



Insan Kamil-Based Development to Improve Character and Academic Competency in Indonesian Islamic Universities

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Abstract

Higher education plays an important role in shaping future leaders. Therefore, it is necessary to pay attention to the quality of graduate students because they will participate in determining the progress of the nation. This study aims to examine the factors that influence the quality of graduates in Islamic-based universities in Indonesia, including character development, academic competence, understanding of human beings, and awareness of good morals. This research is a quantitative method that is operationalized through a survey approach to 100 Islamic college students and analyzed through SEM-PLS. The results of the study show that only the understanding of human beings and the awareness of good morals have a significant influence on the quality of graduates from Islamic universities in Indonesia. While the development of character and academic competence does not affect the quality of graduates of Islamic universities in Indonesia. This finding implies that when the government wants to improve the quality of Islamic tertiary education graduates in Indonesia, the factors that need to be improved are the understanding of human beings and awareness of the good character of Islamic college students.

Keywords: character, competence, good morals, insan kamil, Islamic college

A. Introduction

The quality of graduates from Islamic universities in Indonesia is considered by many to be poor, far below those of non-religious college graduates (Siswadi, et.al, 2020; Bahsyar, 2016; Fathoni, 2015). These weaknesses are caused by the inability to convert general knowledge into Islamic knowledge (Nugraha, 2020); the formulation of the lecture model is not appropriate (Mustofa, et.al, 2019); a curriculum that is less responsive to the world of work (Gordon, 2018; Anih, 2015; Bahrudin & Nurdin, 2019; Cahapay, 2020; Cooper, 2017); the weak quality of innovation presented by Islamic universities (Supriyadi, et.al, 2020); the quality of learning in Islamic tertiary institutions is still low (Palah, et. al., 2021); low input quality (Fathurrochman, 2017), low completeness of educational facilities and infrastructure (Ikhwan, 2016), lecturer quality which is still inferior to the qualifications of non-religious lecturers (Jauhari, et.al, 2017).

The above conditions are further exacerbated, with the academic atmosphere in Islamic universities being less supportive (Dermalaksana & Mighfaza, 2020), financial support from the government is much lower than for non-religious universities (Ramdan & Siregar, 2019), the quality of research that has an impact on is still low (Safriadi, 2018), character development is still low (Sewang & Halik, 2019), Academic Competencies are still very lagging behind public universities (Kalimantara, 2016). In connection with the low quality of alumni of Islamic universities in Indonesia, this is also due to the low understanding of *Insan Kamil* among alumni (Maksum, 2015), and low awareness of good morals (Haludi & Abdurrohimi, 2007); Islamic higher education accreditation is far from superior (Islami, 2018); the transformation of Islamic universities which is still less fast than public universities (Mujahidiah & Wekke, 2019).

The problems that surround the low quality of graduates of Islamic universities are also caused by the low image and contestation of private Islamic religious universities that are not good (Hasan, 2017); lack of ability to explore self-potential in improving higher education performance (Komala, 2020); the number of Islamic universities that commit fraud (Kurrohman & Widyayanti, 2018); poor management of Islamic universities (Subardi, 2018); less transformational leadership of Islamic universities (Rakhmatullah, 2017); the quality of Islamic universities is still inferior to public universities (Warits, 2015); lack of publications in Islamic universities (Darmalaksana, 2019).

The current era of globalization requires Islamic education to be able to anticipate radical concepts and actions. Islamic education in this case is an education system that seeks and trains students to be able to take life attitudes and actions that are influenced by spiritual values based on Islamic ethical values (An-Nahlawy, 2011). This Islamic education is also defined as a process of developing the creative potential of students to become human beings who submit to Allah, have Muslim personalities, are intelligent, skilled, virtuous and are also responsible for themselves, their nation and their religion (Thoha, 2016).

Education in higher education according to Asshidique (2016) is more directed at two abilities, namely academic and professional abilities. Academic abilities emphasize the ability to master and develop knowledge, and professional abilities emphasize work skills

and abilities. However, efforts to print quality human resources at the level of Islamic universities in particular are not as easy as turning the hand, because in reality there are many problems faced by students as students in higher education, which in turn raises big questions on the quality of college graduates.

