



## The importance of community social theology in the development of Fatmawati Sukarno Islamic State University, Indonesia

Samsudin<sup>a,\*</sup>, Meddyan Heriadi<sup>b,†</sup>, Agusri Fauzan<sup>c</sup>, Asti Haryati<sup>d</sup>

<sup>a</sup> Department of Social Science Education, Faculty of Tarbiyah and Tadris, Fatmawati Sukarno Bengkulu State Islamic University, Bengkulu 38211, Indonesia

<sup>b</sup> Department of Indonesian Language Education, Faculty of Tarbiyah and Tadris, Fatmawati Sukarno Bengkulu State Islamic University, Bengkulu 38211, Indonesia

<sup>c</sup> Department of Hadith Science, Faculty of Ushuluddin, Adab and Da'wah, Fatmawati Sukarno Bengkulu State Islamic University, Bengkulu 38211, Indonesia

<sup>d</sup> Department of Islamic Guidance and Counseling, Faculty of Ushuluddin, Adab and Da'wah, Fatmawati Sukarno Bengkulu State Islamic University, Bengkulu 38211, Indonesia

### Article Info

#### Article history:

Received 11 November 2022

Revised 23 November 2022

Accepted 23 November 2022

Available online 15 September 2023

**Keywords:**  
development,  
Islamic Universities,  
social functions,  
social theology,  
society

### Abstract

This study aims to describe the institution's various aspects, background, public perceptions, or opinions about changes in the institution's current status from multiple perspectives and their expectations about the direction of institutional development. The descriptive qualitative research method with a sociological approach is used in this study. This case study collected data using interviews, observation, documentation review, and triangulation techniques. The findings of this study, namely, the capacity and performance of UIN in the future, are directed at the following points that are claimed to be strategic and priority programs: (1) improving the quality of lecturers, which is designed and prepared so that all lecturers have a doctorate, at least, which fully supports the related issues. Study permits and study assignments, as well as preparing a Doctoral program at UIN in the future Bengkulu Fatmawati Sukarno; (2) Development of UIN Fatmawati Sukarno Bengkulu through the addition of new degree programs in several faculties and the addition of new faculties; (3) Improving the quality and quantity of higher education by focusing on administrative aspects and adding educational facilities and infrastructure; and (4) Improving the quality of lecturers by carrying out education, training, and other activities following the lecturer's knowledge. However, there are still some critical weaknesses and challenges in the institutional transformation process, particularly in scientific integration and interconnection projects that require rapid and precise implementation, as well as quality challenges related to institutional accreditation and accreditation embraced by each degree program.

© 2023 Kasetsart University.

\* Corresponding author.

E-mail address: [samsudin156719@gmail.com](mailto:samsudin156719@gmail.com) (Samsudin).

† Co-first authors.

E-mail address: [medyan@gmail.com](mailto:medyan@gmail.com) (M. Heriadi).

## Introduction

The acceleration of information flow, globalization, and multidimensional crises have all impacted various aspects of life and the quality of Human Resources (HR). This includes the deterioration of Islamic values. Many people continue to question the achievement of higher education quality. This is a critical issue in expanding this religious institution into a larger institution. The importance of objectification must be recognized to realize and develop social functions. Muslims must accept pluralism as a logical consequence of national life as society becomes more plural, particularly in the nation-state space. (Pajarianto et al., 2022). As one of the supporting factors, the community significantly contributes to the ongoing educational process in higher education. The public's perception of higher education impacts the long-term viability of an educational process (Hartati, 2017). Applying social values from religious messages or teachings in everyday life is extremely useful (Darmalaksana, 2022). In general, the purpose of divinity values education in Islamic education is to instill in students the values of faith and piety to Allah and to help them maintain and improve these values. Meanwhile, two main goals can be stated: first, to increase devotion to God, and second, to internalize religious values for them to animate the birth of human ethical values (Sutomo, 2015). Social values are societal beliefs about what is good and evil (Kamal, 2019).

