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Building a Private Islamic Higher Education Format in Facing Transformation Into a Private Islamic Religious Institute in Jambi Province

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Abstract: Building the format for the transformation of Islamic Higher Education into a Private Islamic Institute is the target of three Private Islamic Higher Education under the Provincial Kopertais XIII Environment. Therefore, each PTAIS strives with all its might to meet the various requirements that have been determined, even though here and there there are still various obstacles faced such as it is still difficult to find Human Resources or teaching staff who are liner S1 and S2 in accordance with the Program Existing and future studies. In addition, there are still inadequate facilities and infrastructure from some PTAIS and other related matters. However, efforts will still be made to fulfill it so that what is desired can be achieved and realized.

Keywords: PTAIS Format, IAIS Transformation

INTRODUCTION

Education is all learning activities that take place throughout the ages in all situations of life activities. Education takes place in all types, forms, and levels of the environment, which then encourages the growth of all the potential that exists within the individual. With such learning activities, individuals are able to change and develop themselves to become more mature, intelligent, and mature. In short, education is a system of change processes towards maturity, intelligence, and self-maturation. Mature in terms of body development, intelligent in terms of mental development, and mature in behavior. These three targets become the framework for civilizing human life (Suparlan,2008:79-80).

Islamic education is education that has been applied by the Prophet Muhammad SAW to his followers, in fostering them into a formidable generation, namely: mature, intelligent, and mature. The pattern of development is: systems, methods, materials, curriculum and composition based on the revelation of Allah revealed through the intercession of the angel Gabriel in the form of the Qur'an which was revealed in accordance with the stages of

education. As education in his time, Islamic education brought by the Prophet was different from modern educational institutions with all its completeness, but when compared with all the education of his contemporaries, whether the education of the Romans, Greeks, Persians, Egyptians and others, then the education of the Prophet is education that is superior, both in terms of goals, systems, curriculum or results. History later proved that the education of the Prophet had given birth to a superior generation who were able to build a world civilization that defeated the civilizations of other nations in their time, even further that they were able to marry all world civilizations into a new civilization which eventually became the pillar of modern western civilization. So in essence this education is Islamic education is the best and most perfect given by Allah the Creator to humans on earth through the intercession of His messenger Prophet. Because whatever the Prophet did and said was not due to education itself, but a revelation from Allah SWT (Hilmy Bakar, 2010: 5).

Ontology, education is always in relation to the existence of human life. Meanwhile, human life is determined by its origin and purpose. Therefore, it can be understood that the ontology of education means education in relation to the origin, existence, and purpose of human life. Without humans, education does not exist. From an epistemological point of view, it means that the main problem is the correct knowledge about education or the existence of education, and at the same time how to properly administer it.

Understanding the epistemological aspects of education serves as the basic foundation for the development of intellectual potential. So that in time it can produce intelligence maturity. The maturity of this intelligence has a central position and therefore also has value in and for daily life. Because throughout everyday life, it takes special expertise, skills and skills to make sure something can be done or not. If according to calculations it can produce results and can meet daily needs, then it must be done. Because the epistemology of education is expertise and skill, education is more the responsibility of schooling institutions.

Educational science in terms of axiology is the usefulness of educational theory not only as an autonomous science, but also in need to provide the best possible basis for education as a civilized human civilizing process. Therefore, the value of educational science is not only intrinsic as a science such as art for art, but also extrinsic value and knowledge to examine the basics of the possibility of acting in practice through controlling negative influences and increasing positive influences in education (Nunu Herdianto, 2002:8).

In the current era of globalization, education has a very broad role, whether it includes economic, cultural, political or social aspects even though it will provide very open possibilities for anyone to compete in each participating country. Free competition like this requires the readiness of each country optimally if it wants to continue to be able to participate. Otherwise, the country must be prepared to go bankrupt and exit the competitive arena. (Sam M. Chan, 2005 :137) Today, with the development of science and technology, we are faced with a situation that is both worrying, challenging, and at the same time giving hope. Worrying, because it will allow the loss of the joints and norms of life, the issue of poverty, natural disasters, health and a number of other problems. Education is faced with the fragility of values, principles, ethics and morals, we are trapped in the circle of the development of science and technology. Challenging and giving hope, because these developments also participate in increasing the prosperity and welfare of mankind. The development of science and technology has encouraged the birth of new industries, created job opportunities, improved relations between countries and so on.

The global current is neither friend nor foe for Islamic education, but as a "motor" and "dynamizer". If Islamic education takes an anti-global position, then the "motor" will not stop or stall, and Islamic education will experience intellectual shutdown or intellectual closure. On the other hand, if Islamic education is dragged down by global currents, without any power, an Islamic identity, an educational process will be run over by the "machine".