However, the current view is that the quality of graduates from Islamic universities in Indonesia is still considered poor and far below those of non-religious universities (Siswadi, et al., 2020; Bahsyar, 2016; Fathoni, 2015). This weakness is caused by various things including the inability to transform general knowledge into Islamic knowledge (Nugraha, 2020); the formulation of the lecture model is not appropriate (Mustofa, et.al, 2019); the lack of responsiveness of the curriculum applied to the needs of the world of work (Gordon, 2018; Anih, 2015; Bahrudin & Nurdin, 2019; Cahapay, 2020; Cooper, 2017); the weak quality of innovation presented by Islamic universities (Supriyadi, et al., 2020); the low quality of learning in Islamic universities (Palah, et. al., 2021); low input quality (Fathurrochman, 2017), low completeness of educational facilities and infrastructure (Ikhwan, 2016); and the low qualification standards of Islamic higher education lecturers' quality compared to non-religious lecturers' qualifications (Jauhari, et. al., 2017).

In connection with the low quality of alumni of Islamic universities in Indonesia, this is also due to the low understanding of *Insan Kamil* and awareness of the good character of alumni (Maksum, 2015); university accreditation that is far from superior (Islami, 2018); and the transformation of Islamic universities which are still less fast than public universities (Mujahidiah & Wekke, 2019). The problems that surround the low quality of Islamic tertiary education graduates are also caused by the poor image and contestation of private Islamic religious universities (Hasan, 2017); lack of ability to explore self-potential in improving higher education performance (Komala, 2020); the number of Islamic universities that commit fraud (Kurrohman & Widyayanti, 2018); poor management of Islamic universities (Subardi, 2018); less transformational leadership of Islamic universities (Rakhmatullah, 2017); the quality of Islamic universities is still inferior to public universities (Warits, 2015); and the lack of publications in Islamic universities (Darmalaksana, 2019).

In the future, serious efforts are needed in order to improve the quality of Islamic university graduates who must compete closely with alumni of public universities in the industrial era 4.0 and community development 5.0. Alumni of Islamic universities must be able to seize the labor market both as actors and as job creators (Dermalaksana & Mighfaza, 2020). Alumni of Islamic universities are not destined to be spectators of rapid technological change, but must have high innovation and creativity that can give its own color to the development of civilization which is currently more colored by secular civilization (Juanda, 2014). The research questions to answer in this study include:

1. How does the development of character affect the quality of graduate students from Islamic universities in Indonesia?
2. How does academic competence affect the quality of graduate students from Islamic universities in Indonesia?
3. How does understanding the concept of human beings affect the quality of graduate students from Islamic universities in Indonesia?

4. How does awareness a good moral affect the quality of graduate students from Islamic universities in Indonesia?

B. Theoretical Review

1. Insan Kamil's Understanding

Insan Kamil or in Indonesian is more often interpreted as a perfect human being is a concept that is closely related to the world of Sufism. Many figures agree that insan kamil is more appropriate to be pinned on the Prophet Muhammad. This is quite reasonable because the only human who really deserves to be called a perfect human is the Prophet Muhammad (Effendi, 2017).

Judging from the physical and biological aspects, human beings are basically not much different from other humans in general. However, if the mental-spiritual aspect is used as the starting point for the analysis, then the Kamil people appear to have a higher quality. Insan Kamil as a perfect human being in terms of form and knowledge. Perfection in terms of its form because it is a manifestation of the perfection of the image of God in which the names and attributes of God are reflected in their entirety. Meanwhile, in terms of knowledge because he has reached the highest level of consciousness, namely realizing the unity of his essence with God.

Insan Kamil has characteristics, namely a healthy and strong body, has skills, an intelligent and intelligent mind which is marked by the emergence of creative abilities and a heart full of faith in Allah SWT (Tafsir, 2016). The goal of Islamic education is to create human beings who can create humans who have the ability to think creatively, who are able to think fluently, flexible, original, do elaboration and are able to reformulate.

2. Good Moral Awareness

Morals have two approaches that are used to define morality, namely the linguistic approach (language), and the terminological approach (terms). From a linguistic point of view, morality comes from Arabic, namely isim masdar (infinitive form) from the words akhlaqa, yukhliq, ikhlaqan, according to the scales (wazan) tsulasi mazid af'ala, yuf'ilu, if'alan which means al-sayijah (temperament), ath-tabiah (behavior, character, basic character), al-'adat (habits, customary), al-maru'ah (good civilization), and al-din (religion) (Nata, 2016).