Therefore, breaking through to various institutions is necessary to realize the university's ideals. As in the case of developing Islamic education toward university, it is essential to respond to the progress of modernization, autonomy, and globalization (Tunru, 2018). The development of UIN Fatmawati Sukarno Bengkulu must have the foundation of a policy that will be used to determine the direction of future growth. Institutional capacity building is not limited to facilities and infrastructure. Matachi (2006) stated that it refers to more than just skills and knowledge, relationships, values, and attitudes, among other things (Oh, 2019). One of the characteristics that people look for when selecting a university is the quality of the institutions and the breadth of knowledge available (Thapa et al., 2019). Many people have high hopes for the future progress and development of UIN FAS Bengkulu. Closely related to increasing higher education institutions' willingness and ability to see social facts, the evolution of a campus culture necessitates a shift in the community's and student's

perceptions of academic life (Pomalingo, 2014). As a driving force to create a character (creating a character), having a solid brand identity and thinking outside the box will be successful if you know the future community's desires (society 5.0).

Therefore, all assets owned can be directed toward meeting public expectations. It is hoped that UIN Fatmawati Sukarno Bengkulu will improve and become more developed, accomplished, and capable of competing with the rest of the world. It explains a policy under development in this context that regulates the system internally and presents arrangements related to definitive functions in an integrated approach (Dwihastari, 2017).

Departing from Matachi's proposition, increasing UIN Fatmawati Sukarno Bengkulu's institutional capacity is essential as a reference in the formulation and subsequent policy-making related to governance (Dwihastari, 2017) in terms of leadership, quality of graduates, quality of infrastructure, research, and teaching, all of which are constantly improved. Increase institutional capacity through values (Jideani, 2020), work culture (Thapa et al., 2019), beliefs (Lackey et al., 2019), vision and mission, as well as academic development orientation (Stensaker, 2021), and non-academic. This is a previously prepared strategic policy (Syarif, 2013) that does not include all institutional stakeholders, the public in the internal organization, and the external public, who are the primary users of higher education services.

## Theories

Theology as a science discusses the issue of divinity and human obligations to its creator, gaining knowledge about these two issues through reason and revelation (Hamzah, 2013). Social theology, which is close to the realm of humanity, is also attempting to bridge the deadlock of rigid and narrow fanatic Islamic thought by presenting a friendly and harmonious religious atmosphere without abandoning the core values of monotheism. This is to ensure that faith in Allah SWT, as the foundation of religion, manifests itself in forms of virtue in everyday life (Kienstra, 2019), concern for social justice, resolving religious problems and conflicts, equally fulfilling the needs and welfare of human life, and so on (Rakhman, 2013).

Social theology, which emphasizes the importance of religion's social dimension, is not a replacement for conventional theology, which focuses on the divine extent, but rather an extension of theological teachings

by emphasizing the benefits of religious education in real life (Darmalaksana, 2022). According to Ibrahim (2014) social theology prioritizes discourse about God while focusing on the social dimensions of faith in God, religious messages, social responsibility, community behavior, and social phenomena (Ballano, 2019). Institutional development involves the management system, which includes monitoring and evaluation, planning, and other activities (Usin, 2011).

Even though it is still in the process of actualization, the relationship between social transformation and the theological system as a normative construction remains correlative (Hakim, 2016). According to Muhammad Fethullah Gulen, the theological system influences the design of human behavior in social reality. Social transformation is a human plan to change the order of life towards a better and better life. In other words, this transformation process is the production of something new by science and technology (Hakim, 2016). Meanwhile, Said (2015) emphasizes the importance of dialogue and tolerance over debate, which is argumentum ad hominem; looking to win or lose to demonstrate superiority and sectarianism. Thus, Islamic Social theology can be interpreted as a divine science that is directly oriented to social problems in Islamic society or as a particular theology that deals with societal social issues such as poverty, ignorance, injustice, oppression (related to human rights), and others (Kamal, 2019).

Previous studies have demonstrated that higher education policy and development has served its social purpose. However, higher education's capacity for improvement and development in terms of performance is limited (Rais, 2017), as is the relationship between strengths—weaknesses, and opportunities—threats regarding the policy of transfer of higher education status (Fahmi & Aswirna, 2016). Thus, Islamic higher education must focus on developing individuals who understand their position before God, society, and within themselves. The education model must be modified not only to keep up with the times, but the adab and essence of the Islamic concept must also be a reference for implementing Islamic education. Furthermore, it is accompanied by the following issues: (1) The community's literacy level in understanding the functions of Islamic universities is still low; and (2) the quality and quantity of human resources and information technology are not yet optimal for the development of higher education academic services.