Therefore, Islamic education is pulling the global tide, which is appropriate to be pulled and even developed, while what is not suitable is stretched out, released or abandoned. As stated by Mastuhu quoted by Abd. Rahman Assegap, closing yourself off or being exclusive will be out of date, opening yourself up is at risk of losing your identity or personality (Abd, Rahman Assegap', 2004:8).

To deal with this dilemma, educational institutions are required to continue to move carefully, adapting to all situations. Adaptations and changes must continue to be made in order to prepare themselves for all the risks that exist, both "slow" and "smooth". Changes in Islamic educational institutions must be comprehensive, both in terms of human resources, existing systems and adequate facilities and infrastructure. In this way, Islamic educational institutions will exist without losing their identity.

In the face of change and adaptation, Islamic education is the basis and key to making Indonesian human character in achieving competitiveness, both institutionally and human resources, and able to think rationally, critically, active, innovatively, and with national insight. Islamic education must be able to metamorphose into educational institutions that are more reliable, qualified and have broad support from stakeholders. All intra-campus forces: leaders, lecturers, students, staff and all existing potentials must unite in supporting the metamorphosis process. For this reason, a real, serious and critical effort is needed in analyzing government policies in the education sector.

The future of education and the future of education are two expressions that have interrelated dimensions. **The future** of education refers to the strategic position of education in the future among other sectors of life, such as economics, politics, law, culture and so on. Meanwhile, **future education** is intended for educational policies and practices that must be implemented in connection with the development and empowerment of human resources to enter life in the future (Syaukani, 2006:79).

The term transformational stems from the word to transform which means to transform or change something into another different form. For example, transforming vision into reality, heat into energy, latent into manifest where there is a change in form or action from before. (Sudarwan Dani, 2005:54). A similar opinion was also expressed by Husaini that transformational also comes from the word trans (displacement) formational (change of form), transform to change something completely and usually in a good way or to transform, which means to transform or change something into another different form, for example, transforming a vision into reality, or turning something potential into actual. (Husaini Usman, 2008:230) Therefore, transformational implies the properties that can change something into another form, for example changing potential energy into actual or achievement motives into real achievements (Sudarwan Danin, 2005:54).

Transformational is often referred to as relational theories of leadership. This theory focuses on the relationship formed between the leader and his followers. Leaders motivate and inspire or inspire people by helping group members understand their potential to be transformed into real behavior in order to complete the main tasks and functions in togetherness. Transformational leaders focus on the performance of group members, but also want everyone to fulfill their potential. Transformational leaders usually have high ethical and moral standards (Sudarwan Danin, 2010:9).

Related to the transformation of women's education, according to sociological theory, which contributes a lot to the relationship between men and women; 1) Functional theory, which affirms the "natural" order of male domination as a difference to the argument about the "rights" of women. 2) Conflict theory, which describes systems of oppression that systematically limit women (Muflikhatul Khoiroh: 2011:129).

Expectations of Islamic Higher Education, Islamic Education Institutions as a manifestation of the education of the Indonesian people in general should be able to prepare

themselves in the face of globalization. Self-preparation in Islamic educational institutions in addition to aiming for the existence of the institution externally, also aims to create a generation that excels as an education in the style of the Prophet. The preparation of these Islamic educational institutions should cover all dimensions of education.

In Jambi Province, the land of select pesako betuah, Islamic educational institutions, especially Higher Education Institutions, has its own challenges. Jambi with a majority Muslim population as evidenced by the concept of adat besendi sara', sara' besendi Kitabullah has become the first and main supporter in the existence of Islamic Higher Education institutions. However, in terms of academic social status, Islamic educational institutions are still the "second choice" among the people themselves.

The condition of academic social status should be a whip, trigger and booster for Islamic educational institutions in Jambi, including the three private Islamic Higher Education Institutions. As a private Islamic higher education institution under the Kopertais XIII Jambi Province which is the target of this research, it must be more "aggressive" compared to other higher education institutions and be able to play a wider, larger and fundamental role for the creation of a superior generation according to the vision and the mission of Private Islamic Higher Education itself.

Taking a more "aggressive" role should be supported, supported and involved all human resources (HR) and the academic community of Private Islamic Higher Education itself. Togetherness, cohesiveness and the active role of all elements of the campus will be the basic capital for the creation of a quality campus. Vice versa.

Apart from the togetherness, cohesiveness and active role of all elements of the campus, a more aggressive role must also be shown by each individual under the auspices of Private Islamic Higher Education. Students, lecturers and staff as well as individual leaders must take active and productive roles in the community. Educational pulpits, scientific work seminars, research publications at various levels, local, national and even international must become "productive needs and habits" for every individual and element of the campus.