The definition of karimah character is good morals and is justified by Islamic law. As the opinion of Imam al-Ghazali (2016) that if what arises from human actions is a noble and commendable act according to the syara' and his mind, then it is called al morality karimah. Akhlak karimah in the context of students refers to the behavior of students who are carried out spontaneously and of good value to themselves, others, the environment and to Allah SWT which are adjusted to their level of education.

There are many values in good morals. However, in this discussion, the researcher will discuss some of the moral values of students.

a. Religious

The word religiosity in language comes from the noun religion. Religion itself comes from the words re and ligare which means reconnecting what has been broken, namely reconnecting the relationship between God and humans who have been cut off by their sins. Religion refers to the spiritual tendency of humans to relate to the universe, the all-encompassing value, the ultimate meaning, and the essence of all. Meanwhile, religious is an obedient attitude and behavior in carrying out the teachings of the religion he adheres to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.

b. Honest

Honesty is an attitude that will reap high trust and respect from various groups, whether old, young, poor, rich, Muslim or non-Muslim. In Islam, honesty is an inherent trait of every prophet. In the Indonesian dictionary, the definition of honest is not lying, straight-hearted, trustworthy in words, not treacherous. Meanwhile, if interpreted standardly, honest is admitting, saying or providing information that is in accordance with reality and the truth. In other words, honesty is a person's character in the form of words, actions, and thoughts that are in accordance with the actual facts and reality.

c. Respect

Respect means showing our appreciation for the worth of other people or things other than ourselves. Respect will direct the individual on how to treat others as he would like others to treat himself, thereby preventing him from acting rudely, unfairly, and hostilely.

d. Responsibility

Responsibility is an advanced form of respect. Responsibility refers to the ability to respond or answer. In this case the responsibility is oriented towards others, gives a form of attention, and actively responds to what they want. Broadly speaking, responsibility is a human effort to accept, maintain and carry out the mandate properly, correctly, and thoroughly, and is able to bear the risk of negligence on the mandate.

e. Tolerance

Tolerance is defined as an attitude of tolerance (appreciating, allowing, allowing) stances (opinions, views, habits, beliefs, behavior, etc.) that are different or contrary to one's own stance. Tolerance refers to a willingness to accept the fact that other people are different. In Arabic, tolerance is known as *tasamuh* which means allowing something to allow and facilitate each other.

3. Quality College Graduates

The function of education is to prepare quality young people, prepare the workforce and prepare good citizens (Siswoyo, 2017). The purpose of national education

based on Law Number 20 of 2003 article 3 is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic citizens and responsible.

Quality as a goal or final result to be achieved by education does not only involve the teacher as a person who interacts with students, but also involves other education personnel (Amiruddin, 2017). Quality education cannot be separated from all components of the education system. If all components of educational education function optimally according to their respective functions, interact and synergize positively in achieving goals, then graduates who develop optimally in accordance with the nature and dignity of their personality will be "born". On the other hand, the quality of graduates will be injured if the components of the education system are not optimal and far from their proper function. Therefore, all components responsible for education,

The quality and relevance of Islamic higher education graduates is still the main factor in the weakness of the nation's competitiveness in the free trade arena. The decline in the nation's economy is caused by the low quality of human resources who manage economic resources. Human resources are one of the key factors in economic reform, namely how to create quality human resources who have skills and are highly competitive in global competition. Based on the framework above, the research hypothesis can be formulated as follows:

- H1: It is suspected that there is a significant effect of the development of character on quality of graduate students from Islamic universities in Indonesia
- H2: It is suspected that there is a significant influence of academic competence on the quality of graduate students from Islamic universities in Indonesia.
- H3: It is suspected that there influence significant understanding the concept of human being to the quality of graduate students from Islamic universities in Indonesia.
- H4: It is suspected that there is a significant influence awareness to have good moral on the quality of graduate students from Islamic universities in Indonesia
- H5: It is suspected that there is significant development of character, academic competence, understanding the concept of insan kamil, and awareness to have good morals simultaneously on the quality of graduate students from Islamic universities in Indonesia

C. Research Methodology

1. Research Design

This study uses quantitative methods through data sources obtained through field studies in the form of distributing questionnaires. The research variables used in this study consisted of independent variables and dependent variables. This research was conducted with a survey approach on a number of Islamic college students in East Java, Indonesia

2. Population and Sample

The population of this study was students of Islamic Religious Colleges in Indonesia. The sample of Islamic universities was taken from 4 Islamic universities in West Java with a total population of 38,437 people. The number of samples uses the provision that the number of indicators is multiplied by 4, which is 25 x 4 so that a sample size of is obtained 100 respondents. The questionnaire uses the agree-disagree scale weighing 1 to 5 which states strongly disagree to strongly agree.