## Methodology

### Research Design and Data

Due to a change in the status of the university, which was previously a State Islamic Institute, this study was conducted at UIN Fatmawati Sukarno Bengkulu. The descriptive qualitative research method with a sociological approach is used in this study. Data were gathered through interviews and documentation studies. The research implementation guidelines were developed following the demands of the research location to obtain precise, accurate, and complete data that can answer several questions about policy development at UIN Fatmawati Sukarno Bengkulu. The following research procedures were used (Creswell, 2014): (1) reading and describing the phenomenon of Islamic banking with a focus on the implementation of Islamic banking's social functions; (2) studying documents and related literature; (3) analyzing and interpreting study findings; and (4) reporting study results.

### Data Source

The data sources of this research are interviews. First, there were interviews with the Academic Community of UIN Fatmawati Sukarno Bengkulu with research subjects of university leaders, lecturers, employees, and students; Second, interviews were conducted with district government representatives in Bengkulu Province. Third, there were interviews with Senior High School (SMA), Islamic Senior High School (MA), and Vocational High School (SMK) representatives in several districts throughout Bengkulu Province. Interviews with the Bengkulu Provincial Government followed. Fifth, interviews were done with members of the public and community organizations in Bengkulu Province. These interviews are designed to gather helpful information for investigating and comprehending the desire for higher education development. Then, at Walisongo State Islamic University Semarang (UIN Semarang), Semarang State University (UNNES), Indonesian Islamic University Yogyakarta (UII Yogyakarta), Sunan Kalijaga State Islamic University (UIN Yogyakarta), and the Academic Development Division Sub-directorate of Islamic Higher Education Manpower Ministry of Religious Affairs of the Republic of Indonesia in Jakarta, comparative studies in the development of data source universities were strengthened.

Field observations reinforce this by correlating interviews with objective empirical evidence in the field. Documentation sources serve as the foundation for this research and also help to support its ontological validity.

#### *Data Collection and Data Analysis Techniques*

The study employed four techniques in carrying out and strengthening data collection. First, face-to-face interviews with informants are conducted using the in-depth interview technique. Second, the study employs observation techniques to perform direct field observations. This study reviewed secondary data documentation in the form of written sources or other related information. Fourth, the triangulation technique was used to collect data by cross-checking and validating research data. To describe and understand social theology in maintaining social functions in the development of UIN Fatmawati Sukarno Bengkulu, content analysis techniques are used to build and understand the meaning of data collected from the library and field sources.

---

#### **Results and Discussion**

The study's key findings are consistent and closely related to existing theories. The development of UIN Fatmawati Sukarno Bengkulu must have the basis of a policy that will be taken to see the direction of future growth. This sub-discussion is a theoretical analysis of the previous studies in the last discussion. Essentially, the conceptual framework for increasing institutional capacity is closely related to academic policies and institutions. Institutional capacity building is not limited to facilities and infrastructure. (Matachi, 2006) stated that it refers to more than just skills and knowledge but also relationships, values, and attitudes, among other things. From Matachi's proposition, increasing the institutional capacity of UIN Fatmawati Sukarno Bengkulu is essential as a reference in the formulation and subsequent policy-making related to leadership governance, quality of graduates, quality of infrastructure, research, and teaching, all of which are constantly improved. Institutional capacity building takes the form of values, work culture, beliefs, vision, and mission, as well as academic and non-academic development orientations. This is a previously prepared strategic policy that does not include all institutional stakeholders, both the public within the organization

and the external public, who are the primary users of higher education services. This is consistent with Ghafur's assertion that the survival of higher education cannot be separated from the community as users (Arifudin, 2020). All parties involved must have a long-term vision for the development of Islamic universities.

The expectations of society regarding the development of student competencies have materialized into new demands for accountability, resulting in a rather complex network of requirements and responsibilities at the institutional level. With increasing external expectations in the fields of research, innovation, and sustainable development of our society, it can be argued that many universities are facing a situation of over-demand and challenges regarding how they should respond to the high expectations directed at the higher education goals of society (Stensaker, 2021).

Moving on from these objective conditions, the capacity development program and UIN's future performance are aimed at two ostensibly strategic policies and priority programs, namely: (1) improving the quality of lecturers, which is designed and prepared so that all lecturers have a doctorate rather than a master's degree, and which fully supports the study permit and study assignments, and in the future prepares the Doctoral program at UIN Fatmawati Sukarno Bengkulu; (2) Development of UIN Fatmawati Sukarno Bengkulu by adding new degree programs in several faculties and adding new faculties; (3) improving the quality and quality of higher education by paying attention to administrative aspects and higher education facilities by adding educational facilities and infrastructure; and (4) improving the quality and quality of lecturers by carrying out education, training, and other activities following the lecturer's knowledge. This applies not only to education but also to research and community service. A shift in an institution's academic culture is critical to adapt to new ways of thinking, which must be replaced with new and innovative ways to operate existing technologies. This will only happen if educators take a firm stance on the issue (Oliver, 2020).