To answer the challenges as described above, the next step is the need for a campus metamorphosis to become the best. The special teams for Private Islamic Higher Education have played an active role as "midwives" for changes in Private Islamic Higher Education in Jambi Province. As it is known that the term transformation stems from the word to transform which means to transform or change something into another different form. For example, transforming vision into reality, heat into energy, latent into manifest where there is a change in form or action from before. (Maisah,2019:8)

The transformation itself becomes the driving force that sustains future success and growth. (Laurie J. Mullins, 2010:37-38) As the Word of Allah SWT in Surah Ar-ra'du verse 11 reads: "*For humans there are angels who always follow him in turns, in front and behind him, they guard him by Allah's command. Verily, Allah does not change the condition of a people until they change what is in themselves. and when Allah wills evil for a people, then none can resist it: and there is no protector for them but Him*".

The verse above explains that the concept of transformation can be divided into two types with two actors: First, the transformation of society whose perpetrator is Allah SWT. Second, the transformation of the state of the human self (mental attitude) whose perpetrators are humans. Associated with the transformation of Islamic education in the face of Private Islamic Institutes is influenced by the internal and external environment. As stated by Steven e.et, that educational institutions are influenced by internal and external factors. (Steven et, 2010:8) Maisah also suggests that the influence of the Internal environment is that which comes from within the institution itself, such as the will of the people who are in the educational institution itself, namely leaders and employees. Meanwhile, the influence of the

external environment is that which is outside the institution itself, such as the social condition of the community, cooperating both domestically and abroad (Maisah, 2021: 26-29).

Referring to the background of the problem above, the main question in this study is "why has the Private Islamic Higher Education in Jambi Province not yet transformed into a Private Islamic Institute (IAIS)? Thus, the sub-topics in this study are as follows: What is the format of Private Islamic Higher Education in the face of transformation into an Islamic Institute in Jambi Province? What are the factors that hinder Private Islamic Higher Education in facing its transformation into a Private Islamic Institute in Jambi Province? The research objective is to find out the format of private Islamic higher education, the factors that hinder the chairman in facing the transformation into an Islamic Institute in Jambi Province.

Regarding Private Islamic Higher Education which is under the Kopertais XIII Environment of Jambi Province, which is 17 Private Islamic Higher Education, but there have been transformations of 4 Private Islamic Higher Education, namely, 1) Nusantara Private Islamic Institute of Muara Bulian Regency, 2) Yasni Private Islamic Institute of Muara Bungo Regency, 3) Private Islamic Institute of Tebo Regency, 4) Sheikh Maulana Qori Private Islamic Institute of Merangin Regency.

The four Private Islamic Institutes (IAIS) mentioned above were previously Private Islamic Colleges and then transformed into Private Islamic Institutes. Therefore, the focus of discussion in this study is only three (3) private Islamic higher education institutions from 13 private Islamic higher education institutions that have not been transformed, namely Ma'arif Private Islamic Higher Education, Sarolangun Regency, Ma'arif Private Islamic Higher Education. Jambi City, and An-Nadwah Private Islamic Higher Education, West Tanjab Regency. The reason for choosing the three institutions is that when viewed from the potential for transformation, they are quite capable, but so far they have not changed their status to IAIS (Assagaf & Ali, 2017).

RESEARCH METHODS

In this study, the researcher used a qualitative-naturalistic approach. Through this qualitative approach, it is hoped that a picture related to the format of Private Islamic Higher Education will be raised in the face of the transformation of Private Islamic Institutes in Jambi Province. The naturalistic approach demands data collection in a natural setting. With this concept, the researcher strives for the presence of the researcher not to change the situation or behavior of the person being studied. The methods of collecting data in the field are the methods of observation, interviews and documentation (Ali, H., & Limakrisna, 2013).

RESULTS AND DISCUSSION
1. Private Islamic Higher Education Format in the face of transformation into a Private Islamic Institute in Jambi Province

Talking about building a status transfer format from a Private Islamic High School to a Private Islamic Institute (IAIS), of course it becomes a 'target' for all the Heads of Private Islamic Colleges under the Kopertais XIII Jambi Province. However, judging from the situation and conditions and requirements that will be met from the standards that have been determined in the regulations of the Ministry of Religion of the Republic of Indonesia, it becomes difficult to fulfill. Therefore, the intention to transform into Private Islamic Institutes of the three Private Islamic Higher Education was delayed. As for the documentation requirements for the following Transformation registration requirements: 1) Submit a letter of application and a proposal for a permit to change the form of PTKIS which is shown to the Director General of Islamic Education Cq Director of Islamic Higher Education of the Ministry of Religion of the Republic of Indonesia; 2) Submission of an