3. Research Data

The research data was collected using a list which was distributed to respondents with the following grid.

Table 1: Research questionnaire grid

Variable	Dimension	Indicator	No Item
Character Development	Values	Religious	X1.1
		honesty	X1.2
		Perseverance	X1.3
	Character	Courtesy	X1.4
		Manners	X1.5
Academic Competence	<i>Soft skills</i>	Faith	X2.1
		Leadership	X2.2
		Cooperation	X2.3
	<i>Hard skills</i>	Muamalah skills	X2.4
		Business skills	X2.5
Kamil's Human Understanding	Kamil Human Concept	Understanding of human beings	X3.1
	Our human principle	Faith	X3.2
		Faithfulness	X3.3
	Forming factor	Environment	X3.4
		Family	X3.5
Akhlakul Karimah Awareness	Internal factors	Religious	X4.1
		Honest	X4.2
		Responsibility	X4.3
	External Factors	Respect	X4.4
		Tolerance	X4.5
Quality College Graduates	Academic	Academic achievement index	Y.1
		Academy Award	Y.2
	Non-Academic	Organizational competence	Y.3
		Community competence	Y.4
		Awards in non-academic fields	Y.5

4. Data Analysis Technique

In this research, the data analysis technique is used Partial Least Square (PLS). According to Ghozali (2017) the steps in PLS are:

- a. Designing the Inner model
The inner model describes the relationship between latent variables based on substantive theory.
- b. Designing Outer model
The outer model or outer relation defines how each indicator block relates to its latent variable.
- c. Constructing a path diagram
The relationship between constructs represented by arrows is shown through a path diagram. The correlation between constructs is shown by straight arrows. The constructs constructed in the path diagram are divided into two groups:
 - 1) Exogenous constructs
Exogenous constructs which are often known as independent variables are constructs that are addressed by a line with one arrowhead.
 - 2) Endogenous constructs
Endogenous constructs are the factors predicted by one or more constructs. This construct can predict one or several other endogenous constructs, but exogenous constructs can only be causally related to endogenous constructs.
- d. Convert path diagram to system of equations
In this study, the developed equations are shown by two equation models, namely structural equations and measurement equations: structural model equations or inner model.

$$\eta_i = \beta_o + \beta_\eta + \Gamma \xi + \zeta$$

$$\eta_i = \sum \beta_{ji} \eta_j + \sum y_{jb} \xi_b + \zeta_j$$

Description :

- η : latent variable dependent
- β_{ji} dan y_{jb} : path coefficient of endogenous and exogenous latent variables
- ξ : vector of exogenous latent variable
- ζ : vector of residual variables (*unexplained variance*)
- idan b : range index
- ζ_j : inner residual variable

The equation of the measurement model or the outer model with reflective indicators.

$$X = x + x Y = y + y$$

- X and Y : indicator or manifest for exogenous latent variables and endogenous.

- and : exogenous and endogenous
- x and y : loading matrix that describes the regression coefficient
- simple method that relates the latent variable to its indicator.
- x and y : measurement error or noise.

e. Parameter estimation or estimation

Ghozali (2017) explains that in calculating latent variable data it is necessary to estimate parameters. The parameter estimation method in PLS is the least square method. The calculation process is carried out by iteration, if the convergence condition has been reached, the iteration will stop. Parameter estimation with PLS can be categorized into three, namely:

- 1) Weight estimate, used to score the latent variable.
- 2) Path estimate, path estimation connecting latent variables and between latent variables and their block indicators (loading).
- 3) Means and regression constant values, used for indicators and latent variables.

f. *Goodness of fit*

In this case it is divided into two, namely the inner model and the outer model.

g. Model Evaluation

In the evaluation, the model is also divided into two, namely the inner model and the outer model. The outer model is divided into two, namely formative and reflective. The outer formative model is evaluated based on the substantive content by looking at the significance level of the weights. While the outer reflective model is evaluated with convergent and discriminant validity of the indicators and composite reliability for block indicators. The inner model can be measured using several criteria, namely:

- 1) R^2 for endogenous latent variable
- 2) Estimated path coefficient.
- 3) F^2 for effect size.
- 4) Predictive relevance (Q^2), if the Q^2 value is obtained more than zero then it provides evidence that the model has predictive relevance but if the Q^2 value is obtained below zero it proves that the model has no predictive relevance.