**Table 1** is a table that contains the importance of community social theology in the development of UIN Fatmawati Sukarno Bengkulu.

**Table 1** Strategic policies and priority programs of UIN Fatmawati Sukarno Bengkulu

IAIN-UIN Transformation	UIN's Capacity and Performance Development Program	Public Perception
The concept is the integration of knowledge and the interconnection of knowledge	<ul style="list-style-type: none"> <li>– Improving the quality of lecturers by designing and preparing all lecturers to have a Doctorate that fully supports the study permit and study assignments, and in the future, prepares the Doctoral program at UIN Fatmawati Sukarno Bengkulu.</li> <li>– UIN Fatmawati Sukarno Bengkulu is growing by adding new degree programs in several faculties and will add more.</li> <li>– Improving the quality and quality of higher education by focusing on administrative aspects and adding educational facilities and infrastructure;</li> <li>– We are improving lecturers' quality by carrying out education, training, and other activities per the lecturer's knowledge.</li> </ul>	<ul style="list-style-type: none"> <li>– Policies must be implemented by university leadership to develop institutional capacity.</li> <li>– Academic quality, academic service quality, human resource quality, infrastructure quality, cooperation quality, graduate quality, publication quality, and community relations quality are all institutional capacity development.</li> <li>– By the leadership of UIN Fatmawati Sukarno Bengkulu, it becomes an offer and reference for policy directions.</li> </ul>

Note: Interview results are used to gather information or subjective perceptions from informants regarding the topic under study.

### *Concept of Social Theology of Education an Islamic Perspective*

Higher education was a center of civilization in printing intellectuals. Higher education institutions must be as competitive and appealing as possible to attract high-quality students. However, as an educational institution, it sometimes only sells school premises as educational institutions for people who will attend higher education (Wardani, 2015).

Even Higher Education, as a component of the National Education System, bears the responsibility of educating the nation's youth and realizing Indonesia's 2030 vision of becoming an advanced, prosperous, independent, and highly competitive society. Universities, including Islamic Religious Higher Education (PTKI), must produce quality graduates who can offer solutions to various humanitarian and national problems to create a society that is highly competitive in the international arena (Mujahidah & Wekke, 2019).

Changes can be made applicable not only to aspects of individual behavior but to societal behavior as a whole. However, it must be understood that for a change in people's behavior to occur, it must first begin with a difference in the individual himself or Ibda bi Nafsih. In this context, education plays a role in shaping human behavior and fostering community. The direction that must be followed is not one of force and violence but of methods that direct the human ability to reach agreements in society (Mujahidah & Wekke, 2019).

Higher education's social responsibility also requires that every social product felt by the community leaves room for interaction (supervision, access to information, and so on) between higher education and the community (Rayyani & Abbas, 2020). The interaction between

higher education and the community regarding the social services provided will result in effective social accountability for higher education (Mujahidah & Wekke, 2019). This is closely related to increasing higher education institutions' willingness and ability to see social facts, specifically the development of a campus culture, which also requires a shift in the community's and student's perceptions of academic life (Pomalingo, 2014).

### *Social Theology to Strengthen the Social Functions of Islamic Higher Education Development Fatmawati Sukarno Islamic State University*

The transformation of IAIN into UIN is a step forward in the development of Islamic higher education institutions (Mujahidah & Wekke, 2019), which will bring changes to all aspects ranging from changes in form, curriculum, extra-curricular activities, management, cooperation networks that will have an impact on the quality of graduates (high output quality). On the other hand, UIN has scientific specifications and distinctions that other universities do not have.

According to historical studies, the transformation of IAIN into UIN is a dynamic cycle of PTKIN development influenced by religious background, culture, values, and social structure in society, to make spiritual knowledge a critical and transformative medium in responding to the times. The historical study data confirm that the transformation process is based on societal, scientific, technological, and artistic development, national development needs, and student growth. The policy is an official rule created by an organization that everyone must follow to create a balance for the survival of an institution. The policy has an analysis pattern (Arifin, 2020).