application for a permit to change the form of PTKIS can be done after the establishment permit of the PTKIS has reached the age of 5 years; 3) Private Islamic Religious Institutes have at least 3 faculties with at least 6 study programs in the undergraduate program of religious sciences; 4) Attach a letter of recommendation from the local regional cooperative regarding changes to PTKIS; 5) Attach a copy of the Notary Deed of establishment of the Organizing Body that will organize Higher Education; 6) Attach a decree from the competent authority regarding the ratification of the organizing body as a legal entity or a statement from the competent official regarding the recording of adjustments/changes to the organizing legal entity; 7) Attach a letter of approval from the organizing body for the planned changes to PTKIS; 8) Attach the results of the Accreditation of Higher Education Institutions and Accreditation of Study Programs from BAN PT; 9) The PTKIS permit application file will be assessed (Sufficiency Assessment) by the PTKIS Establishment and Amendment Assessment Team; 10) Applications for PTKIS changes that have met the minimum requirements will be subject to a field visitation (assessment) by the Assessment Team; 11) Applications for PTKIS changes that have met the requirements will be sent to BAN PT for validation; 12) Approval for PTKIS change permit will be issued after obtaining approval from BAN PT.

Based on the above regulations, it becomes a guideline for Private Islamic Higher Education in the Kopertais XIII Environment, to build a format and make a strategic plan for transformation into a Private Islamic Institute (IAIS), as has been done by 4 private Islamic Higher Education that has been transformed became a Private Islamic Institute (IAIS). In addition, what is less important that the 3 private Islamic higher education institutions have to fulfill for the transformation into a private Islamic institute are the 9 National Standards for Private Islamic Higher Education, namely: 1) Content standards; 2) Graduation standards; 3) Standard process; 4) Education standards; 5) Standards of facilities and infrastructure; 6) Management standards; 7) Financing standards; 8) Assessment standards; 9) Higher education tridharma standards (education and teaching, research and community service) (Hairiyah & Ali, 2017).

For this reason, the researcher describes the conditions and situations of three (3) Private Islamic Higher Education based on the documentation data as follows:

a. Islamic Higher Education Ma'arif Sarolangun

Historically, established on June 10, 2010 it has four (4) programs, namely 1) Sharia Economics, Family Law, 2) Islam (Ahwal Syakhshiyah), 3) Arabic Language Education, 4) Madrasah Ibtidaiyah Teacher Education, all of which have been accredited B and also C.

b. Ma'arif Jambi Islamic Higher Education

Historically, established on June 10, 2010, it has six (6) study programs, namely: 1) Islamic Education Counseling 2) Sharia Economic Law (Mu'amalah), 3) Family Law (Ahwal Syakhhiyah), 4) Al-Qur'an Science 'an and Tafsir, 5) Islamic Religious Education, Early Childhood Education. all have been accredited there are B and also C.

c. Islamic Higher Education An-Nadwah Kuala Tungkal

Historically, established on January 12, 1984, it has six (4) study programs, namely: 1) Islamic Communication and Broadcasting 2) Sharia Economics (Mu'amalah), 3) Constitutional Law (Siyasah), 4) Islamic Education, all already accredited there are B and also C.

Observing the concept of the transformation requirements or the so-called transfer of status, and the documentation data of Private Islamic Higher Education mentioned above, there are 1 Private Islamic Higher Education which has been indicated to meet the requirements for transformation into a Private Islamic Institute, namely 1) Private Islamic Higher Education Ma' wise Jambi City. However, two private Islamic higher education

institutions still indicate that there are points of requirements that cannot be fulfilled, for example in point 3 regarding study programs that are still lacking. Therefore, the researcher will describe the planning format of each of the Private Islamic Higher Education mentioned above, in the context of the transformation into a Private Islamic Institute in Kopertais XIII Jambi Province.

According to the results of the researcher's observation data, it appears that there are several planning formats that have begun to be compiled by three private Islamic higher education institutions in the Kopertais XIII Jambi Province in the context of transformation into a Private Islamic Institute (IAIS) which can be seen in the following table:

Table 1: Comparison of Planning Formats Requirements 9 Standard Three Private Islamic Higher Education for Transformation into Private Islamic Institutes

No	9 Standard	PTAIS Ma'arif Sarolangu	PTAIS Ma'arif Jambi City	PTAIS An-Nadwah Kuala Tungkal
1	Content Standard	In accordance with the Regulations	In accordance with the Regulations	In accordance with the Regulations
2	Graduation Standard	Still need to improve	Still need to improve	Still need to improve
3	Process Standard	Still need to improve	Still need to improve	Still need to improve
4	Educational Standards	Human resources have not been fulfilled according to Linear S1 and S2 Study Programs	Human resources have not been fulfilled according to Linear S1 and S2 Study Programs	Human resources have not been fulfilled according to Linear S1 and S2 Study Programs
5	Standard of facilities and infrastructure	Still not enough	Adequate	Adequate
6	Management Standards	Still not enough	qualified	qualified
7	Financing Standard	Still not enough	qualified	qualified
8	Grading Standard	Still not enough	Still not enough	Still not enough
9	College Tridharma Standard	Still need improvement	Still need improvement	Still need improvement