In this study, hypothesis testing was carried out by looking at the existing path coefficients by comparing the probability value of 0.05 with the probability value of sig. on the basis of the following decision:

- a. If the probability value of 0.05 is less than or equal to the probability value of sig or (0.05 sig) then H_0 is accepted and H_a is rejected, meaning that it is not significant.
- b. If the probability value of 0.05 is greater than or equal to the probability value of sig or (0.05 sig) then H_0 is rejected and H_a is accepted, so it means that it is significant.

D. Findings

1. Outer Model Test Results

The outer model test aims to determine the validity and reliability of the indicators used in the study. There are three criteria to assess the outer model, namely convergent validity, discriminant validity, and composite reliability. Convergent validity and discriminant validity are used to test the validity of the instrument. Meanwhile, composite reliability is used to test the reliability of the research instrument. From the data processing carried out, the results of the outer model test are described as follows:

Table 2. Outer Loading

	<i>Loading</i>		<i>Loading</i>		<i>Loading</i>		<i>Loading</i>		<i>Loading</i>
X1.1	0.844	X2.1	0.795	X3.1	0.588	X4.1	0.790	X5.1	0.805
X1.2	0.725	X2.2	0.844	X3.2	0.740	X4.2	0.885	X5.2	0.684
X1.3	0.355	X2.3	0.579	X3.3	0.850	X4.3	0.650	X5.3	0.799
X1.4	0.669	X2.4	0.791	X3.4	0.860	X4.4	0.860	X5.4	0.811
X1.5	0.748	X2.5	0.784	X3.5	0.704	X4.5	0.930	X5.5	0.661