The Islamic scientific paradigm is non-dichotomous/holistic and has successfully brought Islamic civilization to a glorious/golden era. Today, higher education in Muslim countries, including Indonesia, has instead used the dichotomy between religion and science (Maryamah et al., 2021). This dichotomy impedes not only scientific progress but also distorts religious understanding and divides intellectuals. Religious and scientific scholars are divided into two groups. Each group tends to operate independently without synergy or cooperation, resulting in a schism between religion and science and an inability to contribute fully to efforts to improve the quality of life for religion, nation, and state (Forum Pimpinan PTKIN, 2021). The epistemology, ontology, and axiology of the various Tridarma programs at UIN Fatmawati Sukarno Bengkulu will be designed, directed, and developed to produce religious scholars with scientific perspectives and scientists with religious attitudes.

The recent transition from IAIN to UIN, with its concept of science integration and interconnection, also leaves philosophical issues behind. Although this concept takes an integration approach, leaving the dichotomy of science behind, it cannot be separated from secular Western scientific theory. Modern Western sciences are also used as tools in studying Islamic sciences. Integration is defined as a meeting of Islamic and Western science. This approach departs from the assumption that Islamic scholarship is considered static unless approached in a new way by the West. In practice, the following methods are used in Islamic studies: critical philosophy, social sciences, usage, and hermeneutics. For example, the Interdisciplinary Islamic Studies program at UIN Fatmawati Sukarno Bengkulu was established, emphasizing the use of a social science approach in Islamic studies.

## Conclusion

This study demonstrates the importance of strengthening the implementation of social functions in Islamic higher education institutions. Managers of higher education institutions should make continuous institutional development efforts to ensure that the programs offered are always current, in line with the dynamics of scientific and technological development, as well as the needs of human resources. The future capacity and performance of UIN are aimed at two ostensibly strategic and priority programs, namely: (1) Improving the quality of lecturers, which is designed and prepared so that all lecturers no longer have a master's degree but at

least a doctoral degree, and fully support study permits and study assignments, as well as preparing a doctoral program at UIN Fatmawati Sukarno Bengkulu in the future; (2) Development of UIN Fatmawati Sukarno Bengkulu through the addition of new study programs in several faculties and the addition of new faculties; (3) improving the quality and quality of higher education by paying attention to administrative aspects and higher education facilities by adding educational facilities and infrastructure; and (4) improving the quality and quality of lecturers by carrying out education, training, and other activities following the lecturer's knowledge. However, there are still some weaknesses and challenges that are critical about the institutional transformation process, particularly on scientific integration and interconnection projects that require rapid and precise implementation, as well as quality challenges related to institutional accreditation and accreditation that is embraced by each degree program. This has implications for graduates' competitive advantage and comparative advantage.

---

## Authors' Contribution

S planned, conceptualized and directed research. MH, AF prepared the research data, and AH. S, MH, AF, and AH examined the results, findings, and discussions. S, MH, AF, and AH wrote and edited the script.

---

## Ethical Considerations

This study received research approval from UIN Fatmawati Sukarno Bengkulu with the Rector's Decree No. 0097 of 2022.

---

## Data Availability

Data sharing does not apply to this article because no new data were created or analyzed in this study.

---

## Disclaimer

The views and opinions expressed in this article are those of the authors. They do not necessarily reflect the official policies or positions of the author's affiliated agencies.

## Funding

This research work received the Litabimas research fund, which was specially funded by UIN Famawati Sukarno Bengkulu Number Diva 025.04.2.307995/2022.

## Acknowledgments

The researchers would like to express sincere gratitude to everyone involved in this research.

## Conflict of Interest

The authors declare that they have no financial or personal relationships that could have influenced their decision to write this article inappropriately.

## References

Arifin, N. (2020). *Kebijakan transformasi IAIN menjadi UIN pada kementerian agama republik indonesia* [The policy of transforming IAIN into UIN at the ministry of religion of the republic of Indonesia]. UIN Sunan Ampel Surabaya.