Observational data obtained from 3 PTAIS Areas of Jambi Province

Based on the table above, it can be seen that building the planning format of each of the three private Islamic higher education institutions in Jambi Province, for the transformation into a Private Islamic Institute, there are still points that must be met. In points 1 and 2 of the Content and graduation standards, 100% of all Private Islamic Higher Education have fulfilled it, this is evidenced by all graduating students have an average GPA above 3. Furthermore, at point 3 the process standard is 70 % of all Private Islamic Higher Education there needs to be an improvement in the learning process, especially the use of "Digitalization" media both online and during. Then at point 4 there are still 65% educational standards, this is proven that 3 Private Islamic Higher Education has not fulfilled all the Human Resources in accordance with their respective study programs that have been determined in the regulations for the transformation into a Private Islamic Institute, namely 6 HR appropriate and the liner of its S1 and S2 education. In addition, it is also indicated that one of the three private Islamic higher education institutions is still far behind by 40% on the 5,6,7 and 8 standards, namely Ma'arif Sarolangun Private Islamic Higher Education. Then at standard point 9, each 50% Private Islamic Higher Education needs a better improvement in accordance with the regulations that have been determined for the transformation of the Private Islamic Institute (IAIS).

Furthermore, the results of the researchers' observation data above, were strengthened by interview data from 3 Heads of Private Islamic Higher Education and several lecturers as follows:

First, the Head of Private Islamic Higher Education, Ma'arif Sarolangun, with the initials AF, said that to build a planning format for the transformation into a Private Islamic Institute, there are several things that need to be prepared, 1) Preparing educators according to the existing study program and undergraduate liners. , his Master's Degree, 2) Planning to add 3 study programs, 3) Planning to add learning facilities and infrastructure, 4) Preparing adequate financing, and other matters related to the regulation of transformation into a Private Islamic Institute. of course in building the format it takes a long time and energy, so that it can achieve the targeted goals.

The next statement was made by one of the deputy heads of Private Islamic Higher Education 1 Ma'arif Sarolangun with the initials Fz, saying that building a format for transformation into a Private Islamic Institute has been planned for a long time, such as preparing educators or lecturers in accordance with the current study program, planning to add a new study program in accordance with the demands of the transformation regulations, of course the educators are also sought according to the study program that will be opened. In addition, the plan is to meet the number of students, because the current number of students is only 650 people, and also to format the addition of qualified facilities and infrastructure.

Furthermore, the researcher also asked for information from one of the private Islamic Higher Education educators, Ma'arif Sarolangun with the initials Mb. determined (transformation), 2) Develop a format to add study programs, facilities and infrastructure as well as other related matters that demand the transformation. Transformation is not an easy job, it certainly requires energy, thought, and a long time so that the format can be arranged and implemented as it should be.

Second, the researcher explained the data from the interview with the Head of Private Islamic Higher Education Ma'arif Jambi City who had the initials Am said to build a format for transformation into a Private Islamic Institute, if viewed from the transformation regulations regarding the number of study programs, namely 6, while the study programs that there are already 5, it's just a matter of adding one more study program complete with educators who are S1 and S2 liners. Because until now there are still study programs that have not fulfilled the S1 and S2 skills that are used to become educators. Then related to facilities and infrastructure, it still needs to be added, even though the existing ones are quite adequate and qualified.

The next statement was also made by one of the deputy chairman1, whose initials were Fr, saying that the transformation into an Islamic Institute of Religion is a target to be achieved in the near future. Therefore, building the format has taken a long time, such as assisting in the format for adding study programs, building a format for adding educators according to the opened study program, strengthening the use of "digitalization" for lecturers, students and staff. Because building a digitized format is one for smooth transformation, because all data must be entered and documented on the internet.

Furthermore, another statement put forward by one of the educators with the initials Am said to build a format for transformation into a Private Islamic Institute, as well as other Private Islamic Higher Education that has not been transformed, namely 13 Private Islamic Higher Education in the Province of Kopertais XIII. Jambi to follow 4 private Islamic higher education institutions which have been transformed into Private Islamic Institutes, namely the Muara Bulian Regency Private Islamic Institute, the Merangin Regency Private Islamic Institute, the Muara Bungo Regency Private Islamic Institute, and the Tebo Regency Private Islamic Institute. The four IAIS have already been transformed, because they have met the specified transformation requirements.