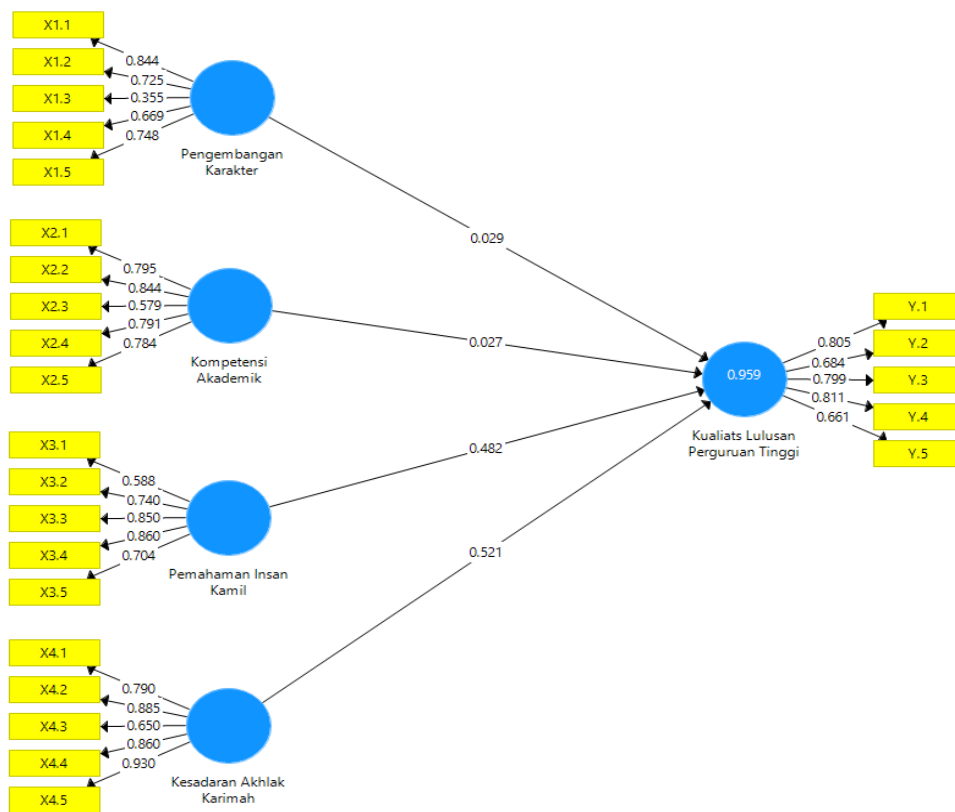


Figure 2: Initial Stage Outer Model Test Results

The outer loading test results in table 1 and Figure 2 show the outer loading of all indicators with an interval of 0.355 to 0.930. According to Chin (1998) in Ghazali (2017) for early stage research from developing a measurement scale for the outer loading value of 0.5 to 0.6 is considered sufficient. This study uses a critical limit of outer loading 0.6 so indicators with a value of outer loading < 0.6 must be dropped from the model including X1.3; X2.3; X3.1. The final results of the outer model test are shown below:

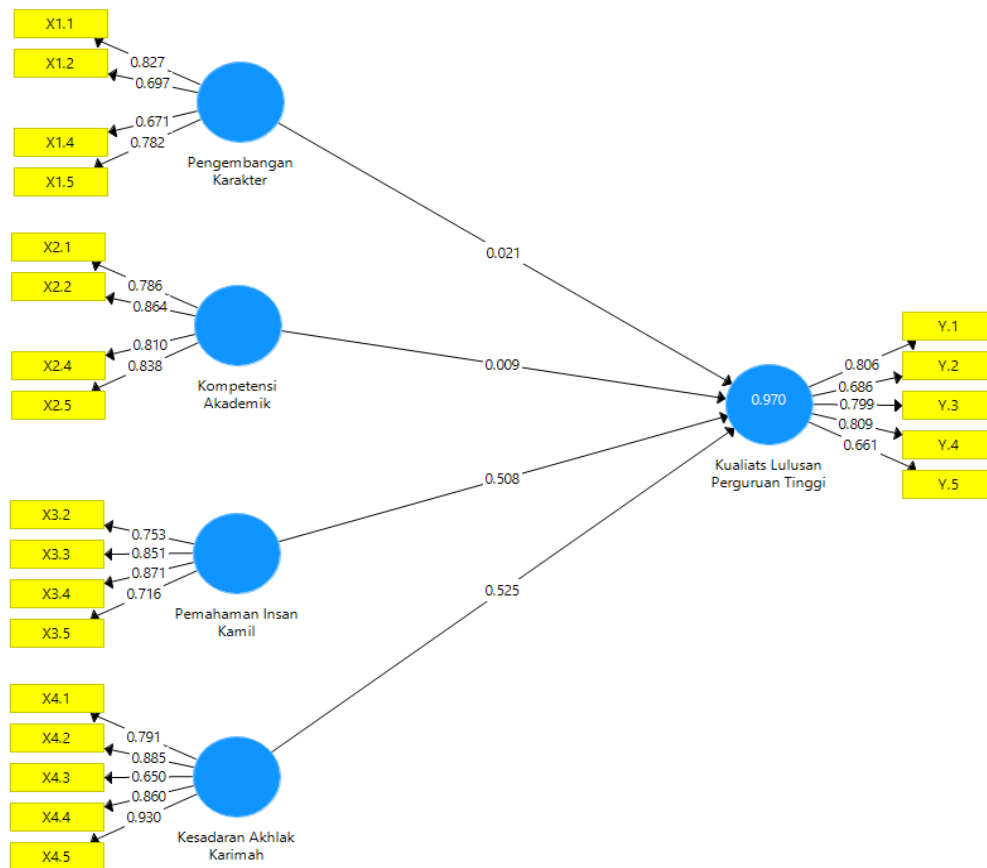


Figure 3: Final Stage Outer Model Test Results

After ensuring that all indicators are declared valid, the next step is to check the AVE value to determine the validity of the research variables. Fornell and Lacker (1981) in Ghazali (2017) stated that the recommended AVE value should be > 0.5. Referring to this opinion, the AVE values for the four variables are obtained as follows:

Table 3: Average Variance Extracted (AVE)