Arifudin, O. (2020). Manajemen Sistem Penjaminan Mutu Internal (SPMI) sebagai upaya meningkatkan mutu perguruan tinggi [Management of the Internal Quality Assurance System (SPMI) as an effort to improve the quality of higher education]. *Ilmiah, Jurnal Ekonomi, Manajemen & Akuntansi*, 3(1), 161–169. <https://doi.org/10.31955/mea.vol3.iss1.pp161-169>

Ballano, V. (2019). Catholic social teaching, theology, and sociology: Exploring the common ground. *Religions*, 10(10), 1–16. <https://doi.org/10.3390/rel10100557>

Creswell, J. W. (2014). *Research design : Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Darmalaksana, W. (2022). The need for social theology to strengthen the social functions of Islamic banking in Indonesia. *HTS Teologiese Studies / Theological Studies*, 78(1), 1–13. <https://doi.org/10.4102/hts.v78i1.7342>

Dwiastuti, S. (2017). Analisis pengembangan kapasitas kelembagaan pada badan kepegawaian, pendidikan, dan pelatihan kota semarang [Analysis of institutional capacity development in staffing, education and training agencies in the city of Semarang]. *Journal Of Public Policy And Management Review*, 6(2), 1–10. <https://doi.org/10.14710/jppmr.v6i2.15907>

Fahmi, R., & Aswirna, P. (2016). Studi deskriptif tentang alih status institut agama islam negeri (Iain) menjadi Universitas Islam Negeri (Uin) imam bonjol padang [Descriptive study on the transfer of status of the state Islamic religious institute (Iain) to the Imam Bonjol Padang State. *TADRIS: Jurnal Pendidikan Islam*, 11(1), 89. <https://doi.org/10.19105/tjpi.v1i1.967>

Forum Pimpinan PTKIN. (2021). *Reposisi, redefinisi, dan reaktualisasi model baru integrasi keilmuan dalam membangun kedewasaan beragama* [Repositioning, redefining, and reactualizing a new model of scientific integration in building religious maturity] (H. Wildani (ed.)). LKIS.

Hakim, L. (2016). *Nilai-nilai transformasi sosial dalam Pemikiran teologi muhammad fethullah gulen* [The values of social transformation in muhammad fethullah gulen's theological thought]. *Jurnal Substantia*, 18(1), 1–16. <https://doi.org/http://dx.doi.org/10.22373/substantia.v18i1.3030>

Hamzah. (2013). *Teologi sosial: Telaah pemikiran hassan hanafi* [Social theology: Study of hasan hanafi's thoughts] (Edisi Pert). Graha Ilmu.

Hartati, Z. (2017). Persepsi masyarakat pada pendidikan Islam di IAIN palangkaraya (Kajian motivasi masyarakat untuk masuk Ke IAIN Palangkaraya) [Public perception of Islamic education at IAIN Palangkaraya (Study of people's motivation to enter IAIN Palangkaraya)]. *Transformatif*, 1(2), 151–187. <https://doi.org/http://dx.doi.org/10.23971/tf.v1i2.820>

Ibrahim, A. (2014). The need for discoursing social theology in Muslim Southeast Asia. *Indonesian Journal of Islam and Muslim Societies*, 4(1), 1–23. <https://doi.org/10.18326/ijims.v4i1.1-23>

Jideani, A. I. O. (2020). Research, development and capacity building for food and nutrition security in sub-saharan africa. *International Journal of Food Studies*, 9(2), 264–281. <https://doi.org/10.7455/ijfs.9.2.2020.1>

Kamal, T. (2019). Urgensi studi teologi sosial islam [The urgency of studying Islamic social theology]. *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 2(1), 22–38. <https://doi.org/10.15548/al-hikmah.v0i0.520>

Kienstra, N. (2019). Theologische bijdragen voor leraarschap [Theological contributions for teacherhood]. *Tydskrif Vir Geesteswetenskappe*, 59(2), 203–215. <https://doi.org/10.17159/2224-7912/2019/v59n2a3>

Lackey, M. J., Greenberg, H., & Rethlefson, M. L. (2019). Building the systematic review core in an academic health sciences library. *Journal of the Medical Library Association*, 107(4), 588–594. <https://doi.org/10.5195/jmla.2019.711>

Maryamah, Syukri, A., Badarussyamsi, & Rizki, A. F. (2021). Paradigma keilmuan islam [Islamic scientific paradigm]. *Jurnal Filsafat Indonesia*, 4(2), 160–171. <https://doi.org/10.23887/jfi.v4i2.36116>

Matachi, A. (2006). Capacity building framework. In *UNESCO - International institute for capacity building in africa* (pp. 1–28). UNESCO - International Institute for Capacity Building in Africa. <https://unesdoc.unesco.org/ark:/48223/pf0000151179>

