades have come from Unand universities." In addition to producing competent national figures in their respective fields of science, Unand universities, UNP and UIN Imam Bonjol also produce many well respected public figures in West Sumatra. The universities of West Sumatra represented by Unand, UNP and UIN Imam Bonjol also contribute a lot of superior and competent young scholars in their respective fields of science. Graduates of Unand and UNP for example have been much awaited by both government and private agencies to work in their place. This is reinforced by the statement of one of the researcher researchers who came from Unand following. "Colleges are quite calculated in the world of work in West Sumatra in the last few decades, one is the Unand college. High union graduates of Unand are much absorbed in the job field; both government institutions and private institutions. The high number of work that comes from Unand college graduates indicates that Unand university produces graduates who are competent in their respective fields. Likewise with UNP colleges that contribute to the fulfillment of education (teachers). The fulfillment of Human Resources in the field of educators in West Sumatra is a testament to the role of universities. This condition has also been a growing background and the establishment of private educational institutions that are not inferior to the quality of public education." In addition, Islamic Higher Education ideally can increase efforts mastery of science and technology, so that Muslims have comparative and competitive advantage in the global arena. The role has been run by Islamic universities in West Sumatra; UIN Padang and IAIN Bukittinggi.

The opening of General Studies Programs such as Computer Informatics, Mathematics, English and others is a testament to the concern of Islamic universities in technology. Graduates who have the ability of information and technology has been felt by many parties, especially the secondary education institutions in West Sumatra and society in general. One of the informants IAIN graduate of Bukittinggi said that their presence in secondary education institutions (where they work) is needed, because the Information System and Database that become government programs can be maximized. This shows that the modernization that occurred in West Sumatra is a manifestation of the role of universities. The process of modernization among students and the people of West Sumatra begins with the role of higher education institutions in implementing and developing education, research as well as empowerment of society in general.

3.3 Higher Education as a Research Institution

As a means of research, universities accommodate student activities in research and development of research results. Of course, students are expected to conduct research in accordance with their respective discipline so that it can emerge an innovation that later useful for the community, as well as expected collaboration from various disciplines in an interdisciplinary and multidisciplinary research. The results of research conducted by the students should be followed up and not just be a report of the results of research piled up. Therefore, research done can help the government and the community solve various problems encountered. Operational measures have been carried out by the government and universities. Holding various writing competitions of scientific papers both in the form of research results and written ideas. The other steps that can build a research culture in college is to require students to make a journal before graduation. Of course students still have to make thesis as final project. In addition, the Government of West Sumatra also cooperates with universities in research. As research writers have ever done about the problem of mushrooming beggars and street children in West Sumatra. Similarly, research on socio-political issues, such as Drugs, LGBT, and local government policies in the political field. The role of universities in the field of research is more directed to the development of science, as well as assist the government in solving various problems that occur. In addition, an important aspect of research conducted by universities in principle is the effort to transmit values in society. Values are the essence inherent in something that is very meaningful to human life, especially about the goodness and acts of goodness of a thing, Values means the properties or things that are important or useful for humanity. Value is something that is abstract, ideal, value is not a concrete object, not a fact, not only the question of right and wrong that demands empirical proof, but the desired social social, liked, and disliked.

According to Chabib Thoha value is a trait attached to something (belief system) that has been associated with a subject that gives meaning (human being who believes). So value is something useful and useful for human as a reference behavior. Therefore, value is something that is ideal, and inherent and beneficial to human survival. Values are abstract and sometimes cannot be proved empirically and scientifically. Value

that want to be transmitted by universities in educating students, so able to navigate the era of modernity is openness, honesty, and religious. Openness in the face of differences, so students are ready to accept the differences that have become something definite in life. While honesty is expected to be a basic value for students' starting point to act and give birth to individuals who have integrity. And the last is religious, a value that is able to protect and protect students from errors and deviations in the real world after students complete their education in college. The West Sumatera universities represented by Unand, UNP and UIN Imam Bonjol play a great role in the development of scientific disciplines especially in the field of research. Many of the results of research both from students and lecturers Unand, UNP and UIN Imam Bonjol serve as a reference as well as solving the problems of the people of West Sumatra. The field of research which is part of tri dharma college runs well on the campus of Unand, UNP and UIN Imam Bonjol. Community issues related to scientific discipline of each university are studied carefully and with planned research, where the results of the research can be felt directly benefited by the people of West Sumatra.