Third, the researcher presented the results of an interview with the Head of Private Islamic Higher Education Kuala Tungkal with the initials Ys who said that building a format for transformation into a Private Islamic Institute, had been prepared for a long time, such as adjusting educators or lecturers with an existing study program of at least 6 people. while the existing educators are still not fulfilled, examples of the Islamic Broadcasting Communication Study Program (KPI), and so are other study programs. Then build a format of qualified facilities and infrastructure in accordance with the demands of the transformation, even if viewed from the existing facilities and infrastructure, it is quite adequate.

The following statement was made by Deputy Chair 1, whose initials were Zn. He said that related to building a transformation format to become a Private Islamic Institution, it is the same as the other 13 private Islamic higher education institutions that have not yet been transformed, such as preparing the development of a study program at least 1 more than the previous one. there are only four (4) study programs. In addition, human resources are also adjusted to the study program opened, namely Masters. When viewed from the preparation of the number of students who are quite qualified to meet the requirements for transformation, there are approximately almost 2500 students. The point is that Kuala Tungkal Private Islamic Higher Education is ready for transformation as 4 Private Islamic Higher Education which has already been transformed.

Another opinion was also expressed by one of the educators with the initials Hr who said that the transformation into a Private Islamic Institute is to become a "target" that has been prepared for a long time, especially building a mental spiritual format rather than human resources itself, then preparing to change the old mindset. become modern, prepare all documentation and learning with digitalized media, build a structural format for the private Islamic Higher Education organization, which is not passed down from generation to generation only from the Foundation Owner, build a competitive capacity format with other Islamic Institutes.

The results of the observation data and interviews of researchers with several managers from the three (3) Private Islamic Higher Education mentioned above, it can be analyzed that building a transformation format into a Private Islamic Institute is not as easy as turning the palm of the hand, but requires careful preparation so that the requirements for the transformation can be fulfilled in stages which are carried out by each of the 3 Private Islamic Higher Education in Jambi Province. In addition, of course, there are several other things that really need to be prepared, such as the cohesiveness of the Private Islamic Higher Education community itself to be ready to change.

For the transformation of 3 Private Islamic Higher Education, of course, there are several foundations that must be built and formatted properly, as Maisah and Martinis have put forward in the book New Orientation for Educational Sciences (2012: 22) as follows:

1) Historical Foundation

Indonesia is a unitary state that has laws and regulations as well as traditions and provisions that can be used as a historical basis 3 Private Islamic Higher Education for the transformation into a Private Islamic Institute in the Province.

2) Philosophical Foundation

The foundation that gives the ability to choose the best, gives direction to a system that controls and gives direction to all other operational bases of 3 Private Islamic Higher Education for transformation into Private Islamic Institutes in the Province.

3) Psychological Foundation

The foundation that provides information about the character of the organization's members, the best methods of practice, measurement and assessment of guidance and

counseling 3 Private Islamic Higher Education for the transformation into a Private Islamic Institute in the Province.

4) Economic Foundation

A foundation that provides perspectives on human, financial, material potentials, preparations that lead to financial resources and is responsible for members of the 3 Private Islamic Higher Education organizations for transformation into Private Islamic Institutes in the Province.

5) Sociological Foundation

The foundation is in the form of a cultural framework in which the education begins and moves, such as transferring culture, selecting and developing it 3 Private Islamic Higher Education for transformation into a Private Islamic Institute in the Province.

6) Political and Administrative Foundation

The foundation that provides the basic ideological frame (aqidah) that is used as a starting point to achieve the aspired goals and the plans that have been made 3 Private Islamic Higher Education for transformation into Private Islamic Institutes in the Province. The six foundations mentioned above, can be used as guidelines for 3 Private Islamic Higher Education for transformation into Private Islamic Institutes in the Province, because the six foundations have their own values to be studied and contemplated in the transformation process, as it is known that the meaning of transformation itself is changing the shape or status of something into something that has a competitive value.

2. Factors that hinder Private Islamic Higher Education in the face of transformation into Private Islamic Institutes in Jambi Province

According to Lusser quoted by Maisah in the book Strategic Management (2021: 7) which are related to the dimensions of the organization's Internal Environment, namely 1) Structure related to regulations and procedures applicable in the organization, 2) Accountability regarding supervision of work, 3) Awards, concerning how the award is given to an effort that has been done and how the reward is given appropriately. 4) Hospitality, concerning how the relationship that occurs between personnel in the organization, 5) Identity and loyalty concerns how members of the organization identify themselves with the organization.