Mujahidah, M., & Wekke, I. S. (2019). *Transformasi perguruan tinggi keagamaan islam Indonesia* [Transformation of Indonesian islamic religious colleges]. Seminar Nasional Kepemimpinan Transformatif. <https://doi.org/10.31227/osf.io/46evm>

Oh, D. S. (2019). Building inter-personal competence in architecture and urban design students through smart cities at a higher education institution. *Sustainability*, 11(24), 7179. <https://doi.org/10.3390/su11247179>

Oliver, W. H. (2020). Teaching theology in the fourth industrial revolution. *HTS Teologiese Studies / Theological Studies*, 76(2), 1–11. <https://doi.org/10.4102/hts.v76i2.5940>

Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies*, 78(4), 1–8. <https://doi.org/10.4102/hts.v78i4.7043>

Pomalingo, S. (2014). Perguruan tinggi dan transformasi nilai-nilai islam dalam konteks sosial-budaya masyarakat Indonesia [Higher education and the transformation of Islamic values in the socio-cultural context of Indonesian society]. *Jurnal Ilmiah Peuradeun*, 2(3), 119–134. <https://doi.org/10.26811/Peuradeun>

Rais, M. (2017). Kapasitas UIN alaudin makassar pasca alih status [The capacity of UIN alaudin makassar after the status transfer]. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 15(3), 437–458. <https://doi.org/10.32729/edukasi.v15i3.455>

Rakhman, A. B. (2013). Teologi Sosial; Keniscayaan keberagamaan yang islami berbasis kemanusiaan [Social Theology; The inevitability of Islamic religiosity is based on humanity]. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 14(2), 161. <https://doi.org/10.14421/esensia.v14i2.755>

Rayyani, W. O., & Abbas, A. (2020). Akuntabilitas Kinerja dalam Bingkai Tauhid Sosial: Suatu Refleksi Teologi Al Ma'Un. *Kamaya: Jurnal Ilmu Agama*, 3(2), 174–190. <https://doi.org/10.37329/kamaya.v3i2.439>

Said, M. (2015). Paradigma teologi sosial: Revitalisasi fungsi teologi Islam dalam konteks multikultural (Perspektif pemikiran Teologi Fethullah Gulen). *Jurnal Al-Irfani STAI Darul Kamal NW Kembang Kerang*, 3(1), 106–151. <https://doi.org/http://dx.doi.org/10.30984/ pp.v20i1.748>

Stensaker, B. (2021). Building institutional capacity for student competencies: An organizational perspective. *International Journal of Chinese Education*, 10(1), 1–10. <https://doi.org/10.1177/22125868211006200>

Sutomo, I. (2015). *Kapita selecta [Capita selecta]*. IAIN Salahtiga. <http://e-repository.perpus.iainsalatiga.ac.id/11232/>

Syarif, M. (2013). Teori dan model pengembangan kelembagaan pendidikan tinggi islam [Theory and model of institutional development of Islamic higher education]. *Media Akademika*, 28(3), 333–362. <http://e-journal.iainjambi.ac.id/index.php/mediaakademika/article/view/459>

Thapa, R. B., Matin, M. A., & Bajracharya, B. (2019). Capacity building approach and application: Utilization of earth observation data and geospatial information technology in the hindu kush himalaya. *Frontiers in Environmental Science*, 7, 165. <https://doi.org/10.3389/fenvs.2019.00165>

Tunru, M. I. (2018). STAIN/IAIN Menuju UIN (Perspektif pemikiran Pendidikan A. Malik Fadjar) [STAIN/IAIN Towards UIN (A. Malik Fadjar's educational thought perspective) ]. *Jurnal Ilmiah Iqra'*, 3(1), 21–36. <https://doi.org/10.30984/jii.v3i1.547>

Usin, S. A. (2011). *Pemberdayaan, partisipasi dan penguatan kapasitas masyarakat* [Empowerment, limitations and community capacity building]. In A. Fahrudin (Eds.), *Pemberdayaan, partisipasi dan penguatan kapasitas masyarakat*. Humaniora.

Wardani. (2015). Agenda pengembangan studi islam di perguruan tinggi: Mempertimbangkan berbagai tawaran model integrasi ilmu [Agenda for the development of islamic studies in tertiary institutions: Considering various offers of knowledge integration models]. *Khazanah : Jurnal Studi Islam Dan Humaniora*, 13(2), 255–281. <http://dx.doi.org/10.18592/khazanah.v13i2.770>