3.4 Higher Education as a Service Institution

As a means of community service, universities facilitate students to carry out constructive activities for the development of a society; a follow-up of the results of the study. Devotion to the community is also the implementation of an activity program implemented in a particular area. Community service programs are conducted by student activities units. The university also requires the students to follow the Real Work Lecture as a condition of completion of the study. Currently, the implementation of Real Work Lecture is conducted jointly with the local government in determining the location and assist the government program in order to empower the nagari in West Sumatra. Students in a department can develop a sustainable community service project, based on their own discipline. Through these activities, students can learn to apply the knowledge they acquire in the lecture bench. So that there can always be development in accordance with the needs of students and science itself. Community service activities have a positive impact on society. The devotional activities undertaken are favored by the community, because they strengthen the resilience of the community itself and have empowered the community. This also proves the existence of students in the community. As one of the figures tells the following:

"Activities devoted by universities such as sending KKN students to areas in West Sumatra is a testament to the existence of universities. We feel a tremendous impact with the students of KKN in our region . People find it helpful. KKN activities included in the field of community service to provide many solutions to the problems faced by the people of West Sumatra. "Community service activity which is form tri dharma of higher education becomes its own value for society. Devotion involving students doing activities together with the community is a provision of experience for students, because in the end after graduation in college will return to the community. In addition, through the dedication done, simultaneously there has been a transmission of norms between the community and students. Norms are the behavioral benchmarks in a particular group of people.

Norms are also called social rules concerning behaviors that deserve to be done in social interaction. The existence of norms in society is forcing an individual or a group to act in accordance with social rules that have been formed long ago. Norms should not be violated. Whoever breaks the norm or does not behave in accordance with the provisions of the norm, will get punishment. Norma is the result of man-made as a social creature. Initially, rules were formed accidentally. Over time norms are organized or formed consciously. Norms in society contain proper rules of conduct, rules, or standards of behavior. Basically, norms are structured so that relations between people in society can take order as expected. For example, how to eat, hang out, dress is the norms that become a reference in interacting. Local cultural wisdom of West Sumatra became the main norm that became the foundation of the University in carrying out the implementation process of Tri Dharma college. Norms based on Minangkabau customs and Islam become the main guidance of higher education institutions in the formation of student identity. This norm is what universities want to transmit to students in the face of the onslaught of modernity problems. The Youth Development Graduate Program that has been going on for several years, especially in West Sumatra, is also a place for Universities to dedicate scholars to the community. Through this program scholars from several universities can facilitate rural educated youth in enhancing their knowledge, insight, attitudes and skills to drive rural development. The form of the program is to facilitate university graduates who have certain requirements, to live and work in the village for two years. These scholars are in charge of mobilizing and assisting the community, especially youth, to cultivate a variety of productive activities, especially in the economic, educational, health and environmental sectors. This program has an important role in accelerating rural development, because the village is the forerunner of the city or the guard for development. That youth as the driving force and the pioneer of development should not underestimate work in the village, because working in the village is a noble job. The same thing in the past few years has also been done by municipal and district governments in West Sumatra. As a driver of local government programs by utilizing the alumni of universities; both public and college universities are labeled religion. For example the

district government program Agam; in order to socialize and apply the Agam Madani Program with various activities designed. Kabupaten and other cities do the same; for example in the framework of the development of Baitul Maal wa Tamwil in Sub-districts, by utilizing the graduates of IAIN or UIN graduates, especially the Islamic economics department.

Likewise the lecturers took part in the central position in the community. Board of Ulama Council of Indonesia of West Sumatra; almost entirely derived from the College Lecturer. Baznas Executive Board of West Sumatra is also a lecturer, and other social institutions. All of that form of the role of universities in instilling the values of modernity in West Sumatra. Revitalization and optimization of the role of universities can contribute to building a better Indonesia in the future. Indonesia became a developed country because of research from colleges. Indonesia whose scientists are not just experts or workers, but an intellectual who is able to implement his knowledge in the life of society and pay attention to humanistic values.

IV. CONCLUSION

Students in some universities of West Sumatra understand that modernity is a necessity and students are very open to changes and values of modernity. Students of West Sumatra both personal and intra and extra campus organizations adhere to modern understanding, because either personally or institutionally apply the fundamental values of modernity. Student's modernism in thinking can be categorized as rational and calculative. Rationality Student's mindset pattern is seen from the responses made in facing various conditions, such as the university's policy of awarding Doctor Honoris Causa to several National figures. In addition, student rationality can also be proved by the ability to put forward argumentative arguments in classroom learning. While thinking Calculative seen from the planning of students in scheduling lectures in several universities. The student's modernization in attitude can be proved by the spirit and motivation of students in upholding the science. The high work ethics of students who are collected in the organization, acting effectively and efficiently, prioritizing achievement rather than prestige and more emphasis on the eternal interests depicted from the attitude of most of the students who collected in the Institute of Dakwah Campus. In addition, student modernism in morals is reflected in the obedience of most students in obeying the rules set; both in association, dress and other academic rules. Similarly,

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