Construct	AVE
Character Development (X ₁)	0.558
Academic competence (X ₂)	0.680
Human understanding of Kamil (X ₃)	0.641
Karimah Moral Awareness (X ₄)	0.687
Quality of college graduates (Y)	0.570

From the data in Table 3, it is known that the AVE value of all constructs has met the assumption of validity > 0.5 . Thus, all of the research variables are declared valid and have met the assumption of good discriminant validity. As for knowing the reliability of the research variables, it is known by looking at the Cronbach alpha and composite reliability values as follows:

Table 4. Variable Reliability

Construct	Cronbach Alpha	Composite Reliability
Character Development (X ₁)	0.744	0.834
Academic competence (X ₂)	0.844	0.895
Human understanding of Kamil (X ₃)	0.810	0.876
Karimah Moral Awareness (X ₄)	0.881	0.915
Quality of college graduates (Y)	0.809	0.868

A construct is declared reliable if it has a Cronbach alpha value > 0.6 and a composite reliability value > 0.7 (Ghozali, 2017). The data in Table 4 is known that all constructs are declared reliable because they obtain Cronbach alpha values with an interval of 0.744 to 0.881 and composite reliability with an interval of 0.834 to 0.915. These results indicate that all the constructs measured in this study have met the good reliable assumptions.

2. Inner Model Test Results

Based on data processing, it is known that the R Square value of the quality of college graduates is 0.970 and the adjusted R square is 0.969. Because this study consists of four independent variables, the results of the inner model refer to the adjusted R Square

value. These results indicate that the ability of the independent variables are character development, academic competence, understanding of human beings, and awareness of good morals together (simultaneously). in explaining the variation in the quality of high graduates is 96.9% ($0.969 \times 100\%$). This value is almost perfect, which means that the four independent variables used in the study are the main factors that support the quality of university graduates in Indonesia.

3. Hypothesis Testing Results

Hypothesis testing is done by looking at the acquisition of the t statistic and p values in the bootstrapping test. The t value of the research table is 1.960. Based on the data processing, the results of hypothesis testing are obtained as follows:

Table 5: Hypothesis Test Results

	Hypothesis	Original samples	T statistic	P value
1	Character development → Quality college graduates	0.021	0.893	0.187
2	Academic competence → Quality college graduates	0.009	0.238	0.406
3	Human understanding → Quality college graduates	0.508	13,413	0.000
4	Awareness of good morals → Quality college graduates	0.525	12,680	0.000

R Square = 0.970
Adjusted R Squared = 0.969

a. Hypothesis 1

The influence of character development of academic competence understanding of our human beings' moral awareness on the quality of higher education graduates is shown by the original sample value of 0.021 with a positive sign. The t statistic value obtained ($0.893 < t \text{ table } (1.960)$ and $p \text{ value } (0.187) > sig (0.05)$) indicates that the effect of character development on the quality of college graduates is not significant. This is because the increase that occurs in character development will only improve the quality of college graduates by 2.1% ($0.021 \times 100\%$) which shows a very weak relationship. Thus partially, character development has not been able to support the quality of graduates from universities.

b. Hypothesis 2

The influence of academic competence on the quality of college graduates is indicated by the original sample value of 0.009 with a positive sign. The t statistic value obtained ($0.238 < t \text{ table } (1.960)$ and $p \text{ value } (0.406) > sig (0.05)$) indicates that the influence of academic competence on the quality of college graduates is not significant.

This is because the increase in academic competence will only improve the quality of college graduates by 0.9% ($0.009 \times 100\%$) which shows a very weak relationship. Thus partially, academic competence has not supported the quality of graduates from universities.

c. Hypothesis 3

The influence of human understanding on the quality of college graduates is shown by the original sample value of 0.508 with a positive sign. The t statistic value obtained (13.413) > t table (1.960) and p value (0.000) < sig (0.05) indicates that the influence of human understanding on the quality of college graduates is significant. This means that if students have a good understanding of human beings, it will support the quality of higher education graduates by 50.8% ($0.508 \times 100\%$). Thus partially, the understanding of human beings is one of the factors that support the quality of graduates from higher education.

d. Hypothesis 4

The influence of good moral awareness on the quality of college graduates is shown by the original sample value of 0.525 with a positive sign. The t statistic value obtained (12.680) > t table (1.960) and p value (0.000) < sig (0.05) indicates that the influence of good moral awareness on the quality of college graduates is significant. This means that if students have a high awareness of good morals, they will increase the opportunity to obtain high quality graduates from universities by 52.5% ($0.525 \times 100\%$). Thus partially, awareness of good morals is a factor that can support the creation of good quality graduates from higher education.

e. Hypothesis 5.