The above concept can be used as a basis, in realizing something you want to achieve. However, the reality on the ground, of course, is that there are many factors that hinder the 3 Private Islamic Higher Education from transforming into a Private Islamic Institute, as follows:

a. Internal Factor 3 Private Islamic Higher Education

The internal factors faced by 3 Private Islamic Higher Education for the transformation into Private Islamic Institutes in the Province are factors that come from within the organization of the Institution itself and become a benchmark factor that must be observed and eliminated as the following data from the observations of researchers:

1) Factors of Organizational Structure Structure of an institution that is structured systematically and professionally in empowering its human resources. There are still placements of Human Resources that are not in accordance with their expertise

2) Factors of Unity in the Vision and Mission of all Human Resources that have not been well established, so that the transformation is still experiencing obstacles. It can still be seen in the implementation of the Institution's Vision and Mission that it is not in accordance with the goals that have been set

3) The factor of cooperation between human resources within the institution for transformation still needs to be discussed. There is still a lack of cooperation in building

the transformation format into IAIS, and it is still visible that the work in groups is still visible between one HR group and another HR group.

4) The motivational factor of Human Resources Achievement for transformation is still experiencing obstacles in the award that must be given by each Head of 3 PTAIS, to Human Resources who implement and work on the concepts of transformation.

5) Factors that have not fulfilled 9 Islamic Higher Education Standards for transformation.

b. External Factors 3 Private Islamic Higher Education

External factors are factors that come from outside the Institute itself which are faced by 3 Private Islamic Higher Education for transformation into Private Islamic Institutes in the Province such as:

1) The factor of lack of cooperation with the community
2) The factor of lack of cooperation with local governments
3) Lack of Cooperation with the Central Government

The results of the researchers' observation data above are strengthened by the results of interview data with several people in 3 Private Islamic Higher Education in the face of transformation into Private Islamic Institutes in the Province, namely:

First, the Head of Private Islamic Higher Education, Ma'arif Sarolangun, with the initials AF, said that related to the inhibiting factors in dealing with the transformation of the Private Islamic Institute of Religion, there are still many factors as previously stated, namely the factor of fulfilling the requirements that have been set. determined such as still needing to find teaching staff whose undergraduate and postgraduate degrees are in accordance with the existing study program, the addition of new study programs complete with human resources, because for the transformation into IAIS, study programs are still lacking. In addition, it is necessary to unify the vision and mission between the Human Resources in this institution to jointly lead to the transformation of IAIS. Because it is still difficult to unite the Human Resources in this institution into a single unit in the face of transformation. Then the factor that is no less important is the lack of attention from the community, local government and central government (Maharani & Saputra, 2021).

The next statement was put forward by one of the Deputy Chairpersons of Private Islamic Higher Education 1 Ma'arif Sarolangun with the initials Fz, This internal factor is a factor that comes from the body of the institution itself, namely the organizational structure factor still places someone who is not an expert, the community cohesive factor that There are institutions that are still difficult to put together for transformation into IAIS. The justice factor in sharing work is still discriminated against one another. Facilities and infrastructure factors, financing factors, number of students factor, study program factor is still lacking. In fact, these factors can be overcome, if all the Human Resources in the Institution are united and compact to realize IAIS (Saputra & Saputra, 2021).

Furthermore, the researcher also asked for information from one of the private Islamic Higher Education educators, Ma'arif Sarolangun, whose initials were Mb. He said that there were many factors faced for the transformation into IAIS, especially factors from within the institution itself which were still not qualified, such as the organizational structure that still existed. who are not professional in their fields, the factor is that there is still no cohesiveness between HR thinking and so on. Actually, these factors should be changed and in accordance with the demands of the requirements of the transformation into IAIS. However, until now, this condition is still constrained by qualified human resources to fulfill this power, and is constrained by inheritance orders from the Foundation's management (Sudiantini & Saputra, 2022).

Second, the researcher explained the data from the interview with the Head of Private Islamic Higher Education Ma'arif Jambi City who had the initials Am said that there are still

factors that are obstacles in facing the transformation into a Private Islamic Institute 1) Teaching staff who are liner SI and S2 in accordance with the program studies, while there are still some that are not yet linear 2) Adding one more study program to meet the transformation requirements, 3) Cooperation and cohesiveness still need to be strengthened, 4) The digitization factor still needs to be improved, because all documentation must be stored on the internet. , to make it easier to see (Djamaluddin, S., Rahmawati, D., & Ali, 2017).

The next statement was also made by one of the deputy chairman1, whose initials are Fr, saying that there are still factors that hinder both internal and external factors. The internal factor is the fulfillment of the requirements required to be able to apply for transformation into a Private Islamic Institute that has not been fulfilled, such as the Study Program is still lacking one more, the Motivation of Members of the Organizational Structure in PTAIS Ma'arif Jambi City to realize the IAIS transformation is still lacking. External factors, cooperation with local, central and community governments is still lacking.

Furthermore, another statement put forward by one of the educators with the initials Am said that the inhibiting factor for the transformation into a Private Islamic Institute, could be internal and external factors. Internal factors are those that come from within the Institute itself, there are several points from these requirements that have not been met. In addition, external factors still need to be well established to support this transformation. As an educator, of course, I really support PTAIS for its transformation into IAIS, whatever I can help, I will definitely do it (Saputra & Mahaputra, 2022).

Third, the researcher presented the results of an interview with the Head of Private Islamic Higher Education Kuala Tungkal with the initials Ys who said that he talked about the inhibiting factors as well as other Private Islamic Higher Education which had not been transformed into a Private Islamic Institute, such as internal factors within the campus. themselves and there are also external factors outside the campus. All of that will certainly be overcome gradually in accordance with existing capabilities. However, as a chairman or leader, he still tries to work together well and motivate his subordinates to meet the requirements that have been determined. Transformation is a progress that must be achieved as 4 Private Islamic Higher Education which has first transformed into a Private Islamic Institute (Ali et al., 2022).

The following statement was made by Deputy Chair 1, whose initials were Zn. He said that there were several factors that hindered the transformation of Ma'arif Private Islamic Higher Education to become a Private Islamic Institute. Among them are the cohesiveness factor that needs to be improved in realizing the transformation, the unifying factor of vision and mission that really needs to be united, because there are still views that are less supportive for transformation, the strength factor of cooperation with outside parties is still lacking. Therefore, all campus academics must jointly carry out strategic management for transformation (Suharyono & Ali, 2015).

Another opinion was also expressed by one of the educators with the initials Hr. He said that for the transformation to become an Islamic Institute, it was clear that there were many factors that became obstacles, but for the progress of the campus, all had to make sacrifices, victims of thought, victims of material, victims of mental and victims of time. Because to meet the requirements of transformation requires energy and thought and all things related to it. Therefore, the leadership must pay attention to all things needed by Human Resources in the process of achieving the desired goals, namely the transformation of Private Islamic Higher Education into Private Islamic Institutes (Mukhtar et al., 2017).

The observational data and interview data described by the researchers above are the results of representative data and conclusions from the many observational data and interview data produced. Therefore, it can be understood that there are many inhibiting factors that are

still experienced by 3 private Islamic higher education institutions for transformation into Private Islamic Institutes, for more details can be seen in the following table:

Tabel 2: Comparison of Inhibiting Factors 3 Private Islamic Higher Education in the Face of Transformation into Private Islamic Institutes

No	Obstacle Factor	PTAIS Ma'arif Sarolangun	PTAIS Ma'arif Jambi City	PTAIS An-Nadwah Kuala Tungkal
1	Internal Factor	a. Less than three study programs b. Lack of linear human resources c. Less compact d. Lack of unifying vision and mission e. Still unmet standard 9 for transformation	a. Less than one study program b. Lack of linear human resources c. Less compact d. Lack of leadership attention to subordinates e. There are still among the Standard 9 points that have not been met for transformation	a. Less than two study programs b. Lack of linear human resources c. Less compact d. There are still views that do not support transformation e. There are still some unmet Standard 9 points for transformation
2	Eksternal Factor	a. Lack of cooperation with local government b. Have not cooperated with the Provincial Government	a. Lack of cooperation with local government b. Have not cooperated with the Provincial Government c. Lack of Cooperation with the Community	a. Lack of cooperation with local government b. Has not collaborated with the Provincial Government c. Lack of cooperation with the local community

Observation data in 3 private Islamic higher education institutions under Kopertais XIII Jambi Province

Based on the table above, it can be understood that the factors that become obstacles in facing the transformation into a Private Islamic Institute can be identified, namely the existence of campus internal factors and also campus external factors that have not been able to meet the demands of the requirements for transformation. However, in the observations of researchers from 3 private Islamic higher education institutions under the Kopertais XIII Jambi Province, they are still trying and trying to carry out various forms of strategies in order to realize the transformation into a Private Islamic Institute (Richardo et al., 2020).

CONCLUSION

Based on the discussion and findings of the researchers above, the following conclusions can be drawn:

First, the 3 Private Islamic Higher Education Inhibitors have built a transformation format to become a Private Islamic Institute with their respective strategies and methods such as preparing plans for adding new study programs, and adjusting existing teaching staff with existing study programs according to their expertise. or S1 and S2 liners. In addition, making a strategy format and method for accelerating transformation into a Private Islamic Institute and trying to develop a competitive capability format for future campus progress, especially in the field of digitalization.

Second, there are many factors that become obstacles in facing the transformation into a Private Islamic Institute to become a Private Islamic Institute as the 4 Islamic Institutes that have already been transformed. These factors can be internal factors that exist within the

campus itself that have not met the requirements for transformation, external factors that occur outside the campus itself that are still not well established, even among the 3 private Islamic higher education institutions that have never at all doing for cooperation with the provincial government.

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