There is a simultaneous influence between character development, academic competence, understanding of human beings, and awareness of good morals on the quality of graduates of Islamic universities in Indonesia. This result is evidenced by the adjusted R Squared value of 0.969. Thus, the four independent variables are able to explain the quality of graduates of Islamic universities in Indonesia by 96.9% while the remaining 4.1% is influenced by other variables that are not included in the model.

E. Discussion

Based on the results of the study, it is known that of the four independent variables that were tested for their influence on the quality of graduates of Islamic universities in Indonesia, there were only two variables that were declared to have a significant influence, namely understanding of human beings and awareness of good morals. This study did not find any influence of character development and academic competence on the quality of college graduates.

In relation to the current condition of education at universities in Indonesia, especially at Islamic-based universities, the variable understanding of human beings and awareness of karimah character should be a determining factor for the quality of student

graduates. This is because the orientation of Islamic-based universities is on directing adherence to Islamic teachings, so that the perfection of the teachings of the Prophet Muhammad as a human being and also the formation of good morals for students and the entire academic community are important factors that determine the success of the educational process given (Bahsyar, 2016).

As for Character development and academic competence which were found to have no effect on the quality of higher education graduates in this study indicate that this concept is still a general concept that should only be appropriate when used by other public universities (Palah, et. al., 2021). Islamic-based universities have a clear vision that refers to the Al-Quran and As-Sunnah so that matters relating to graduate students from Islamic-based universities, are more emphasized on aspects of morality, intelligence, skills and manners according to Islamic teachings (Dermalaksana & Mighfaza, 2020). Islamic-based universities in Indonesia not only pay attention to graduates in terms of how many graduate students can be printed each year, but more to how many students are able to get to know science more deeply from the point of view of Islamic teachings and apply it in daily life (Ramdan & Siregar, 2019).

The implication of this research is that if Islamic universities want to improve the quality of their graduates, the aspects that need to be developed are the understanding of human beings (Maksum, 2015); and moral awareness (Sewang & Halik, 2019). This aspect will distinguish between graduates of Islamic universities and public universities. Do not let the graduates of Islamic universities are no different from graduates of general universities (Kalimantara, 2016). Islamic universities must also carry out rapid transformations so that they can compete with alumni from general universities (Mujahidiah & Wekke, 2019).

The image of Islamic universities in the future must also be developed so that their attractiveness will increase. When the image and attractiveness of Islamic universities increases, of course there will be many high school/ vocational high school graduates who are interested in entering Islamic universities and choose Islamic universities as the first destination in continuing their education level (Hasan, 2017). Therefore, Islamic universities must improve the quality of their management, so that the process of administering higher education is getting better, professional, which in turn improves the performance of Islamic universities and produces high-quality graduates (Komala, 2020).

The more alumni of Islamic colleges who work in places with a good reputation, they will give their own color. Because they will be more innovative and creative in their work (Juanda, 2014) not only in the religious field, but also in the general field (Safriadi, 2018). Therefore, the quality of Islamic universities in the future is expected not to be far less than the quality of graduates from general universities (Warits, 2015) so that they are able to compete in the labor market against alumni of general universities (Dermalaksana & Mighfaza, 2020).

F. Conclusion

This study concludes that the understanding of insan kamil and awareness of good morals are factors that can determine the quality of graduate students from Islamic-based

universities in Indonesia. They are not only oriented to worldly scientific material, but students who graduate from Islamic-based universities are more required to be able to become caliphs on earth by prioritizing the teachings of the Prophet Muhammad as the most perfect human being and always prioritizing good morals in every action, as well as behavior.

The novelty of this research lies in the formation of a quality model of Islamic university graduates which must contain two variables, namely understanding of human beings and awareness of karimah character as a determinant of the quality level of Islamic college graduates. Future researchers are expected to be able to choose various variables that can improve the quality of Islamic higher education graduates, for example regarding support for facilities and infrastructure, financial support, international cooperation, laboratory quality, development of study programs according to the needs of the world of work and the industrial world in the future